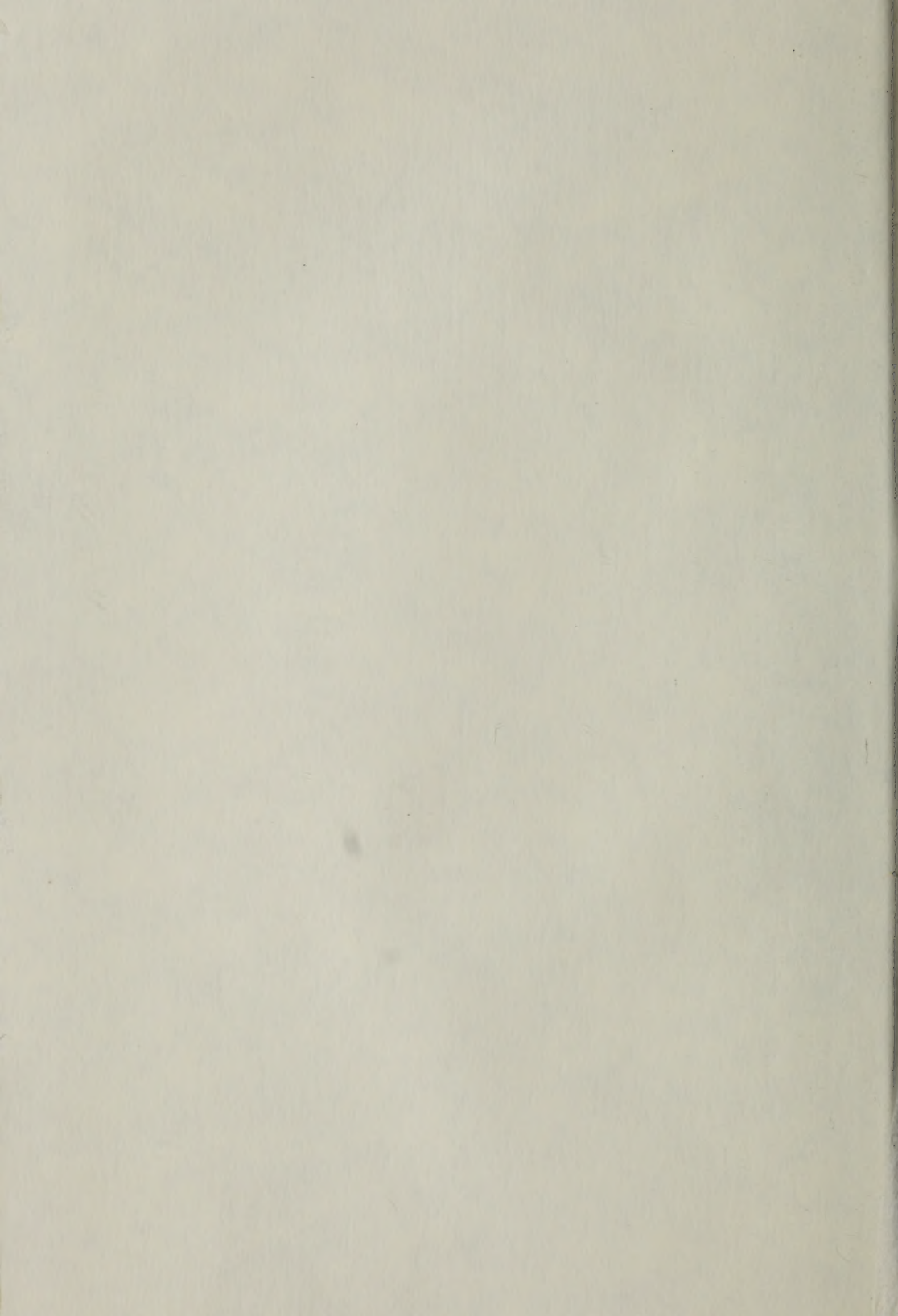




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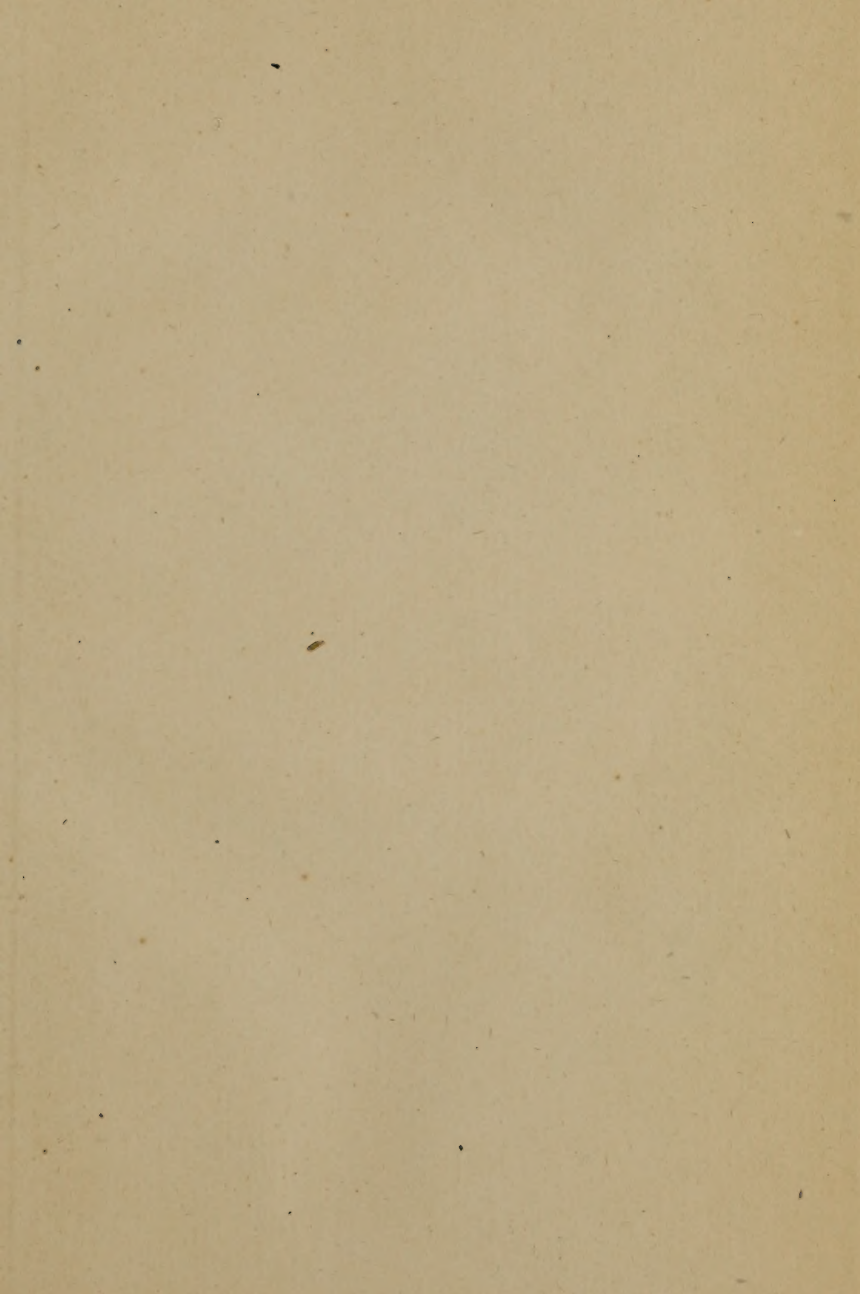
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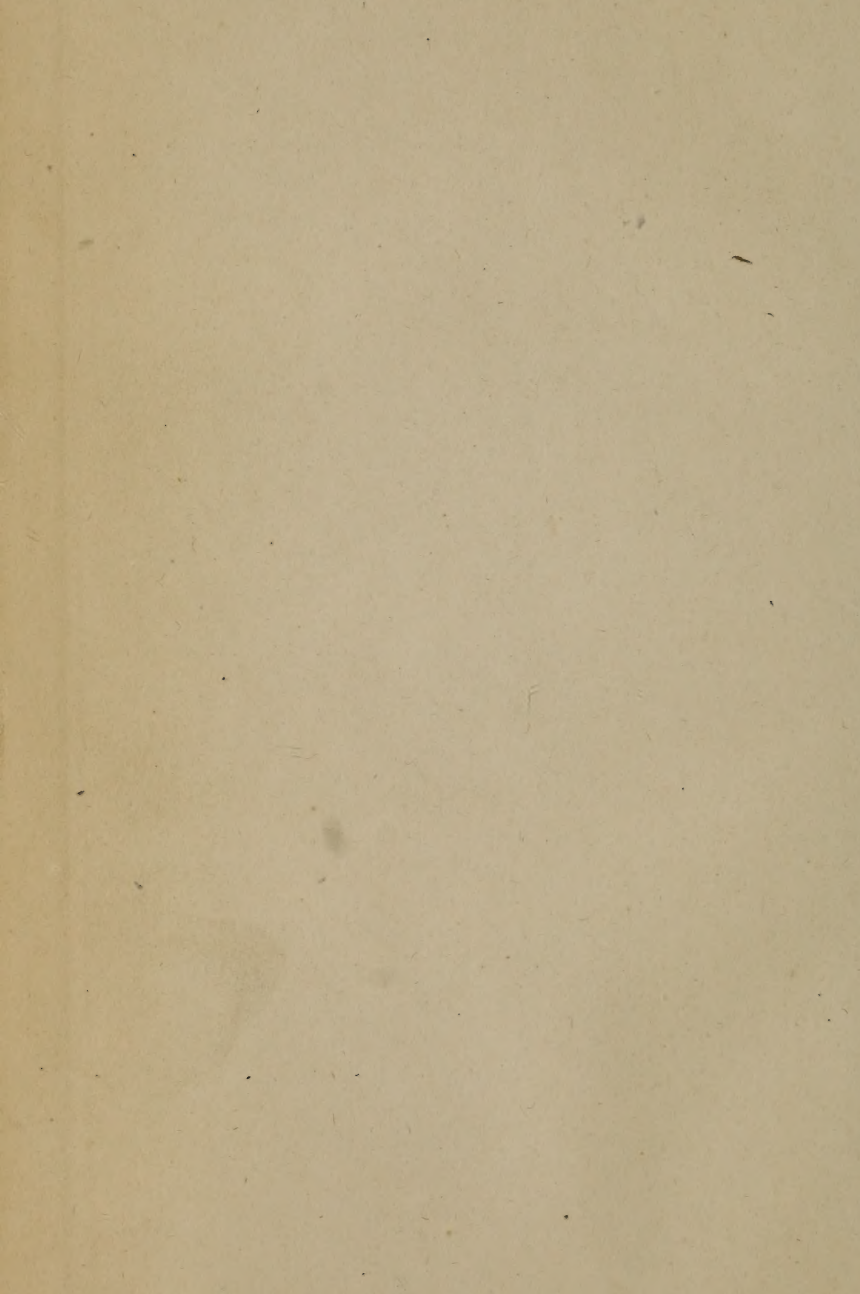
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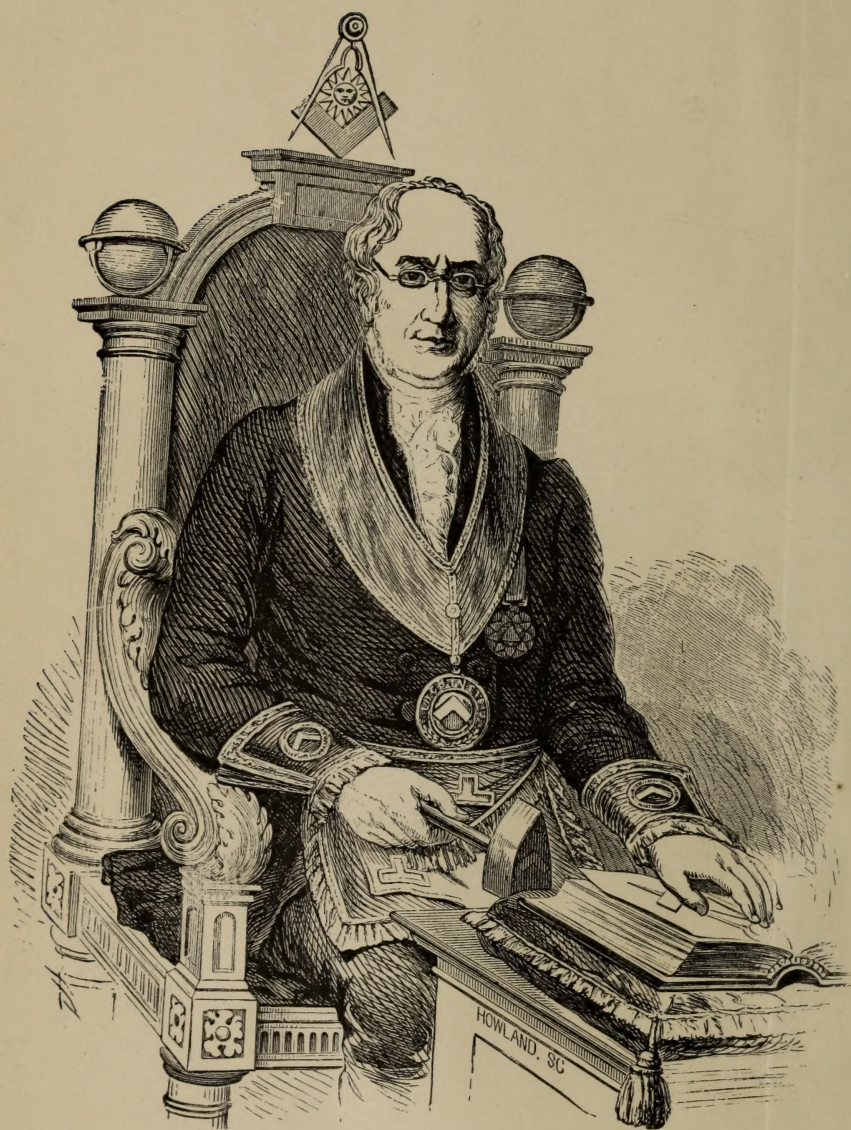












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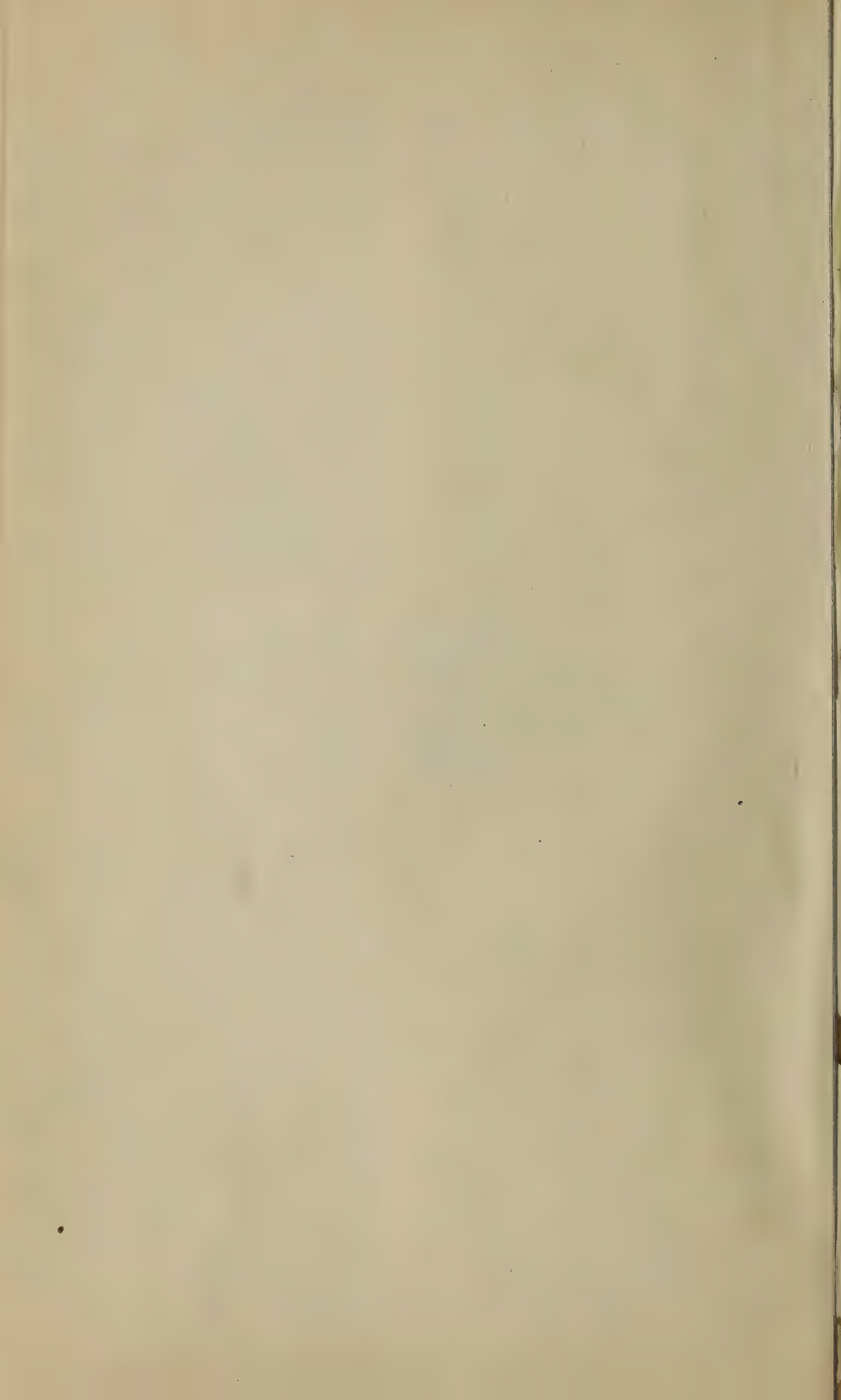
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THE  
REVELATIONS OF A SQUARE;

EXHIBITING A

GRAPHIC DISPLAY OF SAYINGS AND DOINGS

OF

EMINENT FREE AND ACCEPTED MASONS,

FROM THE

REVIVAL IN 1717 BY DR. DESAGULIERS, TO THE REUNION IN 1813 BY THEIR  
R.H. THE DUKE OF KENT AND SUSSEX.

BY

GEORGE OLIVER, D.D.,

AUTHOR OF "THE HISTORICAL LANDMARKS OF FREEMASONRY," ETC., PAST  
D.G.M. OF THE GRAND LODGE OF MASSACHUSETTS, U. S., PAST  
D.P.G.M. OF LINCOLNSHIRE, AND HONORARY MEMBER OF  
VARIOUS LODGES IN EVERY QUARTER OF THE GLOBE.

Miscuit utile dulci.—HOR.

NEW YORK:  
MASONIC PUBLISHING COMPANY,  
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## P R E F A C E .

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FREEMASONRY, like all other sciences, is a system of progression. Something more is required to constitute a bright Mason than a knowledge of the elements of the Craft. A carpenter may know the names of his tools, and have acquired some dexterity in their practical use; but this will not enable him to build a house, or to construct a common dressing-case.

If any one is desirous of being a Mason, in the strict sense of the word, he must make himself acquainted with something more than words, signs, and tokens. The three stages of initiation can no more convert a man into a Mason, than the indenture of an apprentice can make him a mechanic.

He must read and meditate, study with care and attention the history and doctrines of the Order, and attend his Lodge with the utmost regularity, that he may become familiar with its discipline by actual personal observation.

There is no Royal road to Freemasonry.

The Gordian knot can be untied by diligence and application alone, and he who is ambitious to share in the honours of Masonry, must work his way up the ladder step by step, with patient assiduity; and, "forgetting what is behind, he must press forward toward the mark" he aims at, and his mental exertions will not fail of their reward.

The contents of this book will economize the labour of his researches, by placing before him the gradual progress of Masonry from small beginnings to its present

extension and prevailing influence in every country on the face of the habitable globe. And, which is of still greater importance, it will make him familiar with the doctrines and practices, manners and customs of the Fraternity, and its master minds in times when its purity had undergone no change.

It will be evident to the most casual observer, that the information contained in this work could not have been acquired by the most industrious and persevering observation of a single life, even though it might be extended to an extraordinary length, because it consists principally of private anecdotes, which could only be known by personal communication with the parties. And, accordingly, it is the result of an experience extending over three successive generations.

The facts are these: My lamented father, who died a few years ago, at the advanced age of ninety-two, was made a Mason, as I have reason to believe, in the year 1784. He was very methodical in all his transactions; and, being a masonic enthusiast, he noted down in a diary, expressly devoted to that purpose, under a vivid recollection of the facts, whether they were witnessed by himself or communicated to him by others, every event or conversation that struck his fancy as being either singular, characteristic, or important in the working of the Craft.

By this process he preserved several interesting conversations of our distinguished Brethren in the eighteenth century, which would otherwise have been irrecoverably lost. Added to this, he was acquainted, in the early part of his life, with an intelligent Brother who was initiated by Dr. Manningham in 1740, and personally knew Brothers Desaguliers, Anderson, Martin Clare, Hutchinson, Calcott, Preston, and all the great lights of that period. He was, although advanced in years when my father knew him, full of anecdote; and having

been an attentive observer of passing occurrences, my father derived a fund of valuable knowledge from his communications, which he committed to writing as he received them, and the MS. came into my hands a short time before his death. It contains many curious particulars, some of which are now made public for the first time. In fact, I do not believe there is in existence so good an account of the masonic practice of that century, as is contained in this manuscript.

For this reason the following pages must not be accounted fabulous and without authority, because its contents are communicated through an imaginary medium; for the author is in possession of authentic vouchers for every transaction. It is true the language has been corrected, and in many cases, the dialogue amplified and extended, but he is not aware that a single event has either been misrepresented or heightened in colouring or perspective. They will contain a true picture of the manners, customs, usages, and ceremonies of successive periods during the eighteenth century, drawn from the actual working of Lodges, and enlivened by numerous anecdotes of the master spirits of the several ages in they respectively flourished; and, under whose active and judicious superintendence, Freemasonry reaped vast improvements, and attained a high preponderating influence and merited celebrity.

The book will, therefore, unquestionably prove a welcome addition to the meagre history of Masonry during the same period, which proceeded from the pens of Anderson, Noorthouck, and Preston, and constitute almost the only records to which we can refer for a knowledge of the very important events that distinguished Freemasonry from the revival to the reunion of the ancient and modern sections.

It will be observed that the author has mentioned many peculiar usages and customs which the present



system of Masonry does not tolerate; but being characteristic of the period, they will be, notwithstanding, an acceptable boon to the accumulating stores of masonic literature. With our present lights, the inexperienced Mason may be inclined to ridicule the practices of a by-gone age, and treat its peculiar doctrines as so many improbable fictions; but he should remember that the best Masons of the days here referred to had not dipped so deeply, as we have had the good fortune to do, into the recondite interpretation of the mysteries which they transmitted to posterity; and that, consequently, their customs and amusements took a tone from the peculiar constitution of society, and bore a patent resemblance to those of the numerous clubs and coteries which occupied the leisure and divided the attention of the gentlemen of "Merrie England" in the eighteenth century.

It will not be an uninteresting recommendation of this little work, to state that all the books and pamphlets, both for and against the Order, and all the pretended disclosures of our secrets, which were incessantly puffed by our opponents, and purchased with avidity, and read with eagerness by the vast multitude of cowans, who were desirous of becoming acquainted with the mysteries of Masonry without the ceremony of initiation, that were published in England during the entire century, have been noticed. The author is not conscious of any omission. He believes that no book or paper, which possessed the slightest pretensions to publicity, has escaped his researches.

With these brief explanations, the author presents his work to the Fraternity, in the hope that it may not be altogether unworthy of their acceptance. It would probably have never seen the light, had not a portion of it, some few years ago, appeared in the pages of the "Freemasons' Quarterly Magazine and Review." And

it was so generally approved, that many kind, and perhaps partial, friends expressed an anxious desire to see it in a perfect form. If it should be found to possess any degree of interest, the author disclaims all share of the credit; except for performing the more humble duty of arranging materials which had been already collected, and putting them into a readable form. The task was simple—its execution easy; and if the reader finds as much pleasure in its perusal as the author has had in its compilation, he will consider himself amply repaid for his labour.

GEO. OLIVER

SCOPWICK VICARAGE,  
*December 6, 1854.*





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THE  
REVELATIONS OF A SQUARE.

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CHAPTER I.

THE REVIVAL.—DR. DESAGULIERS.

1717—1722.

---

“I could a tale unfold.”—SHAKESPEARE.

“Dost feel a wish to learn this thing of me?”

TITANIA.

“Hoc est

“Vivere bis, vitâ posse priore frui.”—MARTIAL.

---

A FRIEND and Brother, who resides in town, knowing that I am somewhat of a dabbler in antiquities, forwarded to me, some time ago, an old SILVER SQUARE, which he told me had the reputation of having been used in one of the earliest Lodges after the revival of Masonry in 1717. Of course I found it an object of great interest, and value it accordingly. Although a good deal battered, the inscription is still distinctly visible. On one limb of its upper face is the following legend—

KEEPE WITHIN COMPASSE;

and on the other—

ACTE ON YE SQUARE.

At the angle of junction is a rude heart with the letter J on it. The reverse is blank, with the exception of two small old English capitals *C. W.* at the angle.

The jewel is soon described; but how am I to pour tray my feelings, when, with the instrument lying on the table before me, I called up the spirits of the dead, and contemplated scenes of bygone times—the working of Lodges—the solemn Labours and convivial Refreshments



which this small token had witnessed—the racy jest and sparkling wit which set the table on a roar, after the hours of business were past. This was the age when the facetious Doctor Sheridan reduced punning to a system, and it was practised by rule and compass: and, therefore, we may readily believe that the Lodges had their share of it. “O!” I exclaimed aloud, “if this square could speak, what interesting scenes it might reveal, and how it would enlighten us about the doings of Freemasonry at the time of its revival!”

I had been sitting late one evening in contemplation of the scenes which took place in the palmy days of Masonry, when Desaguliers, Payne, Anderson, Lamball, Morrice, Timson, and their compeers were at the helm of affairs. A dull and dreamy sensation came over me, and I saw, or fancied I saw, the Square, which had just been reposing motionless before me, raise itself up, with great solemnity, on the exterior points of its two limbs, which seemed to assume the form of legs. Body it had none, but the heart, which was delineated at the angle, put forth two eyes, a snub nose, and a mouth—a sort of amplification of the letter J. I could trace the features distinctly, as we see the figure of a human face in the fire on a winter’s night.

While I was considering what all this could mean, I heard a small thin voice pronounce my name. To say I was merely surprised at this unexpected phenomenon, would be too tame an expression—I was utterly astonished and confounded. I rubbed my eyes and looked round the room. Everything appeared exactly as usual—no change could I perceive; the fire burned brightly; the books covered the walls; the candles cast their usual light; and the ticking of the spring clock over my head preserved its usual monotony. I began to fancy I had been mistaken, when my name was again uttered by the same unearthly voice, and there stood the little fellow, as if determined to indulge in some demoniacal soliloquy to which I was constrained to listen. At length it communicated its intention by saying—“Attend to me, and I will realize all your wishes, by enlightening you on the subject of your meditations, and giving you the benefit of my experience; but first let me caution you not to utter a single syllable, for if you do the charm

will be broken; the sound of the human voice silences me for ever.

"I was originally the property of a Brother whose extensive genius has invested his name with immortality—Sir Christopher Wren, Grand Master of Masonry at the latter end of the seventeenth century, which fell into desuetude when King George I. had the impolicy to supersede this great man in favour of Bro. W. Benson, and so disgusted him with the world, that he declined all public assemblies, and amongst the rest, relinquished his connection with Freemasonry. The Craft refused to meet, or hold any communication with the new Grand Master, and Masonry languished for several years, till it was supposed to be extinct; and Dr. Plot exulted in the idea that he had given it its death-blow by some ill-natured animadversions in the History of Staffordshire.<sup>1</sup>

"In the year 1712, a person of the name of Simeon Townsend published a pamphlet, which he entitled, 'Observations and Enquiries relating to the brotherhood of the Freemasons;' and a few others had been issued on the decline of the Order, as if triumphing in its fall.<sup>2</sup> About this time, Dr. Desaguliers, a Fellow of the Royal Society, and Professor of Philosophy, was gradually rising into eminence. In the course of his scientific researches, the above works fell into his hands. He did not find

<sup>1</sup> "The Natural History of Staffordshire," by Robert Plot. Oxford, 1686. In this attack on the Order, the Doctor says, very illogically, that "one of their articles is to support a Brother till work can be had;" and another is "to advise the Masters they work for, according to the best of their skill, acquainting them with the goodness or badness of the material, &c., that Masonry be not dishonoured; and many such like." He then concludes by saying, that "some others they have that none know but themselves, which I have reason to suspect *are much worse than these*; perhaps as bad as the history of the Craft itself, than which there is nothing I ever met with more false or incoherent." See the entire argument in the Gold. Rem., vol. iii., p. 37.

<sup>2</sup> These were—"A short Analysis of the Unchanged Rites and Ceremonies of Freemasons:" London, Stephen Dilly, 1676. "The Paradoxical Discourses of Franc. Mercur van Helmont, concerning the Macrocosm and Microcosm, or the Greater and Lesser World, and their Union; set down in Writing by J. B., and now published:" London, Freeman, 1685. "A Short Charge," O.D.A.A.M.F.M.R.O.: 1694. "The Secret History of Clubs, particularly of the Golden Fleece; with their Original, and the Characters of the most noted Members thereof." London, 1709.

them very complimentary to the Fraternity, but they excited his curiosity, and he was made a Mason in the old Lodge at the Goose and Gridiron in St. Paul's Churchyard, and subsequently removed by him to the Queen's Arms Tavern in the same locality, where the Grand Lodges were afterwards very frequently held.<sup>3</sup> The peculiar principles of the Craft struck him as being eminently calculated to contribute to the benefit of the community at large, if they could be re-directed into the channel from which they had been diverted by the retirement of Sir Christopher Wren. Dr. Desaguliers paid a visit to this veteran Freemason, for the purpose of consulting him on the subject. The conversation of the Past Grand Master excited his enthusiasm, for he expatiated with great animation on the beauties of the Order and the unhappy prostration which had recently befallen it. From this moment, the doctor determined to make some efforts to revive Freemasonry, and restore it to its primitive importance.

"You may perhaps be inclined to inquire," said the Square, very naively, "how I became acquainted with these facts, as I was then quietly reposing in the drawer of a cabinet along with Sir Christopher's collection of curiosities. The truth is, that the venerable old gentleman had taken a liking to Dr. Desaguliers, and presented me to him with the rest of his Masonic regalia. From henceforth I was privy to all the doctor's plans; and as he soon rose to the chair of his Lodge, I had the advantage of hearing almost every conversation he had with his Masonic friends on the subject nearest to his heart, which generally occurred in the Lodge, with your humble servant at his breast suspended from a white ribbon. Every plan was carefully arranged, and the details subjected to the most critical supervision before it was carried into execution; and by this judicious process, his schemes were generally successful. Thus, having been in active operation from a period anterior to the revival of Masonry, I have witnessed many scenes which it may be both amusing and instructive to record, as the good may prove an example worthy of imitation, and the evil, should there be any, may act as a beacon to

<sup>3</sup> It is now called the Lodge of Antiquity.



warn the unwary Brother to avoid the quicksands of error which will impede his progress to Masonic perfection.

"Bro. Desaguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous Brothers, whose names merit preservation. They were Sayer, Payne, Lamball, Elliott, Gofton, Cordwell, De Noyer, Vraden, King, Morrice, Calvert, Ware, Lumley, and Madden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Apple-tree, and the Rummer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly Communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its stately branches to every quarter of the globe.

"There was no code of laws in existence at the period to regulate the internal economy of the Lodges except a few brief By-laws of their own, which, in fact, were little more than a dead letter, for the Brethren acted pretty much as their own judgment dictated. Any number of Masons, not less than ten, that is to say, the Master, two Wardens, and seven Fellow Crafts, with the consent of the magistrate, were empowered to meet, and perform all the rites and ceremonies of Masonry, with no other authority than the privilege which was inherent in themselves, and had ever remained unquestioned. They assembled at their option, and opened their Lodges on the highest of hills or in the lowest of valleys, in commemoration of the same custom adopted by the early Christians, who held their private assemblies in similar places during the ten great persecutions which threatened to exterminate them from the face of the earth.

"But as this privilege led to many irregularities," continued my companion, "and was likely to afford a pretext for unconstitutional practices, it was resolved that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals on petition, with the consent and approbation of the Grand Lodge in Communication; and that without such warrant

no Lodge should be hereafter deemed regular or constitutional. And a few years later Bro. Desaguliers proposed in Grand Lodge that a code of laws should be drawn up for the better government of the Craft.

Accordingly, at the annual assembly on St. John's day, 1721, he produced thirty-eight regulations, which passed without a dissentient voice in the most numerous Grand Lodge which had yet been seen, conditionally, that every annual Grand Lodge shall have an inherent power and authority to make new regulations, or to alter these for the real benefit of this ancient Fraternity; provided always *that the old landmarks be carefully preserved*, and that such alterations and new regulations be proposed and agreed to at the Quarterly Communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, *even of the youngest apprentice*, the approbation and consent of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory. These constitutions were signed by Philip, Duke of Wharton, G.M., Theophilus Desaguliers, M.D. and F.R.S., the Deputy Grand Master, with the rest of the Grand Officers and the Masters and Wardens, as well as many other Brethren then present, to the number of more than a hundred.

"The convivialities of Masonry were regulated by the ancient Gothic charges, which directed the Brethren to enjoy themselves with decent mirth, treating one another according to their ability, but avoiding all excess, not forcing any Brother to eat or drink beyond his inclination, according to the old regulation of King Ahasuerus—not hindering him from going home when he pleases, &c.: you remember the charge?"<sup>4</sup>

I nodded acquiescence. The Square took the alarm, and hastily said—"Do not forget our compact; if you speak, my revelations are at an end. To proceed:—

"I can testify to the convivial propensities of the Brethren of that day. Dermott did not libel them when

<sup>4</sup> In the year 1755, the Earl of Caernarvon being G. M., it was ordered that no Brother, for the future, shall smoke tobacco *in the Grand Lodge*, either at the Quarterly Communication or the Committee of Charity, till the Lodges shall be closed. In private Lodges it was a constant practice.

he said, 'Some of the young Brethren made it appear that a good knife and fork, in the hands of a dexterous Brother, over proper materials, would sometimes give greater satisfaction, and add more to the conviviality of the Lodge, than the best scale and compass in Europe.'

"Bro. Desaguliers was elevated to the throne of the Grand Lodge in 1719, and proclaimed Grand Master on the day of St. John the Baptist. He effected great improvements in the Order during his year of office; and yet all the record which he thought proper to make of his Grand Mastership was, that 'being duly installed, congratulated, and homaged, he revived the old peculiar toasts or healths drank by Freemasons;'<sup>5</sup> and it was agreed that when a new Grand Master is appointed, his health shall be toasted as Grand Master elect. Bro. Desaguliers was peculiarly active in the improvement and dissemination of Masonry at its revival, and, therefore, merits the respectful and affectionate remembrance of the Fraternity. He devoted much of his time to promote its best interests; and being the Master of several Lodges, I had a fair quantity of experience in a small space of time, and I can confidently affirm, that though the public records of Masonry say so little of the acts of this worthy Brother, there were many traits in his character that redound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a Tyled Lodge, and in company with Brothers and Fellows, where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge as strictly confidential, and being persuaded that his Brothers by initiation actually occupied the same position as Brothers by blood, he was undisguisedly free and familiar in the mutual interchange of unrestrained courtesy. In the Lodge, he was jocose and free hearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distinguished men of his day. He delivered public lectures on experimental philosophy, an unusual practice for a dignified clergyman in those days, and showed him to be many years in advance of the intelligence of the age when he flourished.

"Our business, however, is with Dr. Desaguliers, as

<sup>5</sup> Anderson's "Constitutions," ed. 1838, p. 110.



the chief agent in the revival of the ancient and honourable Institution of Freemasonry. He brought his private Lodges into such repute, and particularly that holden at the Goose and Gridiron, that it was placed at the head of the list of Lodges; and a law was unanimously agreed to, that the Grand Master should be proposed and elected there, before he became eligible for the appointment or the Grand Lodge. It was supposed at the time that he was the author of that famous paper which so thoroughly refuted the absurd allegations of Dr. Plot against the Order.<sup>6</sup> It is true I heard it applied to him several times, but he uniformly disavowed it, although it was generally believed that there was no other living Mason who could have done it so well.

"As a proof of his attention to discipline and propriety of conduct, I give you an anecdote. On a certain occasion, which I perfectly remember, I witnessed the initiation of a noble lord, which was performed with great solemnity by Dr. Desaguliers; and his lordship, though only a youth, appeared very much impressed with the ceremonial. But when the refreshment was introduced, and the severity of discipline somewhat relaxed, his lordship, according to a habit then very much in vogue, occasionally intermingled his conversation with an oath. This passed at first without notice, as the vice of swearing was common both to peer and peasant. Now you are aware, I dare say, that the opening formula in those days was, 'forbidding all cursing, swearing and whispering, all religious and political disputes, together with all irreligious and profane conversation, under no less penalty than what the by-laws shall prescribe, or a majority of the Brethren shall think proper to impose.' Profanity, therefore, was a violation of Lodge rules, although they were not remarkable at that period for their stringency; but the frequent repetition of the interdicted words, created an unfavourable sensation, which was not much to his lordship's credit. Bro. Desaguliers said nothing, how much soever he might be disgusted. At length his lordship appealed to the chair for the confirmation of some opinion.

" 'I say, doctor,—d—me, don't you hear,—I ask your

<sup>6</sup> "A Detection of Dr. Plot's Account of the Freemasons."—See 'The Golden Remains.' vol. iii., p. 31.



pardon for swearing !' After this had occurred more than once, Bro. Desaguliers rose from his chair with a dignity which he well knew how to assume when circumstances called for it, and said,—

“ ‘My lord, you have repeatedly violated the rules of the Lodge by your unmeaning oaths ; and more than this, you have taken some pains to associate me personally with your profanity, by your frequent appeals to the chair. Now, my lord, I assure you, in answer to those appeals, that if God Almighty does not hear you, I will not tell him !’

“The peer was silenced, the Brethren pleased, and I must say I was proud of the Master. Another time he said to a person of equal rank, who was an adept in the reigning vice, ‘My lord, if you thought you were honouring God, you would not swear so furiously.’”

I assure you, sir, that Masonry, as then practised, was a fascinating pursuit, although its technicalities were somewhat different from those of more modern times. For instance, what you call the Great Lights were denominated Furniture with us ; the three *moveable* Lights were explained to mean the same as your three *lesser* ones, and were, indeed, the same in every particular ; and we had three *fixed* Lights, or imaginary windows in the east,

<sup>7</sup> Do not let me incur the imputation of libelling the manners of the eighteenth century by the above anecdotes, for they are strictly true. Swearing was the besetting vice of the age ; and Swift observes : “I cannot recollect, in this maturity of my age, how great a variety of oaths I have heard since I began to study the world, and to know men and manners.

“For nowadays men change their oaths  
As often as they change their clothes.”

And he gives a case in point. “I remember an officer who had returned from Flanders, sitting in a coffee-house near two gentlemen, whereof one was of the clergy, who were engaged in some discourse that savoured of learning. This officer thought fit to interpose ; and professing to deliver the sentiments of his fraternity as well as his own, turned to the clergyman, and spoke in the following manner :— ‘D—n me, doctor, say what you will, the army is the only school for gentlemen. Do you think my Lord Marlborough beat the French with Greek and Latin ? D—n me, a scholar, when he comes into good company, what is he but an ass ? D—n me, I would be glad, by G—, to see any of your scholars, with his nouns and his verbs, and his philosophy and trigonometry, what a figure he would make at a siege, or a blockade, d—n me !’ ”

west, and south, which are now, I believe, discarded. Again, Wisdom, Strength, and Beauty, according to ancient usages, were represented, not as at present by three pillars or orders of architecture, but by the two pillars of Solomon's Porch, and the Blazing Star, the left-hand pillar being the symbol of Wisdom, that on the right hand Strength, and the Blazing Star in the centre, Beauty.

"The discipline of Masonry was always, as far as I could learn, essentially democratic, and the revivalists took especial care to make no innovations in the original plan. All power was committed to the members of Lodges; and even, as we have just seen, the newly initiated entered apprentices had a vote in Grand Lodge. In the popular government of Athens, it was an unalterable law, that all the citizens in turn should be distributed in the courts of justice; and on the same principle the Brethren of each Lodge choose their Master *by ballot*, who appoints his officers from amongst themselves, and these are its representatives in the General Assembly or Grand Lodge. And, as in all the democratic institutions of antiquity, a senate was appointed to prepare all motions and proposals before they were submitted to the decision of the General Assembly of the people, so we have committees nominated for the same purpose.

The Chief Governor of the Craft is annually elected by the delegates from the Lodges; and in imitation of the practice at Thurium, the office was scarcely ever conferred twice on the same person, because if such a practice had been admitted, it was thought that other persons of equal worth would be thus excluded from an honour which ought to be equally accessible to all.

"The general laws of Masonry, however, were but loosely administered. It was provided 'that no Brother should belong to more than one Lodge within the bills of mortality;' but little notice was taken of that absurd law, for it was violated with impunity by D. G. Masters Desaguliers and Martin Clare, and many others. And, again, instances occasionally occurred where a Grand Master continued in office for more than a year; but the Society generally suffered by substituting the exception for the rule, as in the case of Lord Byron, who was Grand Master from 1747 to 1752, and never attended a Grand

Lodge between those periods, which caused Masonry to languish for want of an active and attentive patron.

"Again, with reference to private Lodges; no candidate could be admitted as a Mason, nor could any one become a member without the scrutiny of the ballot box; and so imperative were the laws respecting secret votes, that it was provided 'that when any Brother is proposed to become a member, and any person to be made a Mason, if it appears, upon casting up the ballot, that they are rejected, no member or visiting Brother shall discover, by any means whatever, who those members were that opposed his election, under the penalty of such Brothers being forever expelled the Lodge (if members), and if a visiting Brother, of his being never more admitted as a visitor, or becoming a member; and, immediately after a negative passes on any person being proposed, the Master shall cause this law to be read, that no Brother may plead ignorance.

"After all—I speak from experience," the Square continued,—“the real exercise of power was generally in the hands of a few individuals, and sometimes of a single person, who, by his influence, was able to dispose of every motion at pleasure. This superiority was exercised in succession, during the eighteenth century, by Brothers Desaguliers, Manningham, Dunckerley, Hesletine, and White.

"In these happy times—they were times of real enjoyment—labour was conducted with great seriousness; and perhaps you will be surprised, when I tell you—and if you are not, there are those in this latitudinarian age who *will*—that the Book of Common Prayer, according to the rites and ceremonies of the Church of England, was an established Lodge book, as it was considered to contain all the moral principles of the Order. And, in the examinations,<sup>8</sup> Brothers Desaguliers, Anderson, and Payne,

<sup>8</sup> In these early times there were no Lodge Lectures, (so called), but their places were supplied by "Examinations" of the same nature and tendency, but infinitely more brief and technical. I subjoin a few of these examination questions from the oldest formula in my possession, which I have reason to believe was used during the G. Master-ship of Archbishop Chichely, in the reign of Henry VI. "Peace be here."—*A.* I hope there is. *Q.* What o'clock is it?—*A.* It is going to six, or going to twelve. *Q.* Are you very busy?—*A.* No. *Q.*



placed the following passages as unalterable landmarks to designate the religious character of the Order.

“ ‘Why due east and west?

“ ‘Because all Christian churches and chapels are, or ought to be so.

“ ‘What does — denote?

“ ‘The Grand Architect of the Universe, or Him that was taken up to the topmost pinnacle of the Holy Temple.’

“ ‘During this period the Fraternity had signs, symbols and tokens of recognition, which are become obsolete, and I question whether your brightest Masons know that they were ever in existence. But, as the principal object of my Revelations is to make you acquainted with the sayings and doings of the Fraternity in the eighteenth century, I will reproduce a few of their peculiarities for your delectation. For instance: the symbols of the four Cardinal Virtues were delineated by an acute angle, variously disposed. Supposing you face the east, the angle symbolizing Temperance will point to the south (>). It was called a Guttural. Fortitude was denoted by a saltire or St. Andrew’s Cross (×). This was the Pectoral. The symbol of Prudence was an acute angle, pointing towards the south-east (7), and was denominated a Manual; and Justice had its angle towards the north (<), and was called a Pedestal or Pedal.

“ ‘Many of our tokens of recognition, under the presidency of Sir Christopher Wren,” said the Square, “were curious and significant; but they were discontinued about the middle of the century, and are now, I believe, entirely forgotten. As they are excluded from the present system of Masonry, there will be no impropriety in enumerating them. They were ten in number. 1. Ask how do you do. The Brothers present drink to each other. 2. Inquire in what Lodge they were initiated. 3.

Will you give or take?—A. Both; or which you please. Q. How go Squares?—A. Straight. Q. Are you rich or poor?—A. Neither. Q. Change me that?—A. I will. Q. In the name of the King and Holy Church, are you a Mason?—A. I am so taken to be. Q. What is a Mason?—A. A man begot by a man, born of a woman, brother to a King. Q. What is a fellow?—A. A companion of a Prince. Q. How shall I know you are a Freemason?—A. By signs, tokens, and points of my entry, &c., &c.



Take up a stone and ask what it smells of. 4. By making a square with the feet. 5. Strike with the right hand the inside of the fourth finger of the left thrice. 6. Stroke the two first fingers of the right hand thrice over the eyelids. 7. Take off your hat with two fingers and thumb. 8. Turn your glass downwards after drinking. 9. In shaking hands, touch the wrist three times with the forefinger. 10. Whisper—the Masters and Fellows of the Worshipful company greet you well.

“Refreshment was a genuine feast of reason and flow of soul. Punning, however it may be condemned and sneered at by the fastidious scholar of the nineteenth century, as being a worthless and contemptible pursuit, was extensively practised according to the category laid down by Swift and Sheridan; and many a witticism have I heard uttered, which created the most uproarious mirth; for loud laughter was not inconsistent with the manners of an age when high jinks, in a sister country, possessed attractions which led, as Sir Walter Scott expresses it, ‘the best educated and gravest men in Scotland gradually on, from wisdom to mirth, and from mirth to extravagance.’

“One evening, as these choice spirits sat around the table after supper—and suppers, I must tell you, in those halcyon days, generally terminated the business of the Lodge,—Brothers Lamball, Sorell, Beloe, Ware, Madden, Villeneau, Noyes, Cordwell, Salt, Gofton, Senex, Hobby, Mountain, and a few others being present with the W. M., all celebrated Masons, whose names are well known to the Craft, Brother Lamball, who was an incorrigible laugh, and that in no very mild tone of voice, being tickled by some witty remark, indulged his propensity in a regular horse-laugh. Brother Madden rose with much gravity, and addressing the chair, said,—

“‘R. W. Sir, did you ever hear a peaceful *lamb bawl* (Lamball) so vociferously?’

“‘No,’ said Bro. Desaguliers, ‘but I’ve heard a *mad’un* (Madden) make an ugly *noise* (Noyes).’

“‘Oh,’ rejoined Bro. Sorell, ‘let him ride his *hobby* (Hobby) quietly, his lungs will be no worse for *wear* (Ware).’

“‘Ah,’ Bro. Ware snapped in, ‘particularly if the colour of his hobby be *sorrel* (Sorell). Ha! ha! ha!’

“ ‘The lamb had better go to *sea next* (Senex) and then he may *bellow* (Beloe) against the roaring of the *salt* (Salt) waves as they dash upon the *mountain* (Mountain),’ shouted Bro. Hobby.

“ ‘Well,’ replied Bro. Lamball, ‘I shall never quarrel with any Brother who holds the *cord well* (Cordwell—*cable tow*) for this or anything else, provided he does not call me a *villain O* (Villeneau). Ha! ha! ha!’

“ ‘I shall not, Brothers and Fellows,’ responded Bro. Villeneau, ‘question your good faith, although you carry on so briskly a *Pun—ic* war.’

“ ‘A truce to your wit,’ Bro. Madden interposed. ‘I *thirst* to mend my simile.’

“ ‘Nay,’ said the W. Master, ‘if Bro. Madden *thirsts*, why there’s an end of it.’

“ ‘Oh, ho!’ echoed Bro. Noyes, ‘if a *pun* is meant, I move that we inflict the usual *punishment*.’

“ ‘Why, then,’ says the chair, ‘we will replenish the glasses, and try to quench Bro. Madden’s *thirst* with a *toast*.’

“ Now, all this may appear very puerile to you, sir, but I assure you it is a correct sample of the wit of the age, and formed the staple commodity of a lively conversation at taverns and clubs, which were then the resort of the highest nobility and gentry in the land.”

## CHAPTER II.

ATTACK AND DEFENCE.—DR. ANDERSON.

1722—1740.

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“The end and moral purport of Masonry is to subdue our passions, not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellowship, good nature and humanity.”—ANDERSON.

“She is the brightness of the everlasting LIGHT, the unspotted Mirror of the power of God, and the Image of his Goodness.”—SOLOMON.

“In vain would Danvers with his wit  
Our slow resentment raise;  
What he and all mankind have writ,  
But celebrates our praise.  
His wit this only truth imparts,  
That Masons have firm faithful hearts.”  
SECRETARY’S SONG.

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THE success that attended the re-establishment of Masonry,” my strange companion continued, “created a very great sensation, and raised up a host of opponents, who either envied the popularity of the Fraternity, or were desirous of diverting it into some other channel; for the uninitiated were piqued at the respect and attention which it attracted so universally; and more particularly when the nobility began to interest themselves in its promulgation. Many were the consultations which were held in the Lodge on this subject. Dr. Anderson, Grand Warden in 1723, had now become an active colleague of Grand Master Payne and Dr. Desaguliers, who held the office of Deputy Grand Master, and was installed into the chair of Hiram Abiff in the same year; and with the assistance of other eminent Craftsmen, it was formally deliberated which of three proceedings it would be most expedient to adopt in this emergency. Brothers Lamball, Noyes, and Villeneau were of opinion that the most dignified method of treating the absurd publications of those cowans who distributed their anonymous effusions



through the country, would be by silent contempt; others proposed ridicule as the most efficient weapon; while Brothers Desaguliers and Anderson thought that the interests of Masonry would be more effectually served by some public and authorised statement of their proceedings,—by an avowal of the real objects of the Institution, and an explanation of the principles on which it is founded. And this course was finally agreed on.

“Accordingly, these two learned Brothers entered on the work with great zeal and assiduity. Bro. Desaguliers, in 1721, made a public profession of a Mason’s faith, in an Oration, which was printed and distributed plentifully both in the metropolis and provinces;<sup>1</sup> in which he enlarged on the re-organization of the Grand Lodge, and stated *seriatim* the peculiar benefits, both moral and intellectual, which may be derived from a regular attendance on the duties of a Lodge. And Bro. Anderson published a well-written pamphlet on the rise and progress of the Order, and its application to the practical sciences.<sup>2</sup>

“In the same year, September 2nd, the Duke of Montague being Grand Master, and Bros. Villeneau and Morrice Grand Wardens, a Grand Lodge was holden at the King’s Arms Tavern, St. Paul’s Churchyard, at which Bros. Desaguliers, Payne, and Anderson, were ordered to examine the old Gothic Constitutions, and to digest the same in a new and better method; and at the succeeding Grand Lodge, in December, a committee of fourteen expert Brethren was appointed to revise the manuscript when completed, and to make their report accordingly. In pursuance of this order, our worthy Bros. Desaguliers, Payne, and Anderson, commenced their proceedings by searching for manuscripts and authorities in every part of the kingdom where they were supposed to exist. They

<sup>1</sup> An eloquent Oration about Masons and Masonry. Delivered 24th January, 1721.

<sup>2</sup> “On the Rise and Progress of Freemasonry.” The Rev. James Anderson, D. D., was minister of the Scots Presbyterian Church, in Swallow-street, Piccadilly, and well known in those days amongst the people of that persuasion, resident in London, by the name of Bishop Anderson. He was editor of the “Diplomata Scotiæ, and Royal Genealogies;” a learned man, who unfortunately lost a considerable part of his property in the South Sea bubble of 1720. He had issue a son and a daughter, the latter of whom married an officer in the army.



communicated with many Lodges under the Constitutions both of York and London, and in most cases were successful in the search; yet a few instances unfortunately occurred where certain fastidious Brethren took the alarm, and committed many valuable manuscripts to the flames concerning ancient usages, regulations of Lodges, Charges, and secrets,—particularly one written by Nicholas Stone, who was Grand Warden to Inigo Jones,—lest they should fall into the hands of our friends, and be submitted to public inspection in a printed form.

“At one of our Lodges, when this design was in progress, Bro. Payne expressed his indignation at the superlative folly of those misguided Brothers in no measured language; and it was seriously debated whether it would not be expedient, for the purpose of preventing a repetition of the offence, to move a vote of censure against them in the ensuing Grand Lodge for contempt. This was decided in the negative, as it was considered to be inquisitorial, and alien to the general design of Masonry, for the Grand Lodge to interfere with the disposal of private property.

“It was agreed, however, at the same Lodge, that the R. W. Master, Dr. Desaguliers, should move ‘that the ancient office of Stewards be revived to assist the Grand Wardens in preparing for the feast, and in other things appertaining to the annual general assembly of Masons. Bro. Desaguliers accordingly proposed the appointment of twelve Brethren for those purposes; and the motion was unanimously agreed to. At the same Grand Lodge it was reported by the committee that they had perused Bro. Anderson’s manuscript containing the History of Masons, the Charges, Regulations, and Masters’ Song; and, after some amendments, had approved of it. In consequence of this favourable report, the Brethren requested the Grand Master to order it to be published; and its appearance produced a wonderful impression on the public mind, and insured the triumph of the Craft.<sup>3</sup>

“At a Grand Lodge in the same year, the Duke of Buccleugh, G. M., seconded by Dr. Desaguliers, pro-

<sup>3</sup> “The Constitutions of Freemasonry; containing the History, Charges, Regulations, &c., of that most Ancient and Right Worshipful Fraternity. For the Use of the Lodges:” London, printed by Will. Hunter, for John Senex and John Hooke, 1723.

posed a scheme for raising a fund for the relief of distressed Brethren, and a committee was appointed on the spot to consider what would be the most effectual means of carrying it into execution. This was the origin of the Fund of Benevolence, for which the Fraternity are indebted to the amiable disposition, coupled with the indefatigable exertions of Brother Desaguliers; and the operation of the project proved so beneficial to the general interests of the Order, that it was publicly announced in Grand Lodge, that ingenious men of all faculties and stations, being now convinced that the cement of the Lodge was love and friendship, earnestly requested to join the Society, which soon flourished in harmony, reputation, and numbers. Noblemen and gentlemen of the highest rank—learned men, merchants, and clergymen, found in the Lodge a safe and pleasant relaxation from intense study, or the hurry of business, without any intermixture of politics and parties. New Lodges were constituted,<sup>4</sup> which the Grand Master and his deputy visited in person, and found in them a peaceful asylum, free from the turmoils and disputes by which all other societies were characterised and deformed.

“But I can assure you, sir, that the opponents of Freemasonry, although at their wit’s end, were determined not to die without a struggle<sup>5</sup>. They circulated all manner of ridiculous reports about the practices of Masons in Tyled Lodges, which were thus commented on by a Brother who was a member of our Lodge, in an address to the R. W. M., when the subject was mooted in open Lodge. I cannot recollect the whole of his speech; but he said, amongst other acute observations, which excited the unfeigned applause of the members: ‘Though we envy not the prosperity of any society, nor

<sup>4</sup>Not only in this country but on the continent, and these latter unfortunately became a fruitful source of innovation. In 1725, the Chevalier Ramsay introduced his Royal Arch and other manufactured Degrees into a Lodge, under an English warrant held in the Rue de Boucheries at Paris, which was presided over by Lord Derwentwater: where they were practised as legitimate Masonry. Ramsay tried to introduce them into this country, but failed. See more of this in the *Hist. Landmarks*, vol. ii., Lect. xxv., Part I., p. 32.

<sup>5</sup>They published about this time, “*Observations and Critical Remarks on the new Constitutions of the F. M.*, written by James Anderson, etc.” London, 1725.

meddle with their transactions and characters, we have not met with such fair treatment from others; nay, even those that never had an opportunity of obtaining any certain knowledge of us, have run implicitly with the cry, and, without fear or wit, have vented their spleen in accusing and condemning us unheard, untried; while we, innocent and secure within, laugh only at their gross ignorance and impotent malice. Have not people in former ages, as well as now, alleged that Freemasons in their Lodges raise the devil in a circle, and when they have done with him, that they lay him again with a noise or a hush, as they please? How have some of our maligners diverted themselves with the wild story of an old woman between the rounds of a ladder! Others will swear to the cook's red-hot iron or salamander for marking an indelible character on the new-made Mason, in order to give him the faculty of taciturnity. Sure such blades will beware of coming through the fingers of the Freemasons?

"Not contented with having circulated these *viva voce* calumnies," the Square continued, "pamphlets began to fly about in every form, denouncing the proceedings of Masonry;<sup>6</sup> and several newspapers of the day joined in

<sup>6</sup> In 1724, a year after the appearance of the new Book of Constitutions, we have the following pretended revelation of its secrets:—"The Grand Mystery of Free-Masons discovered; wherein are the several Questions put to them at their Meetings and Installations: as also their Oath, Health, Signs, and Points to know each other by. As they were found in the custody of a Free-Mason who dyed suddenly; and now published for the Information of the Publick:" London, printed for J. Payne, near Stationers' Hall. Folio. Price Sixpence. To the second edition were annexed "Two Letters to a Friend." The first concerning the Society of Freemasons; the second giving an account of the Gormagons. London, printed for A. Moore, 1725. Folio. Price One Shilling. The Fraternity will thank me for presenting them with the introduction to this catch-penny, as it will show how coarsely the enemies of Masonry endeavoured to accomplish their ends. "There was a man at Louvaine who proclaimed that he had, with great toil and difficulty, overcome and tamed, and was ready at his booth to show, at the rate of six stivers a-piece, that most hideous and voracious monster, the common disturber of mankind, especially in their adversity. People flocked from all parts to see this monster. They went in at the fore door, and after they had seen the creature, went out at the back door, where they were asked whether the monster were worth seeing? But as they had, at their admittance, promised to keep the secret, they answered that it was a very wonderful creature. By some accident, however, it was divulged that this wonderful creature was a Louse!!!"



the cry, for it contributed materially to the sale of the sheet. Are you aware, sir, what very poor productions these periodicals were? Do not speak! Well, then, I'll tell you. They consisted of two leaves of pot paper, and were dreadfully stupid; barren, sir, very barren of news; and, therefore, the present popularity of Masonry was a god-send; and the writers did not fail to improve the occasion by inventing any sort of nonsense, which they nicknamed 'the doings of Masonry in secret Lodges;' and the more ridiculous the imputation, the greater was the demand for the paper.<sup>7</sup> Danvers, a writer in the 'Craftsman,' so far exceeded his fellow-journalists in absurdity, as to have written a prosy article for the purpose of proving that those who hanged Capt. Porteous, of Edinburgh, were all Freemasons, because they kept their own secrets;<sup>8</sup> and, therefore, the sapient writer concluded the perpetrators must be Masons, inasmuch as they were never found out.<sup>9</sup>

"The Fraternity were much amused with these abortive attempts to prejudice them in public opinion; and I have heard them sing the Sword Bearer's Song, as a glee for three voices, and full chorus, with shouts of laughter and applause.<sup>10</sup> But the Brethren took no

<sup>7</sup> Some of these amusing periodicals were called, "The Daily Post," "The British Plaindealer," "The Daily Journal," "The Post Boy," in which it is asserted that "The Freemasons put out a sham discovery to invalidate their revelations; but the only genuine discovery is in 'The Post Boy' and 'The Flying Post.'"

<sup>8</sup> This circumstance is referred to in our motto.

<sup>9</sup> "Craftsman," 16th April, 1736, No. 563. And see Sir Walter Scott's "Heart of Midlothian."

<sup>10</sup> This song being read with the above explanation in view, will be seen in a new and interesting light.

"To all who Masonry despise,  
This counsel I bestow:  
Don't ridicule, if you are wise,  
A secret you don't know.  
Yourselves you banter, but not it—  
You show your spleen, but not your wit.

"Inspiring virtue by our rules,  
And in ourselves secure,  
We have compassion for those fools  
Who think our acts impure.  
We know from ignorance proceeds  
Such mean opinion of our deeds.

"If union and sincerity  
Have a pretence to please,  
We Brothers of Freemasonry  
Lay justly claim to these



official notice of them, as they were considered too contemptible to merit their serious attention. Nor did they esteem the philippic of Dean Swift worthy of any reply, as it was evidently written for a satirical purpose.<sup>11</sup>

"At length, however, these attacks assumed a form which it was thought necessary to counteract in some public manner. One gentleman (for they were mostly anonymous) wrote a pamphlet containing a critical review of the History of Masonry;<sup>12</sup> another printed what he called an account of the ceremonies of initiation,<sup>13</sup> which brought out a third, called the Freemason's

To State disputes we ne'er give birth;  
Our motto friendship is, and mirth.

"Then let us laugh, since we've imposed  
On those who make a pother,  
And cry, 'The secret is disclosed  
By some false-hearted Brother.'  
The mighty secret's gained, they boast,  
From 'Post Boy' and from 'Flying Post.'"

<sup>11</sup> As may be understood from the following specimen:—"As to the secret words and signals used among Masons," he says, "it is to be observed, that in the Hebrew alphabet there are four pair of letters, of which each pair are so like that, at the first view, they seem to be the same. Beth (ב) and Caph (כ), Gimel (ג) and Nun (נ), Cheth (ח) and Thau (ט), Daleth (ד) and Resch (ר); and on these depend all their signals and gripes. Cheth and Thau are shaped like two standing gallowses of two legs each; when two Masons accost each other, one cries Cheth, and the other answers Thau, signifying that they would sooner be hanged on the gallows than divulge the secret. Then again, Beth and Caph are each like a gallows lying on one of the side posts, and when used as above, imply this pious prayer: "May all who reveal the secret hang upon the gallows till it fall down." This is their Master secret, generally called, the Great Word. Daleth and Resch are like two half gallowses, or a gallows cut in two at the cross stick at the top, by which, when pronounced, they intimate to each other that they would rather be half hanged than name either word or signal before any other but a Brother so as to be understood. When one says Gimel, the other says Nun; then the first again, joining both letters together, repeats three times Gimel Nun, Gimel Nun, Gimel Nun; by which they mean that they are united as one in interests, secrecy, and affection."

<sup>12</sup> "Observations and Critical Remarks on the New Constitutions of Freemasonry."

<sup>13</sup> "The Secret History of Freemasonry, being an accidental Discovery of the Ceremonies made use of in the several Lodges, upon the Admittance of a Brother as a Free and Accepted Mason," &c.; with the Charge, Oath, and private Articles given to him at the time of his admission. Printed from the old original Record of the Society; with some observations, reflections, and critical Remarks

Accusation and Defence, which, in fact, had already appeared in the 'Post Boy';<sup>14</sup> and in 1726 an oration, in which these attacks were alluded to, was delivered by the Junior Grand Warden of the York Masons, in the presence of Charles Bathurst, Esq., the Grand Master, which was ordered to be printed.<sup>15</sup> A speech was also published as delivered at Carmarthen in 1728;<sup>16</sup> and another writer thus speaks of some objections which were made against the Craft:—"Others complain that the Masons continue too long in the Lodge, spending their money to the hurt of their families, and come home too late—nay, sometimes intoxicated with liquor! But they have no occasion to drink much in Lodge hours, which are not long; and when the Lodge is closed (always in good time) any Brother may go home when he pleases: so that if any stay longer, and become intoxicated, it is at their own cost, not as Masons, but as other imprudent men do, for which the Fraternity is not accountable; and the expense of a Lodge is not so great as that of a private club. Some observing that Masons are not more religious, nor more knowing, than other men, are astonished at what they can be conversant about in Lodge hours! but though a Lodge is not a school of divinity, the Brethren are taught the great lessons of religion, morality, humanity, and friendship; to abhor persecution, and to be peaceable subjects under the civil government wherever they reside; and as for their know-

on the new Constitution Book of the Free Masons, written by James Anderson, A. M., and dedicated to the Duke of Montague by J. Desaguliers, LL. D., Deputy Grand Master. With a short Dictionary of private signs and signals. The second edition. London, printed for Sam. Briscoe, at the Bell-Savage, 1725.

<sup>14</sup> "The Freemasons' Accusation and Defence, in Six genuine Letters between a Gentleman in the Country and his Son, a Student in the Temple, wherein the whole affair of Masonry is fairly debated, and all the Arguments for and against that Fraternity are curiously and impartially handled." London, Peele and Blandford, 1726.

<sup>15</sup> "A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchant's Hall, in the City of York, on St. Thomas's Day, December 27, 1726. The Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden." London, 1729.

<sup>16</sup> "A Speech delivered at a Lodge held at the Carpenter's Arms, the 31st December, 1728, by Edw. Oakley, late Prov. Senior Grand Warden in Carmarthen."

edge, they claim as large a share of it as other men in their situation.' Beyond these fugitive attempts, I did not hear that anything was done at present to rebut the slanders which were so freely circulated to the prejudice of the Craft.

"At length, in 1730, a man of the name of Prichard, an unprincipled and needy Brother, concocted a book which contained a great deal of plausible matter, mingled with a few grains of truth, which he published under the name of 'Masonry Dissected,'<sup>17</sup> and impudently proclaimed in his dedication that it was intended for the information of the Craft.<sup>18</sup> And to show his learning, he

<sup>17</sup> "Masonry Dissected; being a Universal and Genuine Description of all its Branches, from the Original to this Present Time: as it is delivered in the constituted regular Lodges, both in City and Country, according to the several Degrees of Admission; giving an impartial Account of their regular Proceedings in initiating their New Members in the whole Three Degrees of Masonry, viz., I. Entered Prentice; II. Fellow Craft; III. Master. To which is added, The Author's Vindication of Himself. By Samuel Prichard, late Member of a constituted Lodge. London, 1730. Fourth edition, London, J. Wilford, 1731. Eighth edition, London, J. Thorbuck, 1737. Thirteenth edition, London, Chandler, 1774. Twenty-first edition, London, Byfield and Hawkesworth, 1787. It was translated into Dutch, French, and German. The former had this title:—"Prichard het Collegie der Vrije-Metselaars ontledt, of een algemeene en opregte Beschrijving van alle derzelves Soorten, van desselfs Oorsprong tot op de Gegenwoordige Tyd." Utrecht, 1734. The French edition had this title:—"La Réception mystérieuse de la célèbre Societe des Francs-Maçons, contenant une Relation générale et sincere de leurs Cérémonies. Par Samuel Prichard, ci devant Membre d'une Chamber de la meme Confratrie. Traduite de l'Anglais éclaircie par des Remarques critiques, suivie de quelques autres Pieces curieuses, relatives à la Grande Bretagne, avec des Observations Historiques et Geographiques." A Londres par la Compagnie des Libraries, 1737. And the German edition was thus announced:—"Die zunft der freien maurer, oder, allgemeine und aufrichtige Beschreibung aller derselben Gattungen, von ihrem Ursprunge bis auf jetzige zeit. Als em Unpartheyischer Bericht ihrer Handlungen bei Auehm und Einweihung ihrer neuen Gleieder, und den drei unterschiedenen Stufen derer Mäurer. Ans Licht gegeben durch Samuel Prichard, vormaligen Glied einer Zunft Kammer. Ans der fünften Englisohen Auflage übersetzt 1736. Analysirt in den Actis Hist. Eccles. 1738, im Anhange von 1736."

<sup>18</sup>I subjoin this precious dedication. "To the Worshipful and Honourable Fraternity of Free and Accepted Masons. Brethren and Fellows.—If the following sheets, done without partiality, gain the universal applause of so worthy a society, I doubt not but their general character will be diffused and esteemed among the remaining



asserted in his preface that 'from the accepted Masons sprang the real Masons, from both sprang the Gormagons, whose Grand Master, the Polgi, deduces his original from the Chinese, whose writings, if to be credited, maintained the hypothesis of the Pre-Adamites, and consequently must be more antique than Masonry! The most free and open society is that of the Grand Kaiheber, which consists of a select company of responsible people, whose chief discourse is concerning trade and business, and promoting mutual friendship without compulsion or restriction.'!!!<sup>19</sup>

"What do you think of this, sir? Was not this information truly wonderful? The public thought so. They said—"It must be this—it can be nothing else; it is, as we always supposed, a whimsical cheat, supported by great names to seduce fools, who, once gulled out of their money, keep the fraud secret to draw in others.' And accordingly the book had an enormous and rapid sale, for four editions were called for in the first year of its publication, so open is poor John Bull to imposition. Its success stimulated others to follow in the same track, and three or four pretended revelations of Masonic secrets issued from the press simultaneously.<sup>20</sup>

"It was now considered necessary to disabuse the public mind; and for this purpose Dr. Anderson was directed by the Grand Lodge in 1738 to prepare a defence of the Order against the calumnies which had been so industriously circulated to its prejudice. Several pamphlets had already appeared, as the Oration of the celebrated Martin Clare, J. G. W., in 1735, before the Grand Lodge;<sup>21</sup> the 'Freemasons' Pocket Companion,' by Dr.

polite part of mankind; which I hope will give entire satisfaction to all lovers of truth; and I shall remain, with all humble submission, the Fraternity's most obedient humble servant, Sam. Prichard."

<sup>19</sup> There is a degree or society of this nature in the United States called the Secret Monitor, which was established for the purpose of enabling its members to assist each other in their commercial transactions.

<sup>20</sup> 1. "The Secrets of Masonry made known to all Men, by S. P., late member of a constituted Lodge. To which is added, The Author's Vindication of Himself." London, Thorbuck, 1737. 2. "The Mystery of Masonry." London, Thorbuck, 1737. 3. "The Mysterious Receptions of the celebrated Society of Freemasons; containing a true Account of their Ceremonies." London, 1737

<sup>21</sup> "An Address made to the Body of Free and Accepted Masons,



Smith;<sup>22</sup> and the 'Freemasons' Vade Mecum;' but this latter book was condemned by the Grand Lodge as 'a piratical silly production, done without leave,' and the Brethren were warned not to use it, nor encourage the sale thereof.

"In the meanwhile, Dr. Anderson wrote his celebrated Defence of Masonry, in which he treated the work of Prichard with great consideration.<sup>23</sup> He took his stand on high ground—gave his adversary every fair and reasonable advantage, by assuming that if all he had advanced were correct, still Masonry would be an admirable institution, and answered his book *seriatim* like a gentleman and a scholar. When the Defence came out, and the subject was canvassed in the Lodge, some thought he had conducted the dispute with greater mildness than the fellow deserved; but Brother Anderson contended—and truly, as I thought at the time—that 'it would be giving our opponents too serious an advantage to treat their productions, how absurd soever they might be, either with flippancy or severity.'

"He commenced the Defence by conceding certain points which were thought to be discreditable to the Order. 'Let,' says he, 'for once, this dissection contain all the secrets of Freemasonry; admit that every word of it is genuine and literally true, yet, under all these concessions—under all disadvantages and prejudices whatever, I cannot but still believe there have been impositions upon mankind more ridiculous, and that many have been drawn into a society more pernicious.' He then proceeded step by step to prove its manifold advantages; and admitting that 'although Masonry has in some circumstances declined from its original purity, by running in muddy streams, and as it were under ground, yet notwithstanding the great rust it may have contracted, and the forbidding light in which it is placed by the Dissector, there is still much of the old fabric remaining; the essential pillars of the building may be

assembled at a Quarterly Communication, holden near Temple Bar, December, 11, 1735." Translated into French and German.

<sup>22</sup> "The Freemasons' Pocket Companion, by W. Smith, D. D." Thorbeck, London, 1736.

<sup>23</sup> A Defence of Masonry, occasioned by a pamphlet called **Masonry Dissected**, by James Anderson, D. D. 1730.

discovered through the rubbish, though the superstructure be overrun with moss and ivy, and the stones by length of time disjointed. And, therefore, as the bust of an old hero is of great value among the curious, though it has lost an eye, the nose, or the right hand, so Masonry, with all its blemishes and misfortunes, instead of appearing ridiculous, ought, in my humble opinion, to be received with some candour and esteem, from the veneration to its antiquity.'

"The effect of this Defence was electrical. It was universally read and admired; and though the attacks on Masonry were still continued,—for while the cowan was willing to purchase, false Brethren would always be found who were ready to sell; they attracted the attention of none but the very lowest classes of the people. One of the most eminent members of the Craft, on a visit at our Lodge, paid Dr. Anderson a very high compliment when proposing the thanks of the Fraternity for the service he had rendered to Masonry by the publication of the Defence. He said—'The Freemasons are much obliged to the generous intention of the unbiassed Author of the Defence; though some think the ingenious Defender has spent too much fine learning and reasoning upon the foolish Dissection that is justly despised by the Fraternity, as much as the other pretended discoveries of their secrets in public newspapers and pasquils, all of a sort, for all of them put together do not discover the profound and sublime things of old Masonry; nor can any man, not a Mason, make use of those incoherent smatterings (interspersed with ignorant nonsense and gross falsities) among bright Brothers, for any purpose but to be laughed at; our communications being of a quite different sort.' The motion of thanks, as you may suppose, was carried by acclamation.

"I have said more about this Defence," continued my extraordinary companion, "than may be necessary on any future publication, because it constitutes the first attempt on record to explain the real working of the machinery of the Order.<sup>24</sup> Poor Prichard had the auda-

<sup>24</sup> The curious reader may find the entire Essay in the first volume of "The Golden Remains," p. 47; and it is of such sterling excellence as will amply repay a diligent perusal.

city to publish a reply,<sup>25</sup> but he soon found, by the stunted sale of his book compared with the rapid demand for his former production, that Dr. Anderson had spoiled his trade, and that no one now gave him credit for veracity. He had confessed himself to be a perjured man; and it proved fatal to his reputation. From being a whale among the minnows, he dwindled into a minnow among the whales; and having once sunk into contempt and insignificance, he was heard of no more.

“Dr. Anderson’s Defence was followed by an anonymous work, called ‘The Beginning and First Foundation of the most worthy Craft of Freemasonry,’ published in 1739; and a French writer, whose book was translated into English, although not very complimentary to the Order in general, admits ‘that the prince and the magistrate here lose nothing of that homage due from their inferiors. Nothing is banished but discord and quarrelling, which, if one moment raises, the next extinguishes, and this principle of union and society with which each Brother is impressed, becomes the principle of peace and quietness, which he preserves without any alteration until the time when he is required to throw it off, only for the purpose of rendering it more universal and more durable. What I have just said of the calmness and tranquillity which reigns in the Order of Freemasons will, without doubt, appear to some an incomprehensible paradox; but I will proceed, and their surprise will increase, when they know that this union is carried to such a pitch, that if two Masons, without knowing each other, should quarrel and fight with the sword,—upon an intimation that they were both Masons, the fury and rage which before animated the combatants, would in an instant give place to the most sincere reconciliation, and the most tender friendship; and this, if any signs should escape either of them, so that his adversary should only suspect him to be a member of the same Order with himself, his anger would instantly cease, and, upon an explanation, a thousand embraces and expressions of regard would quench the boiling fury, which but a moment before had consigned one or both to sure destruction.’

<sup>25</sup> “Masonry further Dissected.” London, 1738.



"The Book of Constitutions becoming scarce in the year 1737, Dr. Anderson, who had assisted in the former work, prayed for the favour of reprinting it, with the transactions of the Society down to the year 1738. This being complied with, and the copy delivered, the management of it at the press was entrusted to him. The manuscript being approved, the following Resolution was unanimously agreed to:—

"Whereas, at the Grand Lodge, on 24th February, 1734–5, the Earl of Crauford, Grand Master, being in the Chair, Bro. James Anderson, D.D., having represented that a new Book of Constitutions was become necessary, and that he had prepared materials for it, the Grand Master and the Lodge ordered him to lay the same before the present and former Grand Officers, as in the Grand Lodge Book. And our said Bro. Anderson, having submitted his manuscript to the perusal of some former Grand Officers, particularly our noble Bro. Richmond, and our Bros. Desaguliers, Cowper, Payne, and others, who, after making some corrections, have signified their approbation, and having next, according to the foresaid order, committed his manuscript to the perusal of the present Grand Officers, who, having also reviewed and corrected it, have declared their approbation of it to the Grand Lodge assembled in ample form on the 25th of January, 1737–8; the Grand Lodge then agreed to order our said Bro. Anderson to print and publish the said manuscript or new Book of Constitutions. And it is hereby approved and recommended as the only Book of Constitutions, for the use of the Lodges of the Free and Accepted Masons, by the said Grand Lodge, on the said 25th January, 1737–8, in the vulgar year of Masonry, 5737–8.<sup>26</sup>

<sup>26</sup> Anderson, in his Dedication to the Prince of Wales, says, "Your Royal Highness well knows that our Fraternity has been often patronised by royal persons in former ages, whereby architecture early obtained the title of the 'Royal Art;' and the Freemasons have always endeavoured to deserve that patronage by their loyalty. For we meddle not with affairs of State in our Lodges, nor with any thing that may give outrage to civil magistrates, that may break the harmony of our own communications, or that may weaken the cement of the Lodge. And whatever are our different opinions in other things, leaving all men to the liberty of conscience, as Masons we harmoniously agree in the noble science and the royal art, in the

“About this time I had the high honour of witnessing some regal initiations. His Royal Highness Francis Stephen, Duke of Lorrain, received the two first degrees of Masonry at the Hague, by virtue of a deputation from Lord Lovel, G. M., for a Lodge there, of which Dr. Desaguliers was the Master; and subsequently he was raised to the third degree, along with his Grace the Duke of Newcastle, at Houghton Hall, in Norfolk, the seat of Sir Robert Walpole. This was in 1731. A few years later, viz., on the 15th November, 1737, an occasional Lodge was opened at Kew, Dr. Desaguliers being the Master, and Bros. Gofton and King the Wardens, where his Royal Highness Frederick, Prince of Wales, received the two first degrees, and in due time was raised to the degree of a Master Mason in the same place, and by the same Officers, although it was not usual to raise a Brother in a private Lodge, nor in Grand Lodge, till he was elected to the Chair. The Grand Master, however, had the power of dispensing with this rule, and also of making Masons when and where he pleased.

“According to an apocryphal legend of Masonry, which it is as well to know, although impracticable in later times, the ancient Masons were enjoined to initiate their candidates at the *third*, *sixth*, and *ninth* hours only; for which custom they assigned these reasons: that it was at the *third* hour of the day that the Holy Ghost descended on the Apostles at the Pentecost;<sup>27</sup> at the *sixth* hour Peter went up to the house-top to offer his prayers to God, when he was favoured with a celestial vision;<sup>28</sup> and at the *ninth* hour Peter and John went to the Temple for the same purpose, and then and there healed a man who had been lame from his mother’s womb.<sup>29</sup>

“Dr. Desaguliers having been a Fellow of the Royal Society for some years, the energies of his mind were now directed to other pursuits, and he resigned the Chair as Master of the Lodge; in consequence of which your humble servant, being a moveable jewel, fell into other hands. The Doctor made many important improve-

social virtues, in being true and faithful, and in avoiding what may give offence to any powers round the globe, under whom we can peaceably assemble in *ample form*.”

<sup>27</sup> Acts ii., 1.

<sup>28</sup> Ibid. x., 9.

<sup>29</sup> Ibid. iii., 1.

ments in mechanics and communicated some curious papers, which are printed in the *Philosophical Transactions*. He published a valuable course of *Experimental Philosophy* in two volumes, 4to., and contributed greatly to the scientific knowledge of the age in which he lived.<sup>30</sup>

"The career of this worthy Brother was marked by many essential benefits to Masonry. He established several new Lodges, and based them on such sound principles, that one of them at least is in existence at this very day. The Strong Man Lodge was numbered 68 in the lists of 1738, 1764, and 1767, and was established according to the former authorities, 2nd February 1733, and by the latter, February 17th, 1734.<sup>31</sup> Its origin is somewhat extraordinary, and worth hearing.

<sup>30</sup> The following sketch of this eminent Mason's life may be interesting. He was the son of a French Protestant clergyman, and born at Rochelle on the 12th March, 1683. His father came to England while he was an infant, and having taught him the classics, sent him to finish his education at Christ Church, in Oxford. In 1702 he was so far distinguished as to be elected, on the retirement of Dr. Keil, to read courses of experimental philosophy in Hart Hall. He settled in Westminster on his marriage in 1712, and continued his philosophical lectures there. Two years later he was named a F. R. S., to which he contributed a great number of papers on scientific subjects. About this time we find him flourishing under the patronage of the Duke of Chandos, who presented to him the living of Edgware; and he was appointed chaplain to H. R. H. Frederick Prince of Wales. After having acquired a world-wide reputation as a zealous and talented Mason, he removed to lodgings over the great piazza in Covent Garden, and carried on his lectures till his death in 1749. He was a member of several foreign literary societies, and a corresponding member of the Royal Academy of Sciences at Paris. He obtained from many competitors the Prize given by the King of France for the best treatise on Electricity. He published a "*Course of Experimental Philosophy*," 2 vols. 4to.; and an edition of "*Gregory's Elements of Catoptrics and Dioptrics*," with an Appendix, containing an account of Reflecting Telescopes. 8vo.

<sup>31</sup> It appears by the Records of Grand Lodge, that a warrant, bearing date the 2nd day of February, 1734, was issued under the seal of Masonry, enabling certain Brethren therein named to open and hold a Lodge of Freemasons at the Ship Coffee House, Hermitage Bridge, London, to be called "*The Strong Man Lodge*," which was numbered 110; but, by the general closing up of the list of Lodges in the year 1740, it became No. 98. By the closing up of the list of Lodges in the year 1756, it became 68. In the year 1770 the said Lodge became 57. By the closing up of the list of Lodges in the year 1781, it became No. 44; and by the same process in the



“About the year 1730, or it might be a year or two later, the attention of Brother Desaguliers was attracted by reports of the great strength and muscular power of a man named Thomas Topham, who kept the Red Lion public-house, nearly opposite the old hospital of St. Luke, and was called, by way of eminence, the **STRONG MAN**. It appears that he settled down in this locality, from its vicinity to the famous ring in Moorfields, where athletic exercises were performed,—such as boxing, wrestling, sword-play, and cudgelling, under the superintendence of Old Vinegar, whom I remember well. As was his name so was his nature. A most truculent-looking fellow, with a flat nose, swelled cheeks, low forehead, broad across the back, shoulder-of-mutton-fists, and the strength of a giant; and yet Topham found no difficulty in lowering his pride; and he overthrew him in the ring as if he had been made of cork, amidst the shouts and halloos of the fancy, and to the supreme delight of those whom the potency of Old Vinegar had hitherto forced to succumb.

“The first public feat which Bro. Desaguliers saw Topham perform for the purpose of actually testing his strength was this. A powerful cart-horse was harnessed and placed on one side of the low wall which then divided the upper from the lower Moorfields, and Topham on the other. Taking hold of the end of the traces, the fellow planted his feet firmly against the wall, and told the spectators to flog the horse, which they did, without producing any effect; for the biped proved to be the most powerful animal of the two. He afterwards pulled against a pair of horses; and Dr. Desaguliers was firmly persuaded that ‘if placed in a proper position, he would have sustained the efforts of four horses, without the least inconvenience.’ I have witnessed several other instances of his personal strength,” continued the Square, “but the repetition of them will not be interesting to you.

“Poor Topham! With all his strength he was as

year 1792, it became No. 41. In consequence of the union of the two Fraternities of Freemasons on the 27th day of December, 1813, it became, and is now registered in the books of the United Grand Lodge, No. 61; and meets at the Swan Tavern, Mansel-street, Goodman's Fields, London.

meek as a lamb, and a perfect slave at home, for his termagant helpmate led him a very unquiet life; and, in the end, ruined him, and forced him from his dwelling. It was at this point of time that Dr. Desaguliers became his friend and patron; for, as a Professor of Experimental Philosophy, he took great interest in his performances. He placed him in another public-house at the Hermitage, with the sign of the Ship; and, after making him a Mason, established a Lodge at his house as a means of increasing his business by the introduction of his friends. And, I must say, the Lodge was well conducted, with Bro. Desaguliers at its head as the Master; and increased rapidly in numbers and respectability. Its cognizance was the redoubtable Thomas Topham matching his strength against that of a horse, with his feet propped by the fragment of a wall; and its name, THE STRONG MAN LODGE. Topham, however, unfortunately took to drinking, and the business fell into other hands; but the Lodge prospered, and was considered a crack establishment when the poor fellow and his patron were no more."

### CHAPTER III.

PROCESSIONS.—MARTIN CLARE, A. M.

1740—1747.

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“Regard not who it is that speaketh, but weigh only what is spoken.”—HOOKER.

“All such things as are either secret or manifest, them I know.”  
—SOLOMON.

“You shall understand, my dear friends, that amongst the excellent acts of that king, one above all hath the pre-eminence. It was the erection and institution of an Order, or Society, which we call Solomon’s House, the noblest foundation (as we think) that ever was upon earth, and the lantern of this kingdom. It is dedicated to the study of the works and creatures of God.”—LORD BACON.

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“THE Brother, whose property I had now become,” continued the Square, “was Master of the Lodge No. 2, at the Horn Tavern, New Palace Yard, Westminster, the old Lodge which formerly met at the Rummer and Grapes, and he was an expert ruler. He ——.” (Here the Square communicated several particulars about the method of conducting a Lodge in those times, which, though very curious and important, I am bound to hold sacred, as I cannot make them public without incurring the penalty of the unfortunate Prichard. It appears that the Master was a strict disciplinarian, and, under his instructions, the Brethren made a rapid progress in the knowledge of Masonry, although he entertained some absurdities which he communicated only to a few select Brothers in private; one of which, not being of any great importance to Masonry, I may mention without violating a sacred pledge. For instance, he taught them that Adam, our first parent, constructed a stone in the form of an oblong square, or double cube, and placed it over the grave of his beloved son Abel, who had been slain by his brother, inscribed with the history of the transaction in hieroglyphical characters; and this, he told them, was the origin of the same custom amongst the Egypt-



tians! I had great difficulty here to restrain myself from uttering an exclamation. The principal symbol which it contained, was the Mark placed on the forehead of Cain by the finger of God, viz., the TAU CROSS,—the emblem of life. And thus this protective landmark was communicated to mankind, that no one might violate the divine command by depriving him of existence. And our imaginative Master was bold enough to add, that this mark was the talisman used by Moses to protect the Israelites from the devastations of the destroying angel in the wilderness of Arabia.)

“Although the Master was inflexibly rigid,” my companion continued, “in the discharge of his duty, and in exacting from others the same rule of conduct which he imposed on himself, yet, when the Lodge was closed, and supper placed on the table—hey presto!—he was quite another man. No one was more jocose or full of spirits than he was. He sang a good song, cracked his joke, and was the life of the company. No prosy speeches would he allow, for he said time was precious at that hour of the night, and he was determined to make the most of it. As an agreeable relaxation, he introduced an amusement called ‘crambo,’ a practice which contributed to the merriment of the Lodge, during the hours appropriated to refreshment, for many years. You don’t know what it is? Then I’ll tell you. The Master starts the game with a line of poetry, ending with some rhyme which is capable of considerable extension; and each Brother, under a fine—which in those days was an extra glass of punch—was obliged to improvise a corresponding verse in the same measure, and terminating in the same jingle. For instance, to give you an example in point; one evening, after supper, the Brethren were in a merry cue, and the game commenced by an observation of the Master respecting a young lady of good fortune, a friend of his, whom he was afraid was about to sacrifice herself to a fellow who had no real regard for anything but her money; and was consulting with his friends what they would advise as the most effectual means of extricating her from his toils, when the following *crambonian* category was elicited amidst roars of laughter:—

“‘His name’s Mr. Power,’ says the Master;

“‘Then tell Mr. Power,’ Dr. Anderson began,  
 “‘That she has no dower,’ chimed in Bro. Villeneuve;  
 “‘And he’ll speedily cower,’ Bro. Noyes added;  
 “‘And droop like a flower,’ said Bro. Gofton;  
 “‘His forehead will lower,’ Bro. Morrice snapped in;  
 “‘And he’ll look very sour,’ shouted Bro. Lamball,  
 with a vociferous ha! ha! ha!—in which the whole  
 company participated with a hearty good-will.

“‘He’ll forsake her snug bower,’ resumed Bro. De Vaux;

“‘And he’ll grin, gape, and glower,’ said Bro. Revis,  
 the Grand Secretary;

“‘He’ll be off in an hour,’ added Bro. Dr. Schomberg;

“‘And away he will scour,’ replied Bro. Shergold;

“‘Defying her power,’ lisped Bro. Sir J. Mansell, in  
 his very mild tone of voice; and ‘Well done, Mansell,—  
 ha! ha! ha!’ made the glasses on the supper-table jingle  
 with the concussion.<sup>1</sup>

“The Master was fond of a song, as I have already  
 observed,” my informant continued; “and, as hard drink-  
 ing was the vice of the times, the following chorus was  
 a favourite with the Lodge:—

“He that will not merry merry be,  
 With a generous bowl and a toast,  
 May he in Bridewell be shut up,  
 And fast bound to a post.  
 Let him be merry merry there,  
 And we’ll be merry merry here;  
 For who does know where we shall go,  
 To be merry another year!<sup>2</sup>

<sup>1</sup> In the old MS. from which much of the above “Revelations” has  
 been extracted, my late father, the Rev. S. Oliver, says, that when a  
 young man he was acquainted with an aged Mason, who was initiated  
 in the year 1740, and he told him that this amusement was common  
 in the Lodges of that period. And he gives a few specimens,  
 amongst which is the above. I subjoin a crambo by Dr. Sheridan,  
 the friend of Swift, under date of 1736, which is somewhat better:—

“Our river is dry,  
 And fiery the sky:  
 I fret and I fry,  
 Just ready to die;  
 O, where shall I fly,  
 From Phœbus’s eye?  
 In bed when I lie,  
 I soak like a pie:  
 And I sweat, and I sweat,  
 Like a hog in a sty!”

The French Bouts Rimés were something similar to this.

<sup>2</sup> The whole song may be found in the Glasgow edition of “The  
 Freemason’s Pocket Companion,” 1771

"Thus the song, the toast, the jest, and merry laugh passed away the time till midnight was announced from the neighbouring church clock; and then hats, swords, and canes were in requisition, for the party was broken up at once by the Master's 'right word and point of a Mason—Adieu.' The Lodge prospered under his judicious management.

"While embodying these transactions in your imagination, I must caution you," said the Master's Jewel, which I found to be rather facetiously inclined, "not to raise up before your mind's eye an assembly of Brethren habited in the costume to which you have been habituated; for if you, sir, in your present dress, had made your appearance among them, you would have created shouts of more extatic laughter than either punning or crambo. No, sir, you must see them as they actually were, if you would form a true idea of the scene. They wore square-cut coats and long-flapped waistcoats with pockets in them; the coats had long hanging cuffs, and the skirts were stiffened out with buckram and wire, to show the hilt of the sword. They had lace neckcloths and ruffles; blue or red silk stockings, with gold or silver clocks, drawn over the breeches to meet the pocket-flaps of the waistcoat, and gartered below the knee; square-toed and short-quartered shoes, with high red heels and small silver buckles. Then they had on various kinds of wigs, and small three-cornered hats laced with gold or silver, and trimmed with feathers; all formal, clean, and spruce, and in every respect a striking contrast to the fashionable costume of the present day." The Square then proceeded with its revelations.

"My next move was to the breast of a very showy and self-sufficient gentleman,—a man of ample fortune, but very superficial, and famous for nothing but his versatility and want of firmness. He seldom knew his own mind on any given subject whether in religion or politics, for eight and forty hours together. To-day he was a Whig, to-morrow a Tory, and the next something very different from both. In religion he was sometimes high church, sometimes low church, but more frequently neither one nor the other. In a word, he was unanimously pronounced a universal genius! I have known many universal geniuses in my time, though, to speak my mind freely, I never knew one who, for the ordinary



purposes of life, was worth his weight in straw; but, for the government of a Lodge, a little sound judgment and plain common sense is worth all the sparkling genius that ever wrote poetry or invented theories. He was exceedingly fond of trying philosophical and political experiments; and having stuffed his head full of scraps and remnants of ancient republics, and oligarchies, and aristocracies, and monarchies, and the laws of Solon, and Lycurgus, and Charondas, and the imaginary commonwealth of Plato, and the pandects of Justinian, and a thousand other fragments of venerable antiquity, he was for ever bent upon introducing some one or other of them into use; so that between one contradictory measure and another, he entangled the government of the Lodge in more knots during his administration than half-a-dozen successors could have untied.<sup>3</sup>

“He had been a Junior Warden under Dr. Desaguliers; but that discerning Brother entertained some doubts whether his pretensions were sterling, and, therefore, hesitated to promote him to a higher and more responsible office. His imperfections soon manifested themselves, and the Brethren who placed him in the chair lived to repent of their choice. He formed several magnificent schemes for the advancement of Masonry, but did not possess sufficient stability to carry them into effect; like the Dutch mountebank who took a run of three miles to leap over a hill, but changing his mind during this preliminary step, when he arrived at its foot, he sat quietly down and declared himself unable to accomplish the feat. Or like the Uperephanos of Brathwait,

“He still thought,  
That the world without him would be brought to nought,  
For when the dogge-starre raged, he used to cry,  
‘No other Atlas has the world but I.  
I am only Hee, supports the state;  
Cements divisions, shuts up Janus’ gate;  
Improves the public frame, chalks out the way  
How princes should command—subjects obey—  
Nought passes my discovery, for my sense  
Extends itself to all intelligence.’”

<sup>3</sup> A passage similar to the above may be found in Knickerbocker's description of William the Testy; and we must leave it to the reader to determine whether Washington Irving had it by communication with our *Γνωρισμα*, or whether we copied it from him.

“This wonderful man piqued himself on his oratorical powers, and frequently wearied the patience of the Brethren by his dull and unmeaning harangues on the most trifling subjects. I remember on one occasion some topic was under discussion—I think it was on the propriety of masonic processions—which had been a fruitful subject of ridicule to the wits of London. A great difference of opinion prevailed amongst the Craft on this question, and our Lodge was so nicely balanced in point of numbers, pro and con, that any Master of common understanding would have found no difficulty in turning the scale in favour of his own views, on which side soever it might be. In this exigency what did our sapient Master do? Why, he made a speech, in which he took a view of the arguments on both sides of the question, and proceeding carefully by the strictest rules of logic, and a display of the soundest erudition, but all to no purpose, he balanced them so equally that every Brother in the Lodge congratulated himself that his opinions would be triumphant; and when the Master sat down, I heard him whisper to a Brother on his right hand, ‘Now, do you know, from what I have said, which side of the question my own opinion favours?’—‘Indeed, I confess myself at a loss to determine.’—‘Then I have accomplished my point,’ replied this sapient officer, ‘for my ambition was to make a speech which should please both parties.’ And when the question was put to the vote, he found himself in a minority. Not very complimentary to his tact and judgment, was it?

“Our politic Master was, at this time, building a handsome mansion at the west end of the town, and when it was nearly completed, he boasted one evening, in a set speech, of the pure Augustan style in which his dining-room was to be finished and decorated, in all the antique splendour that Gothic architecture could furnish. It was to be a perfect gem; and in the peroration of his speech, he announced his intention of opening it with a grand masonic dinner, to which he invited all the members then present. The announcement was, of course, received with cheers. Amidst the acclamations of the Lodge he sat down, and a Brother whispered in his ear, ‘When do you think it will be finished?’—‘Never for that purpose,’ replied the Master.

"This erudite chief had concocted a notable scheme for distinguishing his year of office as a remarkable epoch, which had caused him more anxiety to bring into a disposable form, than any other subject he was ever known to entertain. It was an invention peculiarly his own, and he plumed himself upon it with more than common pride. In introducing it to the notice of the Lodge, his opening speech was flowery and rhetorical. He denominated his plan a grand panacea which would obviate all objections to Masonry, and create a universal sensation in its favor. 'The idea,' he said, 'is novel, pleasing, and practicable; it has never entered the head of mortal Mason, and I am the only individual who has been inspired with the vast design. My star is in the ascendant, and I do not doubt but a niche in the temple of fame is reserved for me, as the author of a magnificent project, which will render Freemasonry the envy of all other social institutions.'

"He went on in this style for a considerable length of time, the Brethren waiting with commendable patience for the development of his proposal. And what do you think it was? You cannot guess, and so I may as well tell you at once; it was a MASONIC BALL!!! The Brethren were taken by surprise at this unexpected announcement, so alien to the genuine principles of Masonry, and scarcely knew what to say. After they had recollected themselves by a pause of a few minutes' duration, the absurdity of the proposal struck them as so perfectly ridiculous, that, though from motives of decorum and respect for the Chair, they endeavoured to stifle their sense of the ludicrous, the effort was unsuccessful, and they gave vent to their feelings by a loud and universal peal of laughter, which they found it impossible to restrain.

"'A what?' shouted Bro. Lamball, 'A masonic ball?' which was succeeded by another general laugh. And Bro. Villeneau repeated the lines from Phædrus:

'Mons parturibat, gemitus immanes ciens;  
Eratque in terris maxima ex spectatio;  
At ille murem peperit;'

which was the signal for cachinnation the third.



“On what law of Masonry do you found the legality of your scheme?” said Bro. Morris.

“The R. W. M. was unable to furnish either law or precedent for his delectable scheme, and, therefore, he staved off the enquiry by demanding in return: ‘On what law do you found the legality of Refreshment?’

“‘On the second clause of the sixth Ancient Charge,’ said Bro. Morris.

“At length Bro. Desaguliers, who happened to be present, rose with great gravity, and addressing the Chair, said:

“R. W. Sir, the proposal you have just submitted to the Lodge is so thoroughly alien to the principles of Masonry, that I am scarcely surprised at the indecorous exhibition we have just witnessed, but which, I hope, for the credit of the Lodge, will never be repeated while the S. Warden’s column is in the ascendant. Supposing, for the sake of argument, that the Brethren were inclined to indulge you by acceding to your unprecedented proposition, they would be incapable of executing the design, without committing a gross violation of the general Constitutions of the Order. Are you aware, R. W. Sir, that a standing law provides that it is not in the power of any man, or body of men, to make any alteration or innovation in the body of Masonry, without the consent first obtained of the Grand Lodge? and this, Sir and Brother, would be an innovation which no Grand Lodge could ever be found to sanction or approve.’

“After Dr. Desaguliers had thus expressed a decided negative opinion on the subject, the Master, sufficiently mortified, withdrew his motion, and we never again heard of the anomaly of a masonic ball.

“But a truce to this gossip. I turn to the literary proceedings of the period, for I was now appropriated by the celebrated Martin Clare, *A. M.*, *F. R. S.*, *D. G. M.* in 1741, who had already distinguished himself by his zeal and intelligence on several occasions, and had done good service to Masonry by an address, which has been already referred to. In this document he made a few observations on those improprieties which are most likely to discompose the harmony of a Lodge; and then proceeded to show at large what the errors and deviations

were which it would be desirable to avoid by a society of gentlemen, united by the bonds of brotherhood, and under the strictest ties of mutual love and forbearance.

“His grave and quiet method of delivery made a strong impression on the audience; and its conclusion, in these impressive words, was received with loud approbation: ‘It has been long,’ said he, ‘and still is, the glory and happiness of this Society, to have its interests espoused by the great, the noble, and the honoured of the land. Persons who, after the example of the wisest and the grandest of kings, esteem it neither condescension nor dishonour to patronize and encourage the professors of the Craft. It is our duty, in return, to do nothing inconsistent with this favour; and, being members of this body, it becomes us to act in some degree suitable to the honour we receive from our illustrious head. If this be done at our general meetings, every good and desirable end will very probably be promoted among us. The Craft will have the advantage of being governed by good, wholesome, and dispassionate laws; the business of the Grand Lodge will be smoothly and effectually carried on: your Grand Officers will communicate their sentiments, and receive your opinions and advice with pleasure and satisfaction; particular societies will become still more regular, from what their representatives should observe here. In a word, true and ancient Masonry will flourish; and those that are without, will soon come to know that there are more substantial pleasures to be found, as well as greater advantages to be reaped, in our Society, orderly conducted, than can possibly be met with in any other bodies of men, how magnificent soever their pretensions may be; for none can be so amiable as that which promotes brotherly love, and fixes that as the grand cement of all our actions; to the performance of which we are bound by an obligation, both solemn and awful, and that entered into by our free and deliberate choice; and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.’

“At this time rumours were whispered in the Metropolitan Lodges, that the Order was subjected to great

persecutions in Switzerland,<sup>4</sup> Germany,<sup>5</sup> Italy,<sup>6</sup> France and Holland;<sup>8</sup> and that edicts and decrees were thundered out against it in all those countries; and although it was admitted that nothing had been discovered in the behaviour or practices of the Fraternity contrary to the public peace, or to the duty of good subjects, yet the several governments were, nevertheless, determined that the Lodges of Freemasons should be entirely abolished.

"These unprecedented measures excited in the English Fraternity such a feeling of disgust, that a few influential Brethren united themselves together for the purpose of considering what would be the most eligible and effectual method of showing the utter absurdity and impolicy of such a line of conduct; and in 1739 a pam-

<sup>4</sup> The magistrates of Berne issued an ordinance in these words:—"We do, by these presents, henceforth and for ever forbid, annul, and abolish the Societies of Freemasons in all our territories and districts, to all persons that now are, or shall hereafter come into our dominions; and we do ordain and decree, that all those our citizens and subjects who are actually known to be Freemasons, shall be obliged immediately to *abjure by oath* the engagement they have taken in the said society without delay. And all persons who shall frequent such assemblies shall be subject to a fine of 100 crowns without remission, and be incapable of holding any place of trust, benefit, or employment whatever."

<sup>5</sup> The persecutions in Germany were occasioned by the jealousy of some ladies belonging to the court, who being disappointed in their endeavours to obtain a knowledge of the secret through the agency of certain persons whom they induced to be initiated for that purpose, inflamed the mind of the empress against the society. But the persecution was defeated by the emperor himself, who undertook to be responsible for the conduct of the Masons in their Lodges, and to redress any grievances of which they were found guilty.

<sup>6</sup> A papal Bull of this period (1738) commanded all persons to abstain from the society of Freemasons, under a penalty of 1,000 crowns of gold, and incurring excommunication *ipso facto*, from which no one was able to give absolution but the Pope himself.

<sup>7</sup> In the year 1737 a persecution was commenced, under the plea that the pretence of secrecy might be used to cover some dangerous design which might affect the religion, the peace, and prosperity of the kingdom.

<sup>8</sup> An edict was issued by the States of Holland, intimating that although they had not discovered anything in the behaviour or practice of the Freemasons contrary to the peace of the republic, or to the duty of good subjects, they were resolved, nevertheless, to prevent any bad consequences that might ensue from such conventions, and, therefore, commanded that they should be entirely abolished.



phlet, written in French, was published in Dublin,<sup>9</sup> under the title of 'An Apology for the Society of Freemasons.' It appeared in the same year in an English form, translated, as was generally supposed, by Martin Clare. It created a great sensation, and promoted the translator to the office of D. G. M. He had been already officially authorized to revise the Lodge Lectures, and to make such alterations and improvements as, in his judgment, the present state of the Order might require, always preserving inviolate the ancient landmarks. And his version of the Lectures was so judiciously drawn up, that its practice was enjoined on all the Lodges under the Constitution of England; and all former Lectures were abrogated, and pronounced obsolete.

"In this formula, the symbol of a point within a circle was introduced for the first time; and it is a singular fact, that although the original interpretation was simple enough, yet several meanings were soon attached to it by fanciful expositors, differing in reference, but agreeing in fact. And this diversity of opinion, as I should conceive," my companion added, with some allusion to my own individual judgment, "constitutes one of the peculiar excellences of the Craft; for, however the definition may have been amplified and extended, the results, when the several arguments were wound up and applied, pretty nearly corresponded with the original application of Martin Clare. For whether the point be Time, as some think, and the circle Eternity, or whether the former be an individual Mason circumscribed by the circle of virtue, the result will be the same; for virtue is boundless as universal space; and as the body of man may be accounted a fit representative of Time, so is his soul of Eternity. In the same Lectures, the numbers 3, 5, and 7, were applied, in strict conformity with ancient usage, to the Trinity, the Senses, and the Institution of a Sabbath. The Jewish Masons subsequently (for we had no Hebrews amongst us at that period), repudiated this primitive application, and substituted the following:—

<sup>9</sup> "An Apology for the Free and Accepted Masons, occasioned by their persecution in the Canton of Berne; with the present state of Masonry in Germany, Italy, France, Flanders, and Holland. By J. G., D.M.F.M." Dublin, Patrick Odoroko, 1739.

‘Three rule a Lodge,—in allusion to the most sacred parts of the Temple of Solomon; viz., the Porch, the Holy Place, and the Holy of Holies. Five hold a Lodge, in reference to the sacred treasures of the *Sanctum Sanctorum*, viz., the Ark of Alliance, the Golden Censer, the Sacred Roll, the Rod of Aaron, and the Pot of Manna. Seven make a Lodge perfect, in allusion to the seven chief Degrees conferred by King Solomon, and to the years employed in building the Temple.’

“At the Grand Lodge, when Martin Clare was appointed Deputy Grand Master, I recollect perfectly well the Festival was celebrated in Haberdashers’ Hall, March 19, 1741, several old Masons being present, including Past Grand Masters Payne, Desaguliers, the Earls of Loudon and Darnley, and the Marquis of Caernarvon, with a numerous train of noble and worthy Brothers, and several distinguished foreign members of the Craft. The twelve Stewards, and a great number of other Brethren, in their proper clothing, waited on the Earl of Morton, Grand Master Elect, at his house in New Bond Street; and after being there entertained at breakfast, had a public procession to Haberdashers’ Hall, in carriages, attended by three bands of music. At the Hall gate, the Stewards received the cavalcade, and conducted the Grand Officers through the Hall into an inner chamber, the Deputy Grand Master carrying the Grand Master’s Jewel. Here the Grand Lodge was opened, and our friend Martin Clare was publicly complimented by the Grand Master, and also by Bros. Payne and Desaguliers, the latter of whom moved a vote of thanks to him for his new version of the Lectures, in which he pronounced them to be a lively elucidation of the most ancient method of working a Lodge.

“The above ceremonial, and another of the same kind in the following year, each of which was attended with a public procession in coaches, originated a caricature and broadside, which were published in ridicule of the proceedings. The former was entitled, ‘The solemn and stately Procession of the Scald Miserable Masons, as it was martialed on Thursday, the 18th day of this instant April;’ and the latter was headed, ‘A geometrical view of the Grand Procession of the Scald Miserable Masons,

designed as they were drawn up over against Somerset House in the Strand, on the 27th day of April, 1742.<sup>10</sup> And what sort of a procession do you think it was? You shall hear.

"First came two Tylers, in yellow cockades and liveries; then the Apprentices, armed with drawn swords to keep off all cowans and listeners; after which came the band of music, consisting of four cows' horns, as many tea-canisters, filled with broken glass, four shovels beaten with brushes, two double-bass dripping-pans, a frying-pan, a salt-box, and a pair of tubs for kettle-drums. Then followed six lean horses with funeral habiliments, and the arms of Hiram Abiff, a brick waggon for a hearse, on which was a bier of tubs covered with a chimney-sweeper's cloth, and on each side was a double rank of Brethren, bearing escutcheons, and other funereal symbols.<sup>11</sup> After this came another band of music similar to the above, the performers being mounted upon donkeys. Then the Grand Sword Bearers preceding the Grand Master<sup>12</sup> in a dust-cart, and followed by the Grand Offi-

<sup>10</sup> A few additional passages in this amusing paper, which produced a great deal of uproarious mirth amongst the Fraternity at the time, may not be unacceptable by way of note. It commenced with a "Remonstrance of the Right Worshipful the Grand Master of the Scald Miserable Masons, in which he claims a seniority over all other societies, whether Grand Volgi, Gregorians, Hurlothrumbians, Ubiquarians, Hiccubites, Lumber Troopers, or Freemasons; and disclaims all relation or alliance whatsoever with the latter Society, because, as he asserts, it would tend to the sacrifice of his own dignity, the impeachment of his understanding, and the disgrace of his solemn mysteries."

<sup>11</sup> The entire description runs thus: "Six stately unfledged horses, with funeral habiliments and caparisons, carrying escutcheons of the arms of Hiram Abyff; viz., a Master's Lodge, drawing, in a limping, halting posture, with solemn pomp, a superb open hearse, nine feet long, four feet wide, and having a clouded canopy, inches and feet innumerable in perpendicular height, very nearly resembling a brick waggon. In the midst, upon a throne of tubs raised for that purpose, lays the corpse in a coffin, cut out of one entire ruby; but, for decency's sake is covered with a chimney-sweeper's stop cloth, at the head a memorable sprig of cassia. Around in mournful order placed, the loving, weeping Brethren sit with their aprons—their gloves they have put in their pockets; at the top and at bottom, on every side, and everywhere all round about, this open hearse is bestuck with escutcheons and streamers, some bearing the arms, and some his crest."

<sup>12</sup> "The equipage of the G. M.," so runs the document, "being



cers<sup>13</sup> in carts, each drawn by four donkeys; the procession closing with probationists and candidates.

"This good-natured burlesque afforded the Craft much amusement; but in the year 1745 it was followed by an actual procession, got up by some unfaithful Brethren who had been disappointed in their expectations of the high offices and honours of Masonry, and had enlisted a number of low characters and buffoons in a scheme to exhibit a mockery of the public processions of the Craft. But while these proceedings were a source of mirth to the gaping crowd, the Fraternity were disgusted, and determined in future to confine their operations within the limits of their own assembly; and the Grand Festival itself was suspended for several years.

"At one of our Lodges during the Mastership of Martin Clare, a question was mooted respecting the meaning of the sixth Ancient Charge: 'No private piques, no quarrels about nations, families, religions, or politics, must be brought within the door of the Lodge; for, as Masons, we are of *the oldest Catholic religion* above hinted;' which refers to the following passage in the first Charge: 'In ancient times the Christian Masons were charged to comply with the Christian usages of each country, where they travelled or worked; but Masonry being found in all nations, even of divers religions, they

neatly nasty, delicately squalid, and magnificently ridiculous beyond all human bounds and conceivings. On the right the G. M. *Pony*, with compasses for his Jewel, appendant to a blue ribbon round his neck. On the left, his Excellency — Jack, with a square hanging to a white ribbon, as G. M. elect; the Hon. Nic. Baboon, Esq., S. G. W., with his Jewel, being the Level, all of solid gold and blue ribbon; Mr. Balaam von Asinam, J. G. W., with his Jewel, the Plum-Rule."

<sup>13</sup> "*Attendants of honour.*" The G. Sw. B. carrying the Sword of State. It is worth observing that this sword was sent as a present by Ishmael Abiff, a relation in direct descent to poor old Hiram, King of the Saracens, to his Grace of Watlin, G. M. of the Holy Lodge of St. John of Jerusalem in Clerkenwell, who stands upon our list of Grand Masters for the same year. The G. Sec. with his insignia, &c. Tickets to be had for 3 mugs a carcass to scan the pannum boxes, at the Lodge in Brick Street, &c. NOTE.—No gentlemen's coaches or whole garments are admitted in our procession or at the feast." Copies of the caricature have been published by Hone in England, and Clavel in France; the former professing to have taken his version from the original Broadside: and the latter from the collection of Bro. Morison of Greenfield, but they differ in many essential particulars.

are now only charged to adhere to *that religion in which all men agree*.<sup>14</sup>

“A Brother present opened the Book of Common Prayer, which was always in the Lodge, and explained the phrase, *oldest Catholic religion*, by a reference to the *Te Deum* composed in the 4th century by St. Ambrose—‘The Holy Church *throughout all the world* doth acknowledge Thee;’ concluding that it must mean Christianity which was typified in the two earliest dispensation known in the world, viz., those of the Patriarchs and the Jews; when Martin Clare delivered his opinion in word to the following effect: ‘I have had several long and interesting conversations with Bros. Payne, Desaguliers, and Anderson on this very subject: and it is evident from their researches, that the belief of our ancient Brethren favoured the opinion that Masonry is essentially Christian; that it is indebted to Christianity for its principles; that in all ages the English Fraternity consisted exclusively of Christians; and that, therefore, the religion in which all men agree was the Christian religion. The ancient Charges, which are now before us, were extracted from old masonic records of Lodges, not only in Great Britain, but in foreign countries; and at the time when those records were originally compiled, the religion in which all men agreed was the general religion of Christendom—of the Holy Church throughout all the world, which, as has justly been observed, the *Te Deum* pronounces to be Christianity. The most ancient manuscript which passed through the hands of Bros. Desaguliers and Anderson during their researches, gives a decided affirmation to this doctrine, as may be gathered from the following passage:

Bysechyng hym of hys hye grace,  
To stonde with zow yn every place,  
To conferme the statutes of kynge Adelston,  
That he ordeynt to thys Craft by good reson,  
Pray we now to God almyght,  
And to hys swete moder Mary bryght,  
That we mowe kepe these artyculus here,  
And these poyntes wel al y-fere,

\* \* \* \* \*

And as thou were of a mayd y-bore,  
Sofre me never to be y-lore;

<sup>14</sup> See the Ancient Charges in “Anderson’s Const.” Ed. 1738.

But when y schal hennus wende,  
 Grante me the blysse withoute ende;  
 Amen! amen! so mot hyt be.

This manuscript is supposed to have been compiled in the time of Athelstan, and I should, therefore, conceive its authority to be decisive.'

"In the above-mentioned year I had passed to a new Master and a new Lodge; and the first conversation I heard was on the subject of a pretended revelation of Martin Clare's revised lectures and ceremonies, in a book called 'The Testament of a Mason;'<sup>15</sup> where it was feigned that the formula had been found amongst the papers of a deceased Brother high in office, and, consequently, might fairly be presumed to contain the real secrets of the Order. The question was asked, Who is the author? and it was subsequently traced to one of the unfaithful Brothers who had been disappointed in his expectations of being nominated to a Grand Office.

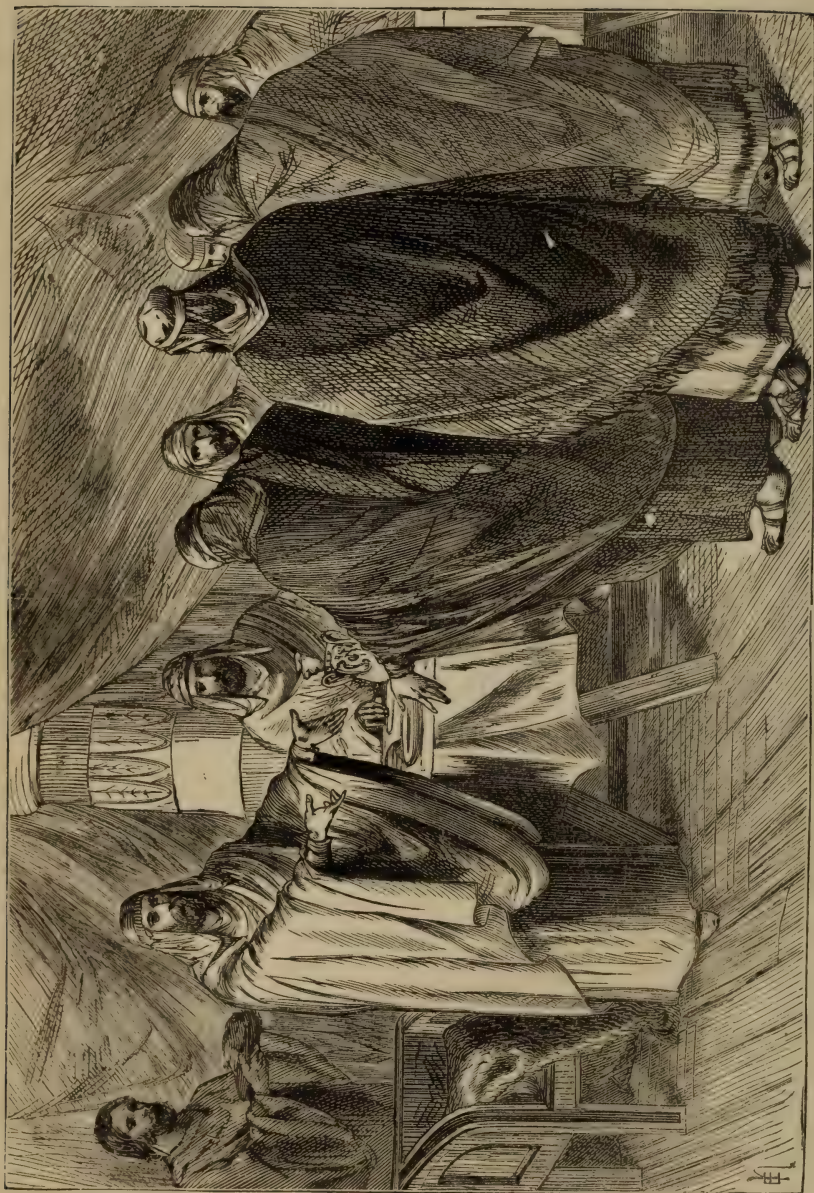
"During the same year, if my memory be faithful, a Brother was introduced into our Lodge, whose name was Coustos. He was a foreigner, and not wanting in assurance. A great sensation, however, was created, when he exhibited some scars which betokened very severe wounds, that had been inflicted, as he affirmed, by torture in the Inquisition, at Lisbon, to extort from him the secrets of Freemasonry. It appeared, by his own account, that he had resisted both persuasion and force; and that his final escape out of their hands was owing to the interposition of the British Consul. Subscriptions were entered into in order to enable the sufferer to publish his account of the whole affair, which accordingly came out in the following year, and put a considerable sum of money into his pocket."<sup>16</sup>

<sup>15</sup> "The Testament of a Freemason; ou, le Testament de Chevalier Graaf." Brussels, 1745.

<sup>16</sup> "The sufferings of John Coustos for Freemasonry. and for refusing to turn Roman Catholic, in the Inquisition at Lisbon." London, 1746. Bode, 1779. Birmingham, 1790. Hull, 1810. London, Spencer, 1847.







SACRED COVENANT AMONG THE EARLY FRATERNITIES.

## CHAPTER IV.

THE SCHISM.—DR. MANNINGHAM.

1747—1760.

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“She teacheth Temperance and Prudence, Justice and Fortitude, which are such things as men can have nothing more profitable in their life.”—SOLOMON.

“Thys booke is not for every rude and unconnyng man to see, but to clerkys and very gentylmen that understands gentylnes and seynce.”—CAXTON.

“Conscia mens recti famæ mendacia ridet.”—OVID.

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“I HAVE been thinking, sir,” the Square continued, “how very extraordinary it is that the French Masons, as intelligence was brought over to this country from time to time, should have been so blind to the truth, or so ignorant of the legitimate principles of our divine Order, as to have instituted infidel societies in many of their chief cities, and invested them with the name of Masonry; for such were the various Elus or Elected Masons, as they styled themselves, which about this time were springing up, like noxious weeds, all over the continent of Europe. But it is still more strange that any of the English Fraternity should have been so indiscreet as to have admitted their claims to brotherhood. In the year 1747, one of our members produced in the Lodge a pamphlet which had just made its appearance in London, as a translation from the French, professing to reveal the veritable secrets of the Order,<sup>1</sup> by describing the revised Lectures and ceremonies; and was, in fact, a catchpenny publication, written to pander to the morbid appetites of the curious, who are ever in search of the means of procuring illegitimate and doubtful intelli-

<sup>1</sup> “L’Adepte Maçon, or the true secret of the Freemasons.” London, 1747.



gence respecting the mysteries of Freemasonry, when the end might be obtained in a more satisfactory manner by the honourable process of initiation. No notice, however, was taken of it, and I passed quietly through two or three hands, of whom I have nothing particular to say, till I was placed on the breast of Dr. Manningham, Deputy Grand Master, a London physician of great eminence, who proved a very active Master of the Lodge, and under his rule we rapidly increased in numbers and respectability.

"This worthy Brother had already distinguished himself as a Mason, and established a powerful influence amongst the Fraternity; and about this time he contributed, by his able and judicious conduct, to restore harmony to the Craft, which had suffered considerably from the apathy of Lord Byron, the Grand Master, who, for four years together, had neither held a Grand Lodge nor nominated a successor. The Fraternity being thus neglected, several old Masons, with Past Grand Master Payne at their head, held a private meeting to consult on the safest and most legitimate method of proceeding in the present emergency. Bro. Payne proposed that a public meeting of the Brethren should be called, by advertisement, to deliberate on the propriety of proceeding to the election of a new Grand Master. He admitted that it was a strong measure, but thought that the exigency of the case would justify it. Dr. Manningham, being present, observed that he was afraid it would be a breach of masonic law; and if not, it might tend to introduce a party spirit amongst the Brethren, which is always more easily evoked than subdued. He promised, however, to communicate with the Grand Master on the subject, and assured them that a Grand Lodge should be convened at the usual time of the year, and a successor elected conformably to ancient practice. With this promise G. M. Payne professed himself to be content; and thus the breach was healed by a judicious application of the laws and principles of Masonry.

"Dr. Manningham was a *bon vivant*, as, indeed, all men were who had any pretensions to move in good society. He would have lost caste if he had been otherwise; for the only alternative a gentleman had in these days, at a dinner or tavern party, was to get drunk, or give mortal

offence to his entertainer.<sup>2</sup> On this principle, the suppers after Lodge hours were devoted to social enjoyment. The song, the toast, and the racy jest went round merrily; and often, to say the truth, the Brethren exceeded the bounds of moderation. And it is scarcely to be wondered at, when conviviality was so fashionable amongst the higher classes of society. It was considered a mark of distinction to be called a three-bottle man, and a disgrace to retire from the dinner-table sober. I have seen a great deal of it amongst Masons, and have heard many anecdotes of the same vice in men eminently gifted with great and commanding talents.<sup>3</sup> There was some truth in Hogarth's representation of the Free and Accepted Masons in his picture of 'Night,' where the Master of a Lodge, Sir Thomas Veil, appears in a state of intoxication, and with a broken head. This picture was much talked about, and, although it was considered a libel on the Fraternity, it was a representation founded on undeniable facts.

"Notwithstanding these circumstances, there existed a high tone of morality amongst the Masons of that period. 'I should like to be made a Mason,' said a friend of Dr. Manningham to him one day. He was a

<sup>2</sup> A sermon was preached by Robert Harris, of Trinity College, Oxford, dedicated to the Justices of the Peace in Oxfordshire, who were notoriously hard drinkers, in which he says, "In drinking there is art, and in the world it is become a great profession, regulated by laws and ceremonies. There is drinking by the *foot*, by the *yard*. by the *dozen*, by the *score*; for a *wager*, for *victory*, *man against man*, *house against house*, *town against town*, and how not?"

<sup>3</sup> "Sir Richard Steele spent half his time in a tavern. In fact, he may be said to have measured time by the bottle; for it is on record that, being sent for by his wife, he returned for answer, that he would be with her in half a bottle. The like may be said of that great genius Savage the poet; and even Addison was dull and prosy till he was three parts drunk. It is also recorded of Pitt, but I cannot vouch for the truth of it, that two bottles of port wine per diem were his usual allowance; and that it was to this alone he was indebted for the almost superhuman labour he went through during his short, but actively-employed life. His friend and colleague, Harry Dundas, the ancestor of Earl Zetland, went the same lengths. Sheridan, latterly, without wine, was a driveller. He sacrificed to it talents such as no man I ever heard or read of possessed; for no subject appeared to be beyond his reach. The learned Porson was a drunkard, and so was Robert Burns the poet."—(Fraser's Mag., vol. xi., p. 730.)

city tradesman. 'I think it would be of service to my trade.' 'Is that your sole motive?' asked the doctor. 'Yes.' 'Then,' he replied, 'I would advise you to reconsider the matter, and relinquish all idea of becoming a Brother of the Craft, for I shall think it my duty to inform the Brethren what your motive is, and you are certain to be rejected.'

"We heard, about this time, that certain Jews were implicated in the unauthorised innovations of our continental Brethren, if, indeed, they were not the chief movers of them, as was asserted by some authorities;<sup>4</sup> and it was the first notice we ever received of the descendants of Abraham being admitted to a participation in our Christian privileges. From their success in procuring initiation into the surreptitious Masonry of the continent,<sup>5</sup> the English Jews soon became successful candidates for admission into our symbolical Order; for it was justly contended that, as Jews were not excluded from attending Christian churches, it would be impolitic and uncharitable to close a Christian Lodge against them. From that period they have been received into Masonry as members of an universal Order, whose principles, like those of the Christian religion, are destined to cover the earth as the waters cover the sea.

"Rumours now arose, whence originating no one could discover, that Freemasonry was exclusively a Jewish institution; and the proposition formed a prolific subject of discussion amongst us. At length an eminent Jew offered himself as a candidate for initiation in our Lodge, and being a reputable and intelligent man, he was, of course, accepted; and then we discovered the grounds on which the arguments for the Jewish origin and application of Masonry were based. One evening, in a numer-

<sup>4</sup> About this time, the Council of Emperors of the East and West, at Paris, granted a patent to a Jew, named Stephen Morin, deputing him a Grand Inspector-General for the purpose of propagating the hauts grades "in other countries beyond the seas;" meaning in the New World. (Thory, Act. Lat., tom. i., 78.)

<sup>5</sup> We have the evidence of Thory (Acta Lat., tom. i., 78), that at this period France abounded in Lodges, with surreptitious Constitutions, false titles, Charters antedated, and delivered by pretended authorities; being not unfrequently fabricated by the Lodges themselves; and even constituting Mother Lodges and Chapters without the slightest legal sanction.



ous Lodge, Dr. Manningham expatiated largely, in his lecture, on Faith, Hope, and Charity, as virtues equally of Masonry and Christianity. When the lecture was ended, our Hebrew Brother observed that, in his opinion, Faith, Hope, and Charity had no existence in ancient Masonry. He contended that as Solomon built the Temple at Jerusalem, which forms the great allegory of the Order, and as he was the first and chief of the three Grand Masters, it follows that Masonry must be a Jewish establishment, and consequently inapplicable to the reception of virtues which are peculiar to any sectarian religion.

“Dr. Manningham admitted that the argument was specious, and might have the effect of convincing some few superficial Brethren, but it was not sound; for, he observed, if Masonry be Jewish, it is not only sectarian, but of the most exclusive character; for Palestine was but a flower-garden compared to the rest of the world, and its population as to numbers perfectly insignificant. And if Solomon’s Grand Mastership be esteemed of any importance in the decision of this question, it will be found an unfortunate argument, for the weight of evidence is decidedly against it. It is true that Solomon was a Jew, but his two colleagues were heathens, worshippers of Hercules and Astarte, and addicted to the practice of the spurious Freemasonry of Tammuz; and, therefore, if this reasoning be of any value, it will tend to prove that Freemasonry is a heathen rather than a Jewish institution, because Paganism furnished two out of three chief rulers in Masonry.

“‘But,’ Dr. Manningham continued, ‘although Solomon was a Jew, and could speak of trees, from the cedartree that is in Lebanon, even unto the hyssop that springeth out of the wall; and also of beasts, and of fowl, and of creeping things, and of fishes, he was profoundly ignorant of the science of architecture. He understood natural history perfectly, but we do not find that he was celebrated for a knowledge of Operative Masonry. And if he was unacquainted with this sublime science, much less could any of his subjects establish a claim to such an excellent knowledge. In fact, if he had possessed, in his own dominions, artists and workmen sufficiently talented to have erected a temple to the true God, he

would not have solicited the aid of foreigners and worshippers of false deities. The ancient Jews were confessedly ignorant of Masonry, and, therefore, the two Hiram were the persons principally engaged in the execution of this great work. They collected together the scattered bands of their countrymen, the Dionysiaks, from Egypt and other countries, and, dividing them into three parties, stationed one in the forest of Lebanon, another in the stone quarries, and the third in the clayey ground between Succoth and Zeredathah, while Solomon merely furnished the superior and inferior labourers for the work, under the direction of Prince Adonhiram. I cannot understand, therefore, how the above argument can be urged with any degree of confidence in favour of the hypothesis that Freemasonry is a Jewish institution.'

"Our Hebrew Brother was too tenacious of the truth of his argument to abandon it without an effort, and he triumphantly contended that as the Tabernacle and Temple, with their appendages, are constituent and indispensable objects of illustration in the system of Freemasonry, its Levitical origin is thereby unequivocally proved.

"Dr. Manningham denied the premises, on the ground that the application of these religious edifices in the lectures of Masonry is merely symbolical of a better and more perfect dispensation. 'In a word,' he continued, 'if Masonry be *universal*, it can only be applied to a *universal* religion which, Judaism confessedly is not. And, therefore, it follows, that, if there be a religion which, in God's good time, shall embrace all mankind, and bring them into one fold under one shepherd, *that is* the religion in which all men will ultimately agree. It is a consummation to which every true Mason looks forward with delight, as a season when a universal religion shall cement all mankind in the bonds of a universal Brotherhood; when the dove shall hold out the olive-branch of peace to all the kindreds of the earth; when swords shall be beat into ploughshares; when nation shall not rise against nation, neither shall there be war any more. This completion of the everlasting design of the Most High will render masonic secrecy unnecessary, and Christ shall be all in all.'

"The Jew persisted that, in applying Masonry to

Christianity, we placed ourselves in a worse situation than in admitting its Jewish tendency, because its universality was thus destroyed by the adoption of a principle exclusively sectarian.

“‘What,’ Dr. Manningham replied, ‘sectarian to assimilate a universal system to a universal religion?’

“‘But I deny,’ said the Jew, ‘that Christianity is a universal religion. I believe that Judaism is the only true way of worshipping God, and that it will ultimately prevail over all others.’

“Dr. Manningham here referred to the book of Common Prayer, which always lay on the table, and read from the seventh article as follows: ‘The Old Testament is not contrary to the New; for in both everlasting life is offered to mankind by Christ, who is the only mediator between God and Man; and the law given from God by Moses, as touching ceremonies and rites, does not bind Christian men.’ He admitted that it may be perfectly consistent in a Jew to apply Masonry to the requirements of his own religion; but, he said, it was impossible for the Christian to copy his example. And for this plain reason. If he be firmly persuaded that Christianity is a universal religion, which he must be if he believes the Gospel to be true, he cannot, without inconsistency, affirm, that by making Masonry a Christian institution, its universality is affected. If, on the contrary, he really thinks that Freemasonry is a Jewish institution, he must necessarily believe in the eternity of Judaism, and is, of course, a doubtful Christian, because St. Paul affirms that the Levitical institutions were abolished by the mission of Jesus Christ.

“‘But,’ said the Jew, reserving his strongest argument to the last, ‘What can the repeated references in Freemasonry to the Great Creator of the Universe, *JEHOVAH*, the Tetragrammaton of the Jews, mean, if they do not point out the Jewish origin of Masonry?’

“‘These references,’ Dr. Manningham replied, ‘are decisive of the question at issue. T. G. A. O. T. U. is an undoubted landmark of ancient Masonry, acknowledged at the revival in 1717, and explained in the authorized lectures to mean, *HIM that was placed on the topmost pinnacle of the Temple*: and it is not possible by any process of reasoning to apply it otherwise than to Christ, without



questioning the truth of Sacred Writ; for no other person that the world ever saw had been placed in that position. It follows, therefore, that the founder of Christianity constitutes an authentic and unalterable landmark of ancient Masonry. Read,' continued the Master, 'read the fundamental principles of the Order, as recorded in a manuscript in the Royal Library, said to have been originally written in the tenth century, of which I have here a copy.' And he produced the transcript, from which he read the following passage, amidst a variety of directions to the Craft, all to the same purport:—

"Into the churche when thou dost gon,  
 Pulle uppe thy herte to Crist, anon!  
 Uppon the rode thou loke uppe then;  
 And knele down fayre on bothe thy knen;  
 Then pray to hym so hyr to worche,  
 After the lawe of holy churche,  
 For to kepe the commandmentes ten,  
 That God gaf to alle men;  
 And pray to him with mylde steven  
 To kepe the from the synnes seven.

"Such were the landmarks of Masonry in the time of Athelstan,' Dr. Manningham concluded, 'when the first English Grand Lodge was established at York, and they are unalterable, and continue the same yesterday, to-day, and for ever.'

"The Jew was silenced, but not convinced.

"You see, sir," my strange instructor proceeded, "that this point was argued dogmatically by our intelligent Master; and he had an undoubted right to do so, for he was not only the representative of wisdom, but had also the advantages of study and experience. The subject was repeatedly discussed in our Lodges, and I have heard the opinions of every Mason during the eighteenth century who held any authority in the Craft, and they all agreed in the above interpretation of the connection between Freemasonry and the religion in which all men agree.

"During the Mastership of Dr. Manningham, the great gun of the opponents of Masonry, called Jachin and Boaz, made its appearance,<sup>6</sup> and passed through numer-

<sup>6</sup> "Jachin and Boaz, or an authentic key to the door of Freemasonry, both ancient and modern. Calculated not only for the instrue-

ous editions. Its success stimulated other speculators to follow in the same track, and spurious rituals flooded the community like an inundation.<sup>7</sup> The number of competitors in the field served to neutralize each other's claim on public credence. They differed on many material points, and, therefore, the conclusion to which the public very naturally came was, that if any one of them was true, all the rest must necessarily be false, and as none knew whether any, or which, was the real *Simon Pure*, it followed that all might be fabrications to impose on the credulous reader absurd ceremonials and fictitious secrets, for the base purpose of putting a few pounds into their own pockets.

"This was the argument used by Dr. Manningham to induce the Brethren to treat these furtive attempts with silent neglect. 'I should like to know,' he said one evening, when the matter was under consideration in the Lodge, 'I should like to know the real object of those who read these compilations. If they were really desirous of becoming acquainted with the secrets of Masonry, our Lodges are at hand; no man of character and purity of motive is refused; and, by initiation, he will become legitimately acquainted with the design and character of the Order. At all events, no one possessed of a rational judgment can safely rely on the information communicated by these unauthorized publications. Those who are merely desirous of enjoying a laugh at the dignified proceedings of a venerable Institution, will find their purpose sufficiently answered by a perusal of these per-

tion of every new made Mason, but also for the information of all who intend to become Brethren." London, 1750. Fifth edition, London, Nicol, 1764. Other new editions by the same printer in 1776, 1777, 1779, 1788, 1791, 1794, 1797. New York: Berry, Rogers, and Berry, 1793. London, Newbury, 1800. The 21st edition, London, Dewick, 1805; and other editions were printed in London in 1811, 1812, 1814, and 1825.

<sup>7</sup> The following works were published almost simultaneously: "*Le Maçon démasqué, ou le vrai secret des F. M. mis au jour dans toutes ses parties avec sincérité et sans déguisement.*" London, 1751; Berlin, 1757; Frankfort and Leipsig, 1786. "*The Thinker upon Freemasonry*;" "*The Ghost of Masonry*;" "*The Mason's Creed*;" "*The Point of a Mason, formed out of his own materials*;" and "*A Discovery of the Secrets of Masonry*," published in the "*Scots Magazine*" for 1755, and repeated in the "*Edinburgh Magazine*," for October, 1757.

tended revelations;<sup>8</sup> although we are justified in entering our protest against the exhibition of such a vitiated taste, and leaving them to luxuriate in the mire of their own prurient errors.'

"A Charge was delivered about this time at Gravesend,<sup>9</sup> in which the subject of Masonic revelations was examined. But Dr. Manningham adopted a more effectual method of neutralizing these absurd attempts to impose on the public, and disturb the harmony of the Craft. In his capacity of Deputy Grand Master, he visited the Lodges in every part of London and its suburbs, or wherever else his presence was thought necessary, correcting errors, settling disputes, redressing what was amiss in the execution of the laws, repressing irregularities, and offering for the consideration of the Brethren the most prudent advice, alike for their future observance, and conducive to their lasting advantage. And the whole of his proceedings were characterized by such a display of candour and affability, as advanced his popularity to the highest pitch, and greatly endeared him to the Fraternity at large.

<sup>8</sup> The satires of Dean Swift on Freemasonry are the most entertaining, and the most harmless. I have already alluded to them in a previous chapter (p. 21), and the following extract from the celebrated "Tripos," supposed to have been delivered at a commencement in the University of Dublin, will be found amusing. "It was lately ordered that, for the honour and dignity of the University, there should be introduced a society of Freemasons consisting of gentlemen, mechanics, porters, parsons, ragmen, hucksters, bailiffs, divines, tuckers, knights, thatchers, coblers, poets, justices, drawers, beggars, aldermen, paviours, skulls, freshmen, bachelors, scavengers, masters, sow-gelders, doctors, ditchers, pimps, lords, butchers, and tailors, who shall bind themselves by an oath never to discover their mighty no-secret; and to relieve whatsoever strolling distressed Brethren they meet with, after the example of the Fraternity of Freemasons in and about Trinity College, by whom a collection was lately made for, and the purse of charity well stuffed for a reduced Brother. *Tam liberâ potitus contributione, frater scoundrellus sarcinulas suas discessurus colligit, et vultu hilari, ori solito quadrangulum transit, &c., &c.; proh dolor, inter partes au nobiliores, au posteriores nescio privatum fraternitatis notavit signum (Anglice, the Freemason's mark). Quo viso, Dii boni, quanto clamore totam infecit domum. Ter et sæpius pulsavit pectus, exsanguis dilaniavit genas, et eheu nimium dilaceratas dilaceravit vestes. Tandem vero paulo modestius insaniens hujusmodi versiculus ridiculum effudi dolorem."*

<sup>9</sup> "Charge delivered to the Brethren assembled at Gravesend on the 29th of June, being their first meeting after the Constitution of their Lodge." London, 1751.



"These visitations had become absolutely necessary for the purpose of discountenancing some gross improprieties which, at this period, were practised with impunity. Some unworthy Brethren, who had been excluded from their Lodges for transgressing the general laws of Masonry, endeavoured to convince the public that they were good and worthy Brothers, by opening surreptitious Lodges, and making Masons, as if they had official authority from the G. Lodge at York for such a prostitution of masonic privileges. These innovations, as might be expected, produced the most disastrous results, and were the commencement of that unhappy schism which divided the Society into two sections for more than half a century.

"At this period we had no authorized form of prayer to be used at initiations, which led to some slight irregularities since the admission of Jewish Brethren. Each Master of a Lodge had been left to his own discretion in this particular, although the general practice was, to select an appropriate form from the Liturgy of the Church. Dr. Manningham saw the evil, and determined to apply a remedy. He consulted with Dr. Anderson on the subject, and together they drew up a prayer for that particular ceremony, which was submitted to the Grand Lodge for its sanction; and that being obtained, Dr. Manningham introduced it in person to the metropolitan Lodges, by whom it was gratefully received. From thence it spread into the provinces, and was generally adopted throughout the kingdom.<sup>10</sup>

<sup>10</sup> This prayer continued in use till the time of Preston, who altered, without improving it. It was printed in the "Freemasons' Pocket Companion," and other masonic publications. I subjoin the form: "Most Holy and Glorious Lord God, thou Architect of heaven and earth, who art the giver of all good gifts and graces; and hath promised that where two or three are gathered together in thy name, thou wilt be in the midst of them; in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings: to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding; that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls. And we beseech thee, O Lord God, to bless this our present undertaking, and to grant that this our Brother may dedicate his life to thy service, and be a true and faithful Brother amongst us. Endue him with Divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly

"In contravention of the pretended revelations of masonic secrets, it was asserted by an intelligent Brother that he was able, with a few masonic implements—that is, two squares and a common gavel—to convey any word or sentence to a skilful and intelligent Freemason, without speaking, writing, or noise, and that at any given distance, where the parties can see each other, and be able to distinguish squares from circles.<sup>11</sup> And another Brother, to the same effect, said, 'If a Christian, Jew, Turk, or Brahmin should meet together, and if they are Masons, they will no sooner tread upon the Level, than its magical and secret spring throws up a Perpendicular, and they are instantaneously found upon the Square; and these men, although ignorant of each other's language, will communicate their thoughts intelligibly, with no other assistance than the three Grand Pillars of hearing, seeing, and feeling.' And they challenged any charlatan who pretended to reveal the secrets of Freemasonry, to show by what process this was effected.

"The Craft, as you are well aware," continued my garrulous companion, "was now divided into two sections, a schism having taken place in the Order, in consequence of a few suspensions and expulsions for irregularities; and a hostile Grand Lodge was established in London, which charged the Constitutional Grand Lodge with being a self-constituted assembly, defective in numbers, form, and capacity, and stigmatized its members with the offensive appellation of *modern Masons*.<sup>12</sup> This caused some little sensation, and produced two or three anonymous works in 1752-4.<sup>13</sup>

"At the Grand Lodge, 29th November, 1754, Dr. Manningham brought the subject forward, and made a formal complaint that certain Brethren had associated themselves together under the denomination of *ancient Masons*, and declared themselves independent of the Grand Lodge, refusing obedience to its laws, and repudiating the authority of the Grand Master. He said that some notice ought to be taken of these proceedings, for

beg, in the name and for the sake of Jesus Christ, our Lord and Saviour, Amen."—See the original in "Scott's Pocket Companion." Ed. 1754.

<sup>11</sup> "Ahiman Rezon." Ed. 1813, p. xii. <sup>12</sup> See Ibid. p. viii.

<sup>13</sup> A Masonic Creed, with a curious Letter by Mr. Locke. 1754.

the purpose of discouraging such irregular meetings, not only because they were contrary to the laws and an insult to the Grand Master, but also as they tended to introduce into the system of Masonry novelties and conceits inconsistent with its true principles, thus insinuating that there had been other societies of Masons of a different nature to our own ancient and honourable Order.

"The question being put, that this new society was an innovation on the ancient system of Masonry, it was carried in the affirmative, with only one dissentient voice. Dr. Manningham then moved, that the consideration of the irregular proceedings of the offending Brethren might be postponed till the next Quarterly Communication, hoping that a thorough sense of their misconduct, and a determination not to persist in it, would, in the meantime, manifest itself, and reconcile them to the Grand Lodge; which was unanimously agreed to.

"I was fortunate enough to be present at these discussions, and therefore have no hesitation in communicating them to you as unquestionable facts. Now it so happened that some of the Brethren of the Lodge No. 94, meeting at the Ben Jonson's head, Spitalfields, had been on the continent, and had brought from thence the rituals of the Ecossais, the Elu, and Ramsay's Royal Arch, which they practised secretly every third Lodge night, under the designation of ancient Masonry. This was soon whispered abroad, and Dr. Manningham, with a few other Brethren, in the course of their visitations, called at the Lodge on one of its peculiar nights, and were refused admittance. This produced a complaint at the next Grand Lodge; and, in addition to a severe vote of censure on the members of the Ben Jonson's Lodge, it was commanded that any Brother of the Order should be eligible for admission into that Lodge as a visitor on any of its regular nights.

"The offending members affected to consider this order a species of oppression to which they were not inclined to submit, and they drew up and published a Manifesto,<sup>14</sup> in which they accused the Grand Lodge of partiality, innovation, and deviation from ancient Land-

<sup>14</sup> "Manifesto and Mason's Creed." London, 1755.



marks, and publicly renounced their allegiance to it. Several passages from this book were read in Grand Lodge, and I remember one paragraph from the Preface particularly; it was as follows: 'Whereas the genuine spirit of Masonry seems to be so greatly on the decline, that the Craft is in imminent danger from false Brethren: and whereas its very fundamentals have of late been attacked, and a revolution from its ancient principles, etc., it has been thought necessary, by certain persons who have the welfare of the Craft at heart, to publish the following little pamphlet, by means of which it is hoped the ignorant may be instructed, the lukewarm inspired, and the irregular reformed.'

"Rather a bold beginning, was it not?"

"How far this ill-judged pamphlet produced these effects it will not be difficult to pronounce; and in the Lodge I heard but one opinion of it. Certain it is that the Grand Lodge, on St. John the Baptist's day, 1755, passed unanimously the following resolution: 'Ordered, that the Brethren complained of at the last Quarterly Communication, persisting in their disobedience to the determination of the Grand Lodge, their Lodge, No. 94, held at the Ben Jonson's Head, Pelham street, Spital-fields, be erased from the Book of Lodges, and that such of the Brethren thereof who shall continue those irregular meetings be not admitted as visitors in any Lodge whatever.'

"These decisive and vigorous proceedings," said the Square, "increased the schism, and appeared to render a reunion impracticable. And, indeed, the refractory Brethren understood it to be so, for they immediately took measures for the permanency of their new branch of the Order, by constituting a Grand Lodge, and issuing warrants for private Lodges, and thus commenced the practice of a species of Masonry unknown in former times. They instituted a novel degree, which they called the Royal Arch, compounded out of a portion of the third degree, and from various continental innovations, which gave them a vast advantage in the minds of curious and unthinking persons, over the pure ancient system practised by the old Grand Lodge, inasmuch as it held out the prospect of superior information, and a greater insight into the design of ancient Freemasonry.

There are some reasons, however, for believing that this schism was beneficial, rather than otherwise, to the cause of genuine Freemasonry. Indeed, this was the opinion of Dr. Hemming, and he publicly asserted, at the reunion of the two Grand Lodges in 1813, that it had done a great deal of good, by introducing a spirit of inquiry which proved favourable to its general interests. And we do not find that its 350 or 400 Lodges had any effect in reducing the members attached to the constitutional Grand Lodge; for they continued to increase by gradual and certain steps, and it maintained its rank, in the face of every opposition, with becoming dignity. There can be no doubt but the prevalence of schism on the continent of Europe laid the foundation for this unnatural division of English Masonry into two hostile parties; but, as the dispute was conducted with moderation on both sides, it soon subsided, and the two Grand Lodges proceeded in their respective careers in peace, harmony, and brotherly love.<sup>15</sup>

<sup>15</sup> See the "Historical Landmarks of Masonry," vol. ii., p. 58; and 'First Letter to Dr. Crucefix,' by the Author.

## CHAPTER V.

### TESTS AND QUALIFICATIONS.

ENTICK, HESLETINE, CALCOTT, HUTCHINSON.

1760—1769.

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“Maçonrye beeth the skylle of Nature, the understandynge of the myghte that ys hereynne, and its sondre werkynges.”—OLD MASONIC MS.

“She knoweth the subtilties of speeches, and can expound dark sentences; she forseeth signs and wonders, and the events of seasons and times.”—SOLOMON.

“Some folks have with curious impertinence strove,  
From Freemasons’ bosoms their secrets to move,  
I’ll tell them in vain their endeavours must prove;  
Which nobody can deny.”

MASONIC SONG.

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“IN revealing some of the peculiar practices of Masonry in the eighteenth century, which, I am persuaded, are not clearly understood,” continued the Master’s Jewel, “I must caution you against confounding the pursuits of labour with those of refreshment, for they were perfectly distinct. Labour was an exclusive employment practised by Masons alone, while the amusements which attended the latter were common to many other convivial societies, and were regulated in accordance with the customs of the day. Grave business being closed, wit and good humour reigned triumphant, and the Brethren indulged themselves with a zest and freedom which distinguished no other community. Amongst Free and Accepted Masons, harmony and brotherly love were alike cherished and enforced; and disputes and quarrels seldom deformed the chaste enjoyments of the festive board. But I am truly concerned to say that, in some of our Lodges, Masonry was deformed by the unnatural attempt to



blend these two divisions of masonic employment, which were never intended to coalesce; and the fatal consequences of such a course will too plainly appear by sundry revelations which I shall feel bound to make in the period now under consideration.

“In the eighteenth century the Lodge expenses were constructed on the most economical scale. The initiation fees ranged from one to two guineas, exclusive of the registration fee; and the quarterages were from 2s. 6d. to 5s., including suppers. Under these circumstances, it required the exercise of great caution and discrimination to prevent the introduction of improper persons. And, accordingly, we had a clause in our Bye-Laws—which, indeed, was pretty general amongst the Fraternity—to the following effect:—‘And whereas the Craft hath suffered greatly in its reputation and happiness by the admission of low and inferior persons, no ways fit to become members of our ancient and honourable Institution, whereby men of rank, quality, knowledge, and education, are often deterred from associating with their Brethren at their public meetings: it is hoped that every Brother who is desired to propose any person will be particularly careful that he is one in all respects suitable to the Venerable Society he is to become a member of; one whose temper and disposition may cement the harmony of the Lodge, and whose conduct and circumstances in life are such as may not tend to diminish the credit of it.

“In the choice of a Master, it was recommended in the Bye-Laws that abilities should be preferred to seniority or station in life; but this rule was not always observed, and the Lodges occasionally fell into inefficient hands, to the depreciation of their character, and the diminution of their numbers. In many Lodges it was the practice to elect the Master, Treasurer, Secretary, and Tyler, by ballot; nor did the former possess the privilege of nominating any officer, except his senior Warden, lest he should possess an undue authority over the Brethren; and, therefore, the senior Warden appointed his junior, and both were then invested by the Master. Decorum was enforced by a rigid exaction of fines, which were frequently directed to be paid in wine or spirits, to be consumed then and there by the Brethren

present.<sup>1</sup> And as the Lodges were generally held at an inn, or tavern, the landlord, to whom the furniture usually belonged, possessed considerable influence in the Society, and was in a position to subject the Brethren to great inconvenience if they presumed to interfere in the slightest degree with his views of profit or emolument. From these causes, added to the universal license of the times, they were induced to indulge in excesses which transgressed the bounds of moderate conviviality, and brought discredit on the Order. This compulsory practice became at length so burdensome, that a clause was introduced into the Bye-Laws, by direction of the Grand Lodge, that 'no landlord or master of the house where a Lodge shall be held shall be permitted to have any other share in the furniture and property of the Lodge than as an individual member.' By the genial operation of this rule the above nuisance was considerably abated.

"The period I have passed over in the preceding chapter produced several authentic publications on the subject of Masonry, which were read in the Lodge for the edification of the Brethren.<sup>2</sup> The 'Ahiman Razon'

<sup>1</sup> Thus in an old minute book belonging to the Witham Lodge, Lincoln, we find the following entries in the Bye-Laws:—"The Master, if present, or his Wardens, in his absence, shall regularly open and close the Lodge at the appointed hours. Or if all of them happen to be absent, the member who was last Master, or for want of a person who hath passed the Chair, the last Warden present is to do the same, and during the Lodge hours shall promote the business of the Craft; so that there may be one EXAMINATION, at least, gone through on every Lodge night, or the persons so neglecting *shall forfeit a bottle of wine, to be drank by the Brethren after the Lodge is closed, to make them some part amends.* Not fewer than three leaves, part of the Constitutions of the Fraternity, shall be read immediately after opening the Lodge, on every Lodge night, by the Master, his Wardens, or their Official, or by some other Brother present by their appointment, under the penalty of *one bottle of wine to be paid as aforesaid.* No Brother made in another Lodge shall be passed Master in this Lodge under half a guinea, *to be paid for the entertainment of the Masters present.*

<sup>2</sup> These were—"A Charge delivered at the King's Arms, in Euston, Cornwall, on Tuesday, April 21st, 1752, by Isaac Head." "A Search after Truth: a Sermon, delivered at Gloucester before the Lodge, No. 95:" 1752. "A Pocket Companion, and History of Freemasonry, containing its Origin, Progress, and Present State; the Institution of the Grand Lodge of Scotland; Lists of the Grand Masters and other Officers of the Grand Lodges of Scotland and England and an Abstract of their Laws, Constitutions. Customs. Charges. Orders

was also published for the use of the seceders, and was adopted by the schismatical Grand Lodge, as its Book of Constitutions.<sup>3</sup> At this period our Rev. Bro. Entick engaged in the laudable design of counteracting the repeated attempts that had been made to throw Masonry into confusion, and contributed several valuable additions to masonic literature. He was, in his turn, the Master of our Lodge, and I glittered on his breast for three consecutive years. His habits were grave and sober; but he was a good Master, and a fair disciplinarian, popular amongst the Craft, an expositor of Masonry in many printed works, and at the same time he preserved his status in the Grand Lodge, which is more than Capt. Smith, Preston, Whitney, and some other popular Brethren, were fortunate enough to accomplish at a subsequent period. He published two several editions of the Book of Constitutions,<sup>4</sup> and preached many sermons on Free-

and Regulations, for the Instruction and Conduct of the Brethren." By Jonathan Scott. London: Baldwin, Davey, and Law, 1754; Second edition, 1759; Third edition, 1764. To this latter edition were appended many other particulars for the use of the Society.

<sup>3</sup> "Ahiman Rezon, or a Help to a Brother; showing the Excellency of Secrecy, and the First Cause or Motive of the Institution of Masonry, the Principles of the Craft, and the Benefits from a Strict Observance thereof; also the Old and New Regulations. To which is added, the greatest Collection of Masonic Songs." By Bro. Dermott. London: Bedford, 1756; Second edition, London, 1764; Third edition, London, Jones, 1778; Fifth edition, Dublin, 1780; Sixth edition, by Bro. Harper, London, Burton, 1800; Seventh edition, London, 1807; Eighth edition, London, 1813; Ninth edition, London, Asperne, 1836. "The Mariland Ahiman Rezon; containing the History of Masonry, &c." Baltimore, 1799. Freemasons' Library, and General Ahiman Rezon." By Samuel Cole, Baltimore, 1817. "Ahiman Rezon abridged and digested." By W. Smith, D.D. Philadelphia, 1783. "Charges and Regulations of the Society of Free and Accepted Masons; extracted from Ahiman Rezon, under the sanction of the Prov. Grand Lodge of Halifax, in New Scotland." Halifax, 1786. It was answered in a book called "A Defence of Masonry, as practised in the Regular Lodges, both Foreign and Domestic, under the Constitution of the English Grand Master. In which is contained a Refutation of Mr. Dermott's absurd and ridiculous Account of Freemasonry, in his book entitled 'Ahiman Rezon,' and the Several Queries therein reflecting on the Regular Masons considered and answered." London, Flexney and Hood, 1765.

<sup>4</sup> "The Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons; containing their History, Charges, Regulations, &c. Collected and digested by order of the Grand Lodge, from their Old Records. For the Use of the Lodges" By



masonry, which ought to have been preserved, as they did honour both to his head and his heart.<sup>5</sup> I must confess I had a great respect for Bro. Entick. He was an active man, and a dear lover of Masonry; and I was exceedingly sorry when fate, in the shape of a vote of the Lodge, threw me into other hands.

"After this I passed two years of severe probation, for the Masters were inefficient, and the Brethren began to be very slack in their attendance; in fact, at the close of the year, our Lodge was *hors de combat*. The latter of these worthies was inordinately addicted to the prevailing convivialities of the age, and introduced amongst us the exploded custom of drinking and smoking in open Lodge, an evil practice, destructive of all scientific investigation. I admit that he was not a solitary exception to the standing order, that, 'no Brother do presume to come into the Lodge intoxicated, or on any account whatever to call for wine or liquors in open Lodge, but to address himself to the stewards or wardens, who, if they think it necessary, will give their orders accordingly,' for there were many existing Lodges whose sole business appeared to be sensual indulgence, but they were carefully avoided by every sincere friend of the Order. Many protests were entered against the practice by the remaining few discreet members of our Lodge without effect: the nuisance was not abated; and even the lecture—when we had the good fortune to hear one—was delivered amidst volumes of smoke, which rivalled in intensity the reeking impurities of a burning prairie, and interrupted by frequent calls to the land-

James Anderson, D. D. Carefully revised, continued, and enlarged, with many additions, by John Entick, M.A." London, Baldwin, Davey, and Law, 1756. "The Constitutions, &c." By J. Entick, M.A. A new edition, with Alterations and Additions, by a Committee appointed by the Grand Lodge. London, Johnston, 1767. "Appendix to the Constitutions of the Society of Free and Accepted Masons." 1776.

<sup>5</sup> "The Free and Accepted Mason described, in a Sermon preached at St. Stephen, Walbrook, June 25, 1750, by John Entick, A.M." London, Scott, 1750. "The Free and Accepted Mason truly stated." Preached by J. Entick, from Acts xxviii., 22. "A True Representation of Freemasonry; in a Lecture, delivered at the King's Head Lodge, in the Poultry, London, March 20, 1751, by J. Entick, A.M." "A Caution to Free and Accepted Masons; a Sermon preached at St. Mildred, in the Poultry, Oct. 26, 1752, by J. Entick, A.M." London, Scott, 1752.

lord for beer and strong waters, and the jingling of pots and glasses! Forgetting the *favete linguis* of the old mysteries, the enjoyment of every Brother seemed to centre in himself alone; and this unhallowed triad of lecturing, smoking, and drinking at one and the same time, bestrode the Brethren like the old man of the sea on the neck of Sinbad, and they possessed no means of liberation but by dissolving their connection with the Lodge; and thus the Institution was deprived of some of its most valuable members.

"This R. W. M., whose name, for various reasons, I have purposely omitted to mention, as if determined to give the Lodge its *coup de grâce*, introduced a contest for superiority between the old and several young members, who understood very imperfectly the true principles of the Order, and entered warmly into the dispute for the sake of excitement and mischief. The juniors were at first always defeated in the numerous motions and subjects of discussion which they nightly poured forth upon the Lodge, with as little judgment as Sancho Panza exhibited in the application of his proverbs; but being encouraged by the Master, they succeeded in procuring an accession to their numbers by the introduction of candidates for initiation, till, at length, the old members were in a minority. The undisguised marks of triumph which the juniors displayed, so disgusted their more sedate Brethren, that they dropped off gradually, until the Lodge was left to the sole management of the injudicious Master, and his superficial associates. I need not tell you the result. After the pæans of victory had subsided, and the excitement of the contest was at an end, these boon companions found Masonry but a dull affair, and soon followed the example of those worthy Brethren whom they had driven from the Lodge, by discontinuing their attendance; until, at length, we received a summons, dated 17th October, 1776, and signed 'Samuel Spencer, Grand Secretary,' requiring us, under the penalty of erasure, to show cause, at the ensuing Quarterly Communication, why the Lodge had not been represented in Grand Lodge for the last two years, and no subscriptions paid. Fortunately, the remaining few members who had faithfully adhered to the Lodge amidst all its fluctuations,—if not by actual attendance, at least by

continuing on the books,—interfered, and by inviting an active and scientific member, Bro. James Heseltine, who had served the office of Warden under Bro. Entick, to take the chair, restored the peace and unanimity of the Lodge.

“Many of the continental fancies and innovations, extracted from the Jewish Talmuds, and introduced into their surreptitious Masonry, were much talked of in our Lodges at this period; and some of them were absolutely incorporated into our symbolical ritual, which was one reason why an authorized mode of working was considered by all genuine Masons to be essentially necessary. The rage for *something new* in England, as formerly in Athens, was not easily suppressed, and a knowledge of these traditions was deemed indispensable for every Brother who was ambitious of enjoying the reputation of being an adept in Masonry. One of these traditions you will like to hear, as it continued for a great length of time a cherished figment amongst us. It refers to the history of the Foundation Stone of Solomon’s Temple, which was traced in the legend from Enoch through Noah, Abraham, and Solomon, to the apostate Emperor Julian by the following process. They described it as a double cube, every side, except the base on which it stood, being inscribed. The first face of the cube was said to have been engraved by Noah with an instrument of porphyry when the Ark was building; the second, by Abraham, with *the horn of the ram*—credat Judæus!—which was substituted for his son on Mount Moriah! the third, with a porphyry tool by Moses; the fourth, by Joshua; and the fifth by Hiram Abiff, before it was deposited in its final bed at the north-east angle of the Temple. Having been placed by Enoch in the basement of his subterranean edifice, it was discovered by Noah, and used as an anchor to fix the Ark on Mount Ararat. Abraham took it thence to Mount Moriah, where it constituted the altar on which he offered Isaac. It formed the pillow of Jacob when he saw his celestial vision of the ladder, and accompanied him in all his wanderings. He bequeathed it to Joseph in Egypt, who directed it to be placed over his grave. Moses took it with him, at the great deliverance, into the wilderness of Arabia. He stood upon this remarkable stone when the Red Sea was



divided, and when the Amalekites were defeated; knelt on it when the Tables of the Law were delivered on Mount Sinai; and finally commended it to the care of Joshua, who built his altar on it at Mount Ebal. It was deposited in the Sanctuary at Shilo, until the Temple was erected at Jerusalem, when Solomon directed it to be placed in the foundation as the chief corner-stone. Here it remained undisturbed either by Zerubabel or Herod, as it was destined to defeat the insane attempt of Julian to rebuild the Temple, which it effected by destroying his workmen through the agency of fire.<sup>6</sup>

"A similar fiction about the Rod of Moses was also imported from the Continent, which was traced from the Paradisiacal Tree of Knowledge;<sup>7</sup> another about the institution of Templary, which, as it was said, had its origin in Egypt before the Exodus;<sup>8</sup> that Moses and Aaron, having been initiated into its mysteries, brought it with them into Judæa; that thence it passed through the two St. Johns to the Crusades, &c.; and a fourth, about the imaginary travels of Peleg, and the erection of his triangular Temple.<sup>9</sup> We had another, which recounted the pseudo-history of Hiram Abiff; and many similar ones, which it would be a waste of time to mention. It may be necessary to add, that these fables were not countenanced by any but some young and inexperienced Brethren, who were ambitious of being accounted cleverer and brighter Masons than their fel-

<sup>6</sup> These legends are equally apocryphal with those of the Scottish fabulists about the same stone. They feign that, from the time of Jacob, who used this stone for a pillow, it was preserved in Spain till Gathol, king of the Scots, ruled over Galicia, and that he used it for a throne. That Simon Brech, another Scottish monarch, about 700 years before Christ, or about the time when Rome was built, conveyed it into Ireland, where it remained for three or four centuries before it was translated into Scotland. When there, it was installed in the Abbey of Scone, as a palladium, and enclosed in an oaken chair by king Kenneth, on which the following verse was engraved:—

"Ni fallat fatum, Scoti quocunque locatum.  
Invenient lapidem, regnare tenentur ibidem."

This stone and chair were deposited in Westminster Abbey, A.D. 1296, where they still remain. *Utrum horum major accipe!*

<sup>7</sup> This legend may be found in the Hist. Landmarks, vol. ii. p. 599.

<sup>8</sup> Ibid., vol. ii., p. 24.

<sup>9</sup> Ibid., vol. i., p. 63.

lows. And you would have been astonished to see the absurd airs of importance which the possessors of these fabulous conceits assumed when the conversation of a Lodge happened to turn upon the abstruse subject of cabalistical acquirements."

My tongue itched to inquire into the particulars of the history of Hiram Abiff, and I had some difficulty to restrain my curiosity. My companion observed the movement, and interpreted it correctly. "You wish to learn something of the reputed private history of this eminent Freemason," he said; "but I am not quite sure that I shall be able to gratify your curiosity, for conjecture, after all, is no great authority. You shall hear some of the legends, however, if it will afford you any satisfaction. Our continental Brethren identified Hiram Abiff with Jesus Christ, and endeavoured to prove that his history was an allegory of the Crucifixion. They contended that the word הִירָם meant, *He that existed from all eternity*—T. G. A. O. T. U.—Christ;<sup>10</sup> and asserted that in ancient times seven days was the legitimate interval between the ceremony of raising a candidate, and communicating to him the secrets of a Master Mason, in allusion to the period of mourning for his death, which, amongst the Jews, was seven days, as in the recorded instance of the lamentations of Joseph for his father Jacob; and the same period intervened between the resurrection of Christ and his public appearance to his disciples to remove the unbelief of Thomas. And in recounting the history of Masonry, they feigned that the art and mystery of the Order was first introduced at the building of the tower of Babel; and from thence handed down by Euclid, a worthy and excellent mathematician of Egypt; that he communicated it to Hiram Abiff, under whom, at the building of the Temple of Solomon, was an expert architect called Mannon Grecus, who, travelling westward after the Temple was completed, taught the art of Masonry to Carolus Marcel, King of France, from whence it was transplanted into

<sup>10</sup> The passage in my authority is thus stated: "When we divide the word הִירָם Hiram into two syllables הִי־רָם Hay-ram, the translation of this word is, He who exists, &c., which explains the Master's Sign."

England in the time of Athelstan, who commanded the Brethren to assemble annually in the city of York!

"They further stated, that the Stylus with which Hiram Abiff drew his plans and designs, and engraved that mysterious diagram on the foundation-stone of the Temple, which is now known as the 47th Proposition of Euclid, was found on his person at his raising, and was ordered by Solomon to be placed in his monument. I omit the fable of his marriage with the sister of Prince Adoniram, his death, burial, monument, obelisk, with its circles, squares, and columns, and Solomon's bitter mourning, together with the distraction and suicide of his widow, because, I dare say, you are heartily sick of this absurd jumble of truth and fiction, where Euclid is made contemporary with the dispersion from Shinar, and Hiram Abiff brother to the Carthaginian Hanno.

"Our Brethren, however, amidst all their fondness for continental innovations and Jewish legends, were not so ungallant to the softer sex as to introduce that graceless illustration of the Valley of Jehoshaphat, or the holy ground on which the Lodge is placed, that was used by the French Masons, viz., as 'a place of peace, harmony, and concord, where cock never crows, women never brawl, nor lion ever roars.'"<sup>11</sup>

Here I was about to violate our compact by repudiating the application of these puerilities to the Masons of the present day, when my mentor hastily moved one of his limbs forward, with an admonitory swagger, and cried out, "Hold! speak not, answer not; the sound of the human voice will annihilate my colloquial powers! I acquit you of any participation in these fabulous inventions. They were excusable a century ago, when the million could neither read nor write, and were obliged to take on credit every vague assertion of those who had the advantage of mental culture; and, therefore, you need not wonder that in times when the fables of King Arthur and his Raven, the Seven Champions, Mother Shipton, and the Predictions of Nostrodamus and the Double-thumbed Miller, were implicitly credited, there

<sup>11</sup> The ladies of France amply revenged themselves by instituting a Freemasonry of their own, and every principal town in France soon exhibited its Lodge of Adoption.



should be found many believers in the spurious legends of continental Masonry.<sup>12</sup>

"I have taken the liberty of digressing at this particular period," continued the Square, "because I have nothing favourable to reveal respecting the transactions of our Lodge under an inefficient Master; but when I passed to Brother Hesletine, our numbers were soon recruited. It is true, masonic impostors and masonic pretenders were numerous and active; but our R. W. M. was ever on the alert, and knew all the vulnerable points of the enemy's position. Thus he was able, by a series of judicious and well-timed exposures of the iniquity of the one and the moral degradation of the other, to silence the gainsayers, and put the scoffers to open shame. He made them feel that men who are willing to prostitute their time and talent for the questionable purpose of gratifying a prurient curiosity, are open to the operation of public opinion, which, when rightly directed, is sure to cover them with confusion and disgrace.

"Brother Hesletine was extremely anxious that the Craft should enjoy the blessings of uniformity in discipline and work. And to contribute to the accomplishment of so desirable an end, he spared neither time nor expense; and not only visited every London Lodge, but made excursions to the most distant parts of the island. Wherever he heard of a Lodge which was celebrated for either the one or the other, that Lodge was certain of a

<sup>12</sup> Amongst the continental Masons of this period, and I believe also in the United States, the following vocabulary was used:— 1. Initiated. 2. Passed. 3. Raised. 4. *Mark Master*, Congratulated. 5. *Past Master*, Presided. 6. *Most Excellent Master*, Acknowledged and Received. 7. *Royal Arch*, Exalted in a Chapter. And further, an assembly of *Knights Templars*, was called an Encampment; of *Knights of the Red Cross and Prince of Jerusalem*, a Council; of *Knights of the Christian Mark*, a Conclave; of *Illustrious Knights*, a Grand Chapter; of *Knights of the East and West*, a Grand Council; of the *Grand Patriarch*, *Prince of Libanus*, a College; of *Chief of the Tabernacle*, a Sovereign Council; of *Prince of the Tabernacle*, a Hierarchy; of *Knights of the Brazen Serpent*, a Court of Sinai; of *Prince of Mercy*, the Third Heaven; of *Sovereign Commander of the Temple at Jerusalem*, a Court; of *Kadosh*, *Areopagus*; of *Princes of the Royal Secret*, a Consistory; of *Rose Croix*, a Sovereign Chapter; of *Grand Inquisitor Commander*, a Sovereign Tribunal; and of *Sovereign Grand Inspector-General*, a Convocation.

visit from him. He became acquainted with all the different systems of work which presented themselves to his notice, accompanied by their respective Tests or Examination Questions, and he found that every variety of lecture was in practice which had been used from the time of Desaguliers and Anderson to the moment of inquiry. It is a great pity," the Square apostrophized, "that these important marks of distinction were not considered as unalterable as the S. T. & W. A collection of them would, I should think, be a great curiosity; and if you will listen attentively, I will repeat them from Brother Hesletine's notes."

Observing that I took up my pen to jot them down, the Square hastily added, "Hold, hold! my good friend! mind what you are about! I feel myself authorised, without any indiscretion, to communicate to you, *vivâ voce*, both the questions and the answers of these curious Tests; but whether, consistently with your O. B., you can commit to paper anything more than the simple questions, which, of themselves convey no information, is for you to determine, when you have taken a deliberate view of the moral responsibility attached to such an act."

Having said this, my strange companion receded a few steps, to allow me time for deliberation; and the wisdom of his remark appearing incontestable, I determined to act on his advice, and take down the questions only. The Square then proceeded.

"The Tests of Masonry were at that time generally denominated Examination Questions, and may be considered, not merely as curious illustrations of individual feeling at the consecutive periods of its onward progress, but as absolute landmarks to distinguish true from pretended Freemasonry, which were periodically considered necessary by the master minds who successively appeared on the masonic stage; and being arbitrary in their character, were occasionally changed, that the impostor might be more easily detected, and the cowan more effectually exposed.

"The most ancient formula," said the Square, "that I ever heard mentioned by Sir C. Wren, was that which he himself used, and he pronounced its origin to be of a remote and unknown antiquity. The questions were

fifty in number, and all of the greatest importance. These were reduced to fifteen when used as a preliminary examination, thus:—1. What o'clock is it? 2. How go Squares? 3. Which is the point of your entry? 4. How many particular points pertain to a Freemason? 5. How many proper points? 6. Why do odds make a Lodge? 7. What Lodge are you of? 8. Where is the Mason's point? 9. Who rules and governs the Lodge as its Master? 10. How many angles in St. John's Lodge? 11. How many steps belong to a right Mason? 12. Give me the solution? 13. What is the Jerusalem Word? 14. What is the Universal Word? 15. What is the right word or right point of a Mason? These Tests ought never to have been altered, because every answer is a landmark.

"The succeeding formula was introduced by Desaguliers and Anderson at the revival in 1717; and though not destined to a very long reign, they were perspicuous and expressive, and a brief summary of their contents were embodied in the following Tests:—1. I. T. B. G. C. T. H. A. T. E. 2. What is the place of the senior apprentice? 3. What are the fixed lights? 4. How ought the R. W. M. to be served? 5. What is the punishment of a Cowan? 6. What is the bone bone-box? 7. How is it said to be opened? 8. By what is the key suspended? 9. What is the proper clothing of a Mason? 10. What is a Mason's brand? 11. How high was the door of the middle chamber? 12. What does this stone smell of? 13. Can you tell me the name of an E. A. P., of a F. C., and of a M. M.? 14. H. T. W. P. O. T. T. P. O. T. T.

"The Lectures or Examinations having been remodelled about the year 1730 by Martin Clare, he thought it expedient to alter the Tests; and his category was approved by the Grand Lodge. It was as follows:—1. Whence came you? 2. Who brought you here? 3. What recommendation do you bring? 4. Do you know the secrets of Masonry? 5. Where do you keep them? 6. Have you the key? 7. Where is it deposited? 8. When you were made a Mason, what did you consider most desirable? 9. What is the name of your Lodge? 10. Where is it situated? 11. What is its foundation? 12. How did you enter the Temple of Solomon? How



many windows did you see there? 14. What is the duty of the youngest apprentice? 15. Have you ever worked as a Mason? 16. What did you work with? 17. Salute me as a Mason.

“This arrangement lasted ten years, and was superseded by an improved series of Examination Questions promulgated by Dr. Manningham, and adopted by most of the metropolitan and several provincial Lodges. Be careful that you take them down correctly, for they are so ingeniously constructed, that the omission or alteration of a single word may cause a mystification that will not be easily unravelled. 1. Where were you made a Mason? 2. What did you learn there? 3. How do you hope to be rewarded? 4. What access have you to that Grand Lodge? 5. How many steps? 6. What are their names? 7. How many qualifications are required in a Mason? 8. What is the standard of a Mason's faith? 9. What is the standard of his actions? 10. Can you name the peculiar characteristics of a Mason's Lodge? 11. What is the interior composed of? 12. Why are we termed Brethren? 13. By what badge is a Mason distinguished? 14. To what do the reports refer? 15. How many principal points are there in Masonry? 16. To what do they refer? 17. Their names. 18. The allusion.

“These Tests continued unaltered down to the period of which I am speaking. A very talented Mason was now rising into notice, who was destined to effect organic changes in the system. I shall reveal his improvements in due course; and he is introduced here simply because he was the author of a brief paper of questions, which he considered more characteristic than any that had preceded them. I allude to Brother Dunckerley, a name which will live as long as Masonry shall endure. His Tests were only ten in number, but each possessed a significant reference to some important landmark of the Order. 1. How ought a Mason to be clothed? 2. When were you born? 3. Where were you born? 4. How were you born? 5. Did you endure the brand with fortitude and patience? 6. The situation of the Lodge? 7. What is its name? 8. With what have you worked as a Mason? 9. Explain the Sprig of Cassia. 19. How old are you?

“About this period,” the Square proceeded to say, “a young man named Preston appeared in town from

the north, and was initiated in an Athol Lodge, where he displayed such extraordinary intelligence and zeal as elicited the applause of all classes of the Fraternity. Our R. W. M., Bro. Hesletine, heard of his fame, and sought his acquaintance. An attachment sprang up between them, which produced some extraordinary results. Bro. Hesletine induced him to dissolve his connection with the Athol Masons, and to legitimize himself in a constitutional Lodge. This young man, as the first fruits of his labours, placed in the hands of our R. W. M. a new arrangement of the Tests, which, though not actually introduced till a later period, were read in the Lodge, and highly approved by the Brethren. He divided them into three sections of seven questions each and they contained, as you will hear, some novelties.

*First Section.*—1. Whither are you bound? 2. Are you a Mason? 3. How do you know that? 4. How will you prove it to me? 5. Where were you made a Mason? 6. When were you made a Mason? 7. By whom were you made a Mason?

*Second Section.*—1. From whence come you? 2. What recommendation do you bring? 3. Any other recommendation? 4. Where are the secrets of Masonry kept? 5. To whom do you deliver them? 6. How do you deliver them? 7. In what manner do you serve your Master?

*Third Section.*—1. What is your name? 2. What is the name of your son? 3. If a Brother were lost, where should you hope to find him? 4. How should you except him to be clothed? 5. How blows a Mason's wind? 6. Why does it thus blow? 7. What time is it?<sup>13</sup>

“In this country, in accordance with ancient practice, we admit only three degrees; but on the continent the

<sup>13</sup> To complete this catalogue of masonic Tests it might seem necessary to subjoin the Qualification Questions of Hemming and Shadbolt. But these are so well known amongst the Craft that it would be a work of supererogation to insert them here. And it would savour of egotism if I were to introduce a series of Questions which I myself arranged a few years ago for the same purpose. They consist of nine sections; *i. e.* three to each Degree, containing eighty-one questions in the whole, or nine to every section; systematically constructed on the principle of trichotomy, and prominently exhibiting most of the chief Landmarks of antiquity. Thus each one of our Triad of Degrees has a triad of sections; and the Questions in each section are a triad of triads; having been studiously arranged in a trinal form. I have found them in practice exceedingly useful, being acquired with great facility, and easily retained in the memory.

1st was swelled out to the enormous category of twenty degrees of Apprentice,<sup>14</sup> twenty-three of Fellowcraft,<sup>15</sup> and sixty of Master.<sup>16</sup> Although such innovations were prevalent in France and Germany, and found their way secretly amongst ourselves, yet they received no sanction from the masonic authorities, and the Fraternity were cautioned to beware how they introduced any of the foreign fallacies into their Lodges. In many cases, however, curiosity prevailed over expediency, and individuals received them as genuine masonic truths, and had no little pride in their acquisition.

“About this time a remarkable Essay, on the applica-

<sup>14</sup> These were, besides the simple E. A. P. of primitive Masonry, an Apprentice Architect; App. Perfect Architect; App. Prussian Architect; Cabalistic App.; Coen App.; App. of Paracelsus; Egyptian App.; Secret Egyptian App.; Female Egyptian App.; Scotch App.; Scotch Trinitarian App.; Hermetic App.; Male App.; Female App.; Adoptive App.; Mystical App.; App. Philosopher of the number nine; App. Hermetic Philosopher; App. Philosopher of the number three; and the Theosophic App.

<sup>15</sup> For the second degree they admitted a Fellowcraft Mason; F. C. Architect; F. C. Perfect Architect; F. C. Prussian Architect; Cabalistic F. C.; F. C. Coen; F. C. of Paracelsus; Scotch F. C.; Scotch Trinitarian F. C.; Egyptian F. C.; Hermetic F. C.; Mystic F. C.; F. C. Hermetic Philosopher; F. C. Philosopher by the number three; F. C. Sublime Philosopher by the number three; F. C. Philosopher by the number nine; F. C. by the number fifteen; Theosophic F. C.; Biblical F. C.; Discrete F. C.; Female F. C.; Female Egyptian F. C.; and Obligated F. C.

<sup>16</sup> And as a corollary to these fictitious degrees, they had an English Master; a Little English Master; Ancient M.; Grand Architect M.; Perfect Architect M.; Prussian Architect M.; M. by the number fifteen; M. of all degrees; Cabalistic M.; Coen M.; Crowned M.; M. of the Key of Masonry; M. of English Lodges; M. of French Lodges; Mark M.; M. of Paracelsic Masonry; M. of Neapolitan Chapters; M. of Legitimate Lodges; M. of Masters; Most High and Puissant M. of Masters; Perfect M.; Perfect M. of Secrets; Perfect English M.; M. of Egyptian Secrets; M. of Hermetic Secrets; Scotch M.; Egyptian M.; Elect M. of nine; Little Elect M.; M. in Israel; M. in Perfect Architecture; Hermetic M.; Illustrious M.; Illustrious M. of the number fifteen; Illustrious M. of the Seven Cabalistic Secrets; Irish M.; Perfect Irish M.; Puissant Irish M.; Provost Irish M.; Symbolic M.; Mystic M.; M. by Curiosity; Perfect Hamburg M.; Particular M.; Past M.; M. of Hermetic Philosophy; Philosophical M. by the number three; Philosophical M. by the number nine; Pythagorean M.; Four Times Venerable M.; Royal M.; Wise M.; Secret M.; Illustrious Symbolical M.; Sublime Ancient M.; Theosophic M.; M. ad vitam; True M.; and Absolute M.



tion of Geometry to the requirements of moral duty, was circulated amongst the Lodges.<sup>17</sup> It was adapted to symbolical Masonry alone, and was generally attributed to the pen of Bro. Dunckerley. But in 1768 a severe attack on Masonry was commenced by an anonymous writer, who published a pamphlet under the extraordinary title of "Masonry the Way to Hell,"<sup>18</sup> which created some sensation amongst the Metropolitan Craft, and produced a paper war. I remember hearing a discussion on the subject in our Lodge. Some Brethren were inclined to understand it as a serious attack on the Order, while others considered it only as an ill-natured joke; however, it was concluded that the only way of ascertaining the real sentiments of the author would be to feel his pulse by a reply. Bro. Thompson was, therefore, deputed to answer it, which he admirably effected;<sup>19</sup> and another reply came from a quarter with which our Lodge had no connection.<sup>20</sup> The author of the obnoxious pamphlet did not respond, and it was believed that his conscience accused him of having basely slandered a benevolent institution, and that he thought it expedient to atone for his calumny by silence; and the controversy—if it may be called by that name—terminated with a pamphlet bearing the triumphant title of "Masonry the Turnpike-Road to Happiness in this Life, and Eternal Happiness hereafter."<sup>21</sup>

"Amidst all this trifling, the age was not barren in legitimate and well-authenticated publications on pure Masonry.<sup>22</sup> But the gem of the period was the Candid

<sup>17</sup> See the Golden Remains, vol. i., p. 15.

<sup>18</sup> "Masonry the Way to Hell; a Sermon, wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a State of Damnation." London, Robinson and Roberts, 1768.

<sup>19</sup> "Remarks on a Sermon lately published, entitled 'Masonry the Way to Hell;' being a Defence of that Order against Jesuitical Sophistry and Calumny. By John Thompson." 1768.

<sup>20</sup> "An Answer to a certain Pamphlet, lately published under the solemn Title of 'A Sermon, or Masonry the Way to Hell.' By John Jackson, Philantropos." 1768.

<sup>21</sup> London, Bladon, 1768.

<sup>22</sup> "Love to God and Man inseparable; a Sermon before the Masons." 1765. "Charge to the Wolverhampton Lodge." 1765. Masonic Sermon, by the Rev. Thomas Bagnall." 1766. "On the Government of the Lodge; delivered before the Brethren of St. George's Lodge, No. 315, Taunton. By John Whitmash." 1765.

Disquisition of Wellins Calcott,<sup>23</sup> in which he has traced primitive Masonry from its origin; explained its symbols and hieroglyphics, its social virtues and advantages; suggested the propriety of building halls for the peculiar and exclusive practice of Masonry, and reprehended its slanderers with great but judicious severity; for the unprincipled charlatans were still working at their masked battery, catering for the morbid curiosity of the profane world, and their shafts flew in clouds about our heads.<sup>24</sup>

In 1769, our R. W. M. was appointed to the office of Grand Secretary, by the Duke of Beaufort, and in that capacity I accompanied him on a visit of inspection into the north of England; and we found considerable variations in the several systems of working amongst the

<sup>23</sup> "A Candid Disquisition of the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons; together with some Strictures on the Origin, Nature, and Design of that Institution. By Wellins Calcott." London, 1769.

<sup>24</sup> The following spurious publications were supplied about this time to gratify the curiosity of the uninitiated:—"The Secrets of Masonry revealed; by a disgusted Brother. Containing an ingenious Account of their Origin, their Practices in the Lodges, Signs, and Watchwords, Proceedings at the Makings, &c." London, Scott, 1759. "Allegorical Conversations organized by Wisdom." Hiram, or the Grand Master Key to the Door of both Ancient and Modern Freemasonry; being an accurate Description of every Degree of the Brotherhood, as authorized and delivered in all good Lodges. Containing more than any Book on the Subject ever before published. By a Member of the Royal Arch." London, 1764. Second Edition, London, Griffin, 1766. "An Institute of Red Masonry." 1764. "Shibboleth; or every man a Freemason." 1765. "Solomon in all his Glory, or the Master Mason; being a true Guide to the inmost Recesses of Freemasonry, both Ancient and Modern. Containing a minute Account of the Proceedings. By T. W. Translated from the French Original, published at Berlin, and burnt by Order of the King of Prussia, at the Intercession of the Freemasons." London, Robinson and Roberts, 1766. Second Edition, London, 1768. "The Three distinct Knocks, or the Door of the Ancient Freemasonry opened to all Men, neither naked or clothed, barefooted nor shod; being an universal Description of all its branches, from its first use to this present time, as it is delivered in all Lodges. By W. O. V. M." The sixth Edition. London, Sergeant, 1767. Seventh Edition, London, 1768. Eighth Edition, Clench, 1811. Ninth Edition, London, Hughes, 1825. "The Freemason stripped naked; or the whole Art and Mystery of Freemasonry made Plain and Easy to all Capacities, by a faithful Account of every Secret, from the first making of a Mason till he is completely Master of every Branch of his Profession. By Charles Warren, Esq., late Grand Master of a regularly constituted Lodge in the City of Cork." London, Isaac Fell, 1769.

Brethren of different localities. At the Lodge No. 209, holden at the Plume of Feathers, Bridge street, Chester, we inspected a curious floor-cloth, which had been painted only a short time previous, and contained some reference to the masonic innovations of France and Germany. It consisted of a Mosaic pavement, accessible by three steps, marked AUDI, VIDE, TACE, with the five-pointed blazing star in a circle occupying the centre, flanked by two Corinthian pillars, on the summit of which were placed the sun and moon. The plinth of the sinister column was charged with a diagram, representing, probably, the Mark key-stone, while that on the dexter-side of the pavement was occupied by a ladder in clouds. Each of these pillars was attended or guarded by a naked sword, the one pointed, and the other flaming, to represent Justice and Mercy, together with a Level and Plumb. Over the pavement, and resting on the pillars, was an arch inscribed SIT LUX ET LUX FUIT, with a double key-stone supporting a sphere, and upon it the head of the Redeemer, as T. G. A. O. T. U., surrounded by a nimbus; beneath which was an altar supporting the Holy Bible, placed on a cushion, flanked by masonic emblems. Amongst the clouds above the arch, there appears a radiated triangle, with the word ירהיה. At the base of the floor-cloth are three objects; the one an oblong square chest, or Lodge, with an endless serpent on its lid, and the word  $\text{ABPA}\Xi\text{A}\Sigma$  in front; the centre, a cube, with the three masonic colours, and word אגלא (AGLA,) one of the cabalistic names of the Deity; and the other, a tumulus, with the sprig of Cassia. Above them, the following inscription,  $\text{ΘΕΟΝ ΣΕΒΟΥ}\Xi\text{ΕΝΟΥ}\Sigma\Xi\text{ΕΝΙΖΕ}$ . I remember this floor-cloth distinctly, for it underwent a very particular examination;<sup>25</sup> and Bro. Hesletine took a sketch of it, and delivered a lecture on its peculiarities when he returned to town.

“From Chester we proceeded to Barnard Castle, in the county of Durham, where we found Masonry shining with unsullied lustre, under the active superintendence of Bro. Hutchinson, who worked the details after a per-

<sup>25</sup> This floor-cloth is now in the Cestrian Lodge at Chester; of which my friend, Bro. Willoughby, of Birkenhead, has kindly favoured me with a sketch.



fect model. He delivered his own Lectures, Charges, and Orations, strictly adhering to the ancient landmarks of the Order; and his example was followed by the Masters of other Lodges, who visited the Barnard Castle Lodge for the advantage of his instructions. Many of these detached pieces appeared in print,<sup>26</sup> and were so much admired for the pure principles of Masonry which they enunciated, that the Fraternity at length requested Bro. H. to make a selection from his Lectures, and publish them in a permanent form. He complied with the request, and produced a volume of such surpassing interest, that, after going through many editions,<sup>27</sup> it still retains its value, and is read with avidity by all who are desirous of information on the sterling and unchangeable doctrines of the Order."<sup>28</sup>

<sup>26</sup> See my edition of the Spirit of Masonry, which includes all the works of Bro. Hutchinson.

<sup>27</sup> "The Spirit of Masonry, in Moral and Elucidatory Lectures, by W. Hutchinson." London, Wilkes and Goldsmith, 1775. Second Edition, Carlisle, Jollie, 1795; Third Edition, Carlisle, 1802; Fourth Edition, Edinburgh, MacEvan, 1813; Fifth Edition, Carlisle, 1814; Sixth Edition, London, 1815. Other editions have been published, and the last contains all Bro. Hutchinson's detached pieces. London, Spencer, 1843.

<sup>28</sup> In an Address, prefixed to the second edition, he says, with his usual benevolence of character, "I have been induced to give this edition to the press for the purpose of relieving the family of a worthy but indigent Brother, *by the whole profits of the subscription and sale*; and doubt not that the motive to the present publication will procure it the attention of the Brethren of this excellent Institution. . . . It is hoped that these Lectures may serve to detect the wretched artifices used by wicked men to impose upon the world; and may also excite in the Fraternity the due exercise of those moral works which our profession enjoins."

## CHAPTER VI.

IT RAINS!—DUNCKERLEY.

1770, 1771.

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“Do good to them that ben nedy, and that shall pleyse me more and be better to the than yf thou fastyd xl. yere on brede and water. Do good to thy power in all yt thou may, and put pease and love amonge thy neyghbours, and it shall pleyse me more and be better to the than if thou were every day rauyssht to heaven.”—*The Prouffyttable Boke for Mannes Soul.*—WYNKIN DE WORDE.

“Cryst then of hys hye grace,  
Zeve zow bothe wytte and space,  
Wel thys boke to conne and rede,  
Heven to have for zowre mede!  
Amen! amen! so mot hyt be,  
Say we so alle per charyte.”

OLD MASONIC MS.

“Thy watchful EYE, a length of time,  
The wondrous circle did attend;  
The glory and the power be thine,  
Which shall from age to age descend.”

DUNCKERLEY.

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THE Square thus moralized in continuance of its Revelations:—

“The mind of man is an inscrutable mystery, past finding out. Talk of the mysteries of Freemasonry, they are nothing to the enigma of the human mind. There are so many springs of thought—so many motives of action, that positive results can never be divined by any series of preconceived notions. If a locomotive is out of order, the engineer will speedily set it to rights; if a vessel has lost its helm, the shipwright will restore it safe and sound; but if a man’s ideas become disarranged, it is twenty to one whether they ever resume their original tone. In the course of my experience, I have witnessed many well-regulated Lodges; but the end has been attained by so many different processes,

that I have often wondered how they should happen to conduce to the same harmonious conclusion.

“Bro. Hesletine was a good Master; and so was his successor, although differing *toto cælo* from each other in character and style of government. The former being appointed to the high office of Grand Secretary, in May, 1769, I was transferred, at the ensuing election of officers, to a young but very zealous Mason, named Dagge, who had served as a warden in the Caledonian Lodge, holden at ‘The Ship,’ in Leadenhall street. Being in easy circumstances, he devoted the greater portion of his time to the study of Masonry, and the duties of the Lodge; and as industry generally produces excellence, he soon became a proficient in the art.

“It will be plainly seen that Bro. Dagge had a great affection for the Order; and if his enthusiasm did not, like that of the Spanish Don, cause him to mistake wind-mills for giants, Benedictines for enchanters, and a flock of harmless sheep for an army of ‘divers and innumerable nations,’ bristling with lances, and advancing, with banners displayed and trumpets sounding to the charge, it sometimes led him into ludicrous situations. He would, occasionally, when he had an hour to spare, get the key of the Lodge-room from Mrs. Kitching, the woman in whose custody it was deposited, and, locking himself in, would open the Lodge, lecture the empty benches with becoming gravity, close the Lodge, lock the door, and take his departure, very much edified with this supererogatory exercise.

“This occurred so often in the early part of his career as Master of the Lodge, that two or three of his most intimate friends concocted a scheme for detecting him in the fact. Having arranged their plans, with the assistance of Mrs. Kitching, they watched his motions, and very soon had the satisfaction of surprising him in the act of riding his hobby at railroad speed. When he next called for the key,—after pretending to search for it, first in one place, then in another,—the woman said, ‘Oh, I remember, I swept out the Lodge, and dusted the furniture yesterday, and forgot to lock the door; I must have left the key in the lock. You will find the door open, sir.’ The door, indeed, was open, but the key had been removed; and consequently he was unable to secure



himself, as usual, from interruption. He cared very little for this, as he had not the slightest anticipation of being intruded on. He placed me on his breast, and mounting his rostrum before the pedestal, opened the Lodge, and commenced the first lecture, addressing his imaginary Wardens and Brethren, with all due seriousness and decorum, with

“ ‘Bro. Senior Warden, where did you and I first meet?’ and the worthy lecturer went swimmingly on through the first three sections.

“ While he was thus pleasantly engaged, Mrs. Kitching, the agent of mischief, sent a message to the conspirators, to apprise them that the mouse was in the trap. By the time they were assembled below, Bro. Dagge had got into the marrow of his subject, and was enlightening the benches and tables on the theological virtues, with his mind wholly wrapped up in the fascinating employment, when, at a pause in the discourse, he fancied he heard something like a suppressed titter. No—it could not be: his ears had deceived him. He looked at the entrance-door from the Tyler’s room,—it was closely tyled: he listened,—all was silent, and he resumed the thread of his argument, on the chequered scenes of life figured in the Mosaic pavement of the Lodge. ‘To-day success may crown our labours, while to-morrow we may be suddenly surprised,’—again the same noise was repeated. ‘What can it be?’ said Bro. Dagge to himself; ‘Oh, some people in the garden below. I wish Mrs. Kitching would be more on her guard.’ Satisfied with this conclusion, he started off again in full career. ‘Then let us ever act according to the dictates of reason and religion, and cultivate harmony, maintain charity, and live in unity and brotherly love!’

“ At this point the door opened, and in walked three Brethren, with Mrs. Kitching at their heels, freely indulging in the laugh they could no longer restrain. ‘Capital!’ they shouted. ‘Ah! Dagge, my boy!’ exclaimed Bro. Hesletine, ‘I am glad to see you in harness! Take care the hobby does not throw you!’

“ ‘R. W. Sir,’ said Bro. Rowland Berkeley, who was one of the party, with an appearance of great respect, ‘we hope the Brethren are edified.’

“ ‘They are very silent and attentive,’ said Bro. Bot-

tomley, 'as in duty bound; and are, no doubt, considerably benefitted by such a learned dissertation.'

" 'Aye,' rejoined Bro. Hesletine; 'sure never R. W. M. was blessed with such an obedient Lodge of Brethren. There is not a scabbed sheep amongst them. Hope you will favour us with a touch of your quality, R. W. Sir.'

" 'What have you done with the key?' Mrs. Kitching shily asked, with a mischievous leer at her companions. 'I hope you have not taken it out of the lock, for I don't see it there.'

"This brought on an uproarious peal of laughter from the conspirators, as Bro. Dagge descended from his elevation to meet his brother officers.

"He met the joke," said the Square, "with his usual good nature, for he was too enthusiastic to care anything for their jeers. *Finis coronat opus* was his motto, and he worked it out famously. Freemasonry was his hobby. He rode it hard, and it mattered little who saw him mounted. And this is the feeling which leads to success and eminence, as it actually did in his case, for he rose to the office of S. G. W. in 1778.

"At the expiration of Bro. Dagge's year, during which the circumstances of the Lodge were greatly improved, I had the good fortune to fall into the hands of the most eminent Mason of the age," my garrulous companion continued,—"Bro. Thomas Dunckerley, an expert Master, and a good tactician. He was supposed to be the natural son of King George II., and his manners did not belie his breeding.<sup>1</sup> He was a perfect gentleman and a ripe scholar,

<sup>1</sup> The anecdote is too interesting to be passed over in silence. It is thus related by his biographer: "In the year 1760, on his return from the siege of Quebec, an event happened which could not but fill him with astonishment; as it placed him in a new and most extraordinary point of view. A lady, receiving the sacrament on her death bed, made a declaration in all the awful solemnity of the occasion, by which it appeared that Bro. Dunckerley owed his birth to the first Personage in the kingdom; and Nature was determined that it never should be questioned."—(F. M. Mag., 1793, p. 378.) And those who have seen his portrait, which now occupies a prominent situation in the Preparing Room of the Royal Cumberland Lodge, at Bath, have been struck with the resemblance which it bears to the Royal Family now on the throne of England. Bro. Dunckerley, on this discovery, adopted the Royal Arms, with the bend sinister for distinction, and assumed, in his confidential correspondence, the name of Fitz-George,

combining a knowledge of science and philosophy with grace and dignity of deportment, and the uniform practice of every moral and religious duty. At the period now under consideration, he was a student at one of the inns of court, and was in due time called to the bar.<sup>2</sup>

“Though conversant in scientific and philosophical researches, he was of too virtuous and vigorous a frame of mind, and too well grounded in his religious and moral principles, ever to suffer philosophy to lead to infidelity; but all the Christian truths received his most hearty concurrence, and all the Christian virtues his constant practice.

“In the Lodge he intermingled the *fortiter in re* so judiciously with the *suaviter in modo*, that, while the Society over which he presided was in the highest state of discipline, there was an ease and comfort amongst the Brethren which elevated the character of the Lodge, and procured for us the honour of many distinguished visitors, who all admired the quiet and easy deportment of Bro. Dunckerley in the chair, and the orderly and respectful conduct of the Brethren.

“In conducting the business of the Lodge, Bro. Dunckerley did not content himself with the usual commonplace demonstrations contained in the Lodge lectures, but, like a skilful navigator, boldly launched forth into unknown seas, in the hope of discovering regions hitherto unexplored, where he might work a virgin soil in search of unfolded riches, or detect the germ of new and interesting sources of knowledge. And he was eminently successful; for he discovered and brought to light a hidden vein of science, which had escaped the penetration of all the eminent men who had preceded him in the same track. His indefatigable exertions and self-devotion

and the motto, *FATO NON MERITO*. I have in my possession, by the kindness of Bro. Percy Wells, the present W. M. of the Royal Cumberland Lodge (1854), a genuine impression of his seal.

<sup>2</sup> At the demise of George II., which happened almost at the moment of the above disclosure, his friends, who were of high rank, laid his case before the new king, who generously allowed him £100 a year, which was subsequently augmented to £800, out of the privy purse; and this, with the profits of his profession, put him into easy circumstances; and it is due to his memory to add, that his charities were boundless, and the destitute Brother never applied to him in vain.



to the holy cause soon advanced him to the greatest dignities Freemasonry had it in her power to bestow.

"By the indefatigable assiduity of this truly masonic luminary, Masonry made considerable progress, not only within his own province of Hampshire, but in many other counties in England. In grateful testimony of his zealous exertions for many years to promote the honour and interest of the Society, the Grand Lodge conferred upon him the rank of Past Senior Grand Warden, and that in all processions he was entitled to take place next the present Senior Grand Warden for the time being.

"He was also Provincial Grand Master for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Somerset, Southampton, and the Isle of Wight; Grand Superintendent and Past Grand Master of Royal Arch Masons for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Kent, Nottingham, Somerset, Southampton, Surrey, Suffolk, Sussex, and Warwick, under the patronage of His Royal Highness the Duke of Clarence; and Most Eminent and Supreme Grand Master of Knights of Rosa Crucis, Templars, K. H., &c., of England,<sup>3</sup> under His Royal Highness Prince Edward, Patron of the Order.<sup>4</sup>

"Bro. Dunckerley was well known as a Mason," the Square continued, "and had acquired a competent general knowledge of the Craft before the period in which I am introducing him to your notice, for he delivered a Charge at Plymouth in 1757 on the Light and Truth of Masonry,<sup>5</sup> which in a printed form spread through the

<sup>3</sup> Bro. Dunckerley introduced a revised Lecture into the military degrees, which was received into the several Encampments under the designation of "Dunckerley's Sections." A copy of this document has been placed in my hands by Bro. Wells, and I find it concise, but perfectly comprehensive and intelligible. He has also favoured me with an impression of the Official Seal which he used to verify his documents as G. M. of Templars, and Rosa Crucis.

<sup>4</sup> "These masonic titles show the high sense which the G. Lodge entertained of his abilities and exertions; the great trust reposed in him by the Heir Apparent and his illustrious Brothers; and the very great esteem and regard with which he is honoured (we had almost said adored) by hundreds of Brethren in the above-mentioned counties."—(Freemasons' Mag., 1793, p. 377.)

<sup>5</sup> "The Light and Truth of Masonry explained; being the substance of a Charge delivered at Plymouth in April, 1757. By Thomas Dunckerley." Davey and Law, 1757. See Golden Rem., vol. i., p. 137.

length and breadth of the land, and will be known and admired as long as Masonry endures. I had the gratification of being present at its delivery, and can assure you that the exquisite grace of the orator, and the rich modulation of his musical voice, entranced the hearers. The feelings of the Brethren were wound up to such a pitch of intensity that a pin might have been heard to drop in the midst of that numerous assembly. There was silence in heaven for the space of half an hour.

"After this time he saw a great deal of service as an officer in the navy, and was at the taking of Quebec. The roar of cannon, and the outcry of bloody conflict, however, proved insufficient to stifle the still, small voice of benevolence and peace which reigned triumphant in his bosom; and he had only returned to this country a short time before he was induced to accept the office of R. W. M. of our Lodge. He delivered two other addresses,—one at Marlborough,<sup>6</sup> and the other at Colchester,<sup>7</sup> which increased his popularity as a Mason, and were printed and extensively circulated amongst the Craft.

"Bro. Dunckerley was the oracle of the Grand Lodge, and the accredited interpreter of its Constitutions. His decision, like the law of the Medes and Persians, was final on all points both of doctrine and discipline, and against it there was no appeal. His views of Masonry were liberal, and he despised sectarian controversy. He frequently visited the *Ancient* Masons' Lodges for the purpose of ascertaining what was the actual difference between the two systems, as Lawrence Dermott, in the Ahiman Rezon, had confidently boasted of the superiority of their mode of work over that which was recommended by the legitimate Grand Lodge; and he carefully culled its flowers, and transplanted them into Constitutional Masonry; for he actually found amongst the ancients, to his undisguised astonishment, several material innovations in their system, including some alteration of

<sup>6</sup> September 11, 1769.

<sup>7</sup> "A Sermon preached at St. Peter's Church in Colchester, June 24, 1777. By W. Martin Deake; before the Provincial Grand Master and the Grand Lodge of Essex. To which is added, a Charge, by Bro. Dunckerley, and an Address, by Bro. Henry Chalmers." Colchester, 1778.

the Old Landmarks, and a new application of the Master's Word. As John Wesley is said to have observed, when he adopted some popular ditty to his collection of hymns,—‘It is a pity the devil should monopolize all the best tunes,’ so our Bro. Dunckerley, how loudly soever the self-styled *Ancients* might blow their schismatical trumpet, and proclaim the exclusive excellence of their schism, resolved that they should not appropriate to themselves a single pearl of any real value towards the elucidation of the Craft. And hence, when he was authorized by the Grand Lodge to construct a new code of Lectures by a careful revision of the existing ritual, and a collation of all the ancient forms, he executed the task so well, that the Grand Lodge adopted it without alteration, and enjoined its practice on all the Lodges under its jurisdiction.

“These were the palmy days of Masonry,” said the Square, exultingly, “and it is doubtful whether it has ever been in greater repute than under the direction of this learned and philosophical Brother. In one instance, he certainly laid himself open to the charge of building on another man's foundation, for he reconstructed Dermott's Royal Arch, and introduced it into the Grand Lodge of England. It was a bold attempt; but from the patronage of the Duke of Clarence, united with his own influence in Grand Lodge, it was eminently successful. I cannot deny but it was an innovation, for it absolutely disarranged the Landmarks, by transferring the Master's Word to a subsidiary Degree. And so it was generally considered at its first introduction. It was like grafting a crab upon an apple-stock. But time has effected wondrous changes. The crab has ripened into a most delicious fruit, and the improved Royal Arch Degree is now considered the perfection of Masonry.”<sup>8</sup>

“Bro. Dunckerley found among the ancient Masons a French work, which, taken as a corollary to their professions of superior antiquity, constituted a curious anomaly that is deserving of a passing notice, its professed object being to rebut the claims of Masonry to a high antiquity,

<sup>8</sup> I have in my possession a copy of the R. A. Lecture which was introduced by Bro. Dunckerley into Grand Lodge on the above occasion. It is a curious and interesting document, as constituting a fair evidence of the nature of R. A. Masonry at its commencement in 1740.



and to limit its existence to the last two hundred years. The author confidently asserts that it was a purely English invention, never contradicted by the Fraternity when speaking with each other in confidence, and tacitly acknowledged by all foreign Lodges, which are nothing more than branches from this original stock. And he asks triumphantly, 'But what happy mortal amongst the English has been able so to interest the heavens in his favour, as to gain the glorious title of founder of this Order? There are few who will guess at him from the hints I have given, yet still fewer who, like him, could penetrate into the very heart of man, could trace all its windings, and draw from him all his thoughts; fewer who, like him, could at one glance discern the advantages of such an Institution, the means of establishing it with success, and of making it useful to his political and religious designs. There are few whom (as the poet says) Jupiter eyes so partially, as suddenly to dispel the night which environs them, and bringing them into light, to show them truths concealed from others under shadows and hieroglyphics. In a word, it wanted a CROMWELL to insure success. A genius so vast as his could alone embrace a project of such importance, and contrive the means of supporting it, until its final and surprising execution astonished the world by a most terrible metamorphosis. If we refer to the masonic deliberations of those days, we may discover in them storms continually increasing, and powers sleeping on the very verge of a precipice. . . . The Order frequently changed its name in the first year of its formation. That which it now bears was the first; its partisans afterwards called themselves Levellers, then Independents, afterwards Fifth Monarchy Men. At last, they resumed their original name of Freemasons, which they keep to this day. They had a standard upon which was a lion *couchant*, to designate the lion of the tribe of Judah, with this motto,—WHO SHALL DARE TO ROUSE HIM UP?"

"What do you think of this, sir? But more extraordinary things are yet to come. The author gives the following unique application of the symbolical Temple of Solomon: 'The Society adopted the Temple of Solomon for its symbol, because it was the most stable and the most magnificent structure that ever existed, whether

we consider its foundation or superstructure; so that of all the societies men have invented, no one was ever more firmly united, or better planned, than the Masons. Its chief aim is to conciliate and tame the passions, to establish among men the spirit of peace and concord, which may render them impenetrable to the feelings of hatred and dissension, those bitter enemies which poison the best of our days;—to inculcate sentiments of honour and probity, which may render men more attentive to their respective duties;—to teach a dutiful obedience to the orders of parents and princes;—to support towards one another the tender relation of Brothers, by which name they address each other;—and, in a word, to form an admirable sect, whose only aim is liberty, love, and equality. If this interpretation should not be to the taste of the candidate, or if he feels any repugnance to adopt it, they well know how to reply in a manner still more artificial. The Temple of Solomon, then, signifies nothing more than a Temple sacred to the Virtues, which are practised by the Society in the greatest perfection; a dungeon destined for the vices, where these monsters groan under the most rigorous confinement. . . . The edifices which Freemasons build are nothing more than virtues or vices to be erected or destroyed; and in this case heaven only occupies their minds, which soar above a corrupted world. The Temple of Solomon denotes reason and intelligence, &c.<sup>9</sup>

<sup>9</sup> It is believed that this authority, and a few other writers of the same school, induced the English Opium Eater to assert, in the *London Magazine* for 1824, as a *fact established upon historical research*, "that before the beginning of the 17th century, no traces are to be met with of the Masonic Order." And he adds, "that although the Arabs have been the instructors of the moderns in mathematics, astronomy, astrology, medicine, materia medica, and chemistry—and although it is very probable that from the Arabs might have originally proceeded the conceit of physical mysteries without the aid of magic, such as the art of gold-making, the invention of a panacea, the philosopher's stone, and other chimeras of alchemy which afterwards haunted the heads of the Rosicrucians and the elder Freemasons; but of cabalism and theosophy, which occupied both sects in that early period, the Arabs as Mahometans could know nothing. I am willing to concede," he concludes, "that alchemists, cabalists, and dealers in the black art, there were unquestionably before the 17th century, but not Rosicrucians and Freemasons, connected into a secret Society and distinguished by peculiar characteristics."

"We had once a rich scene in our Lodge, during Bro. Dunckerley's Mastership, which carries with it a useful lesson, and ought not to be disregarded," proceeded my gossiping companion, who, like the barber in the Arabian Nights, would not suffer anybody to talk but himself "A stranger presented himself as a visitor, was examined, and admitted. He proved to be of a respectable standing in society, although on the present occasion he lent himself to the perpetration of a very disreputable affair; and the R. W. M., with all his tact and discrimination, was very nearly outwitted. An ancient law of Masonry provided that no visitor, however skilled in the art, shall be admitted into a Lodge unless he is personally known to, or well vouched and recommended by, some of the Brethren then present. Many occasions arose in which it had been deemed expedient to remit the strict observance of the rule, and such had been the case in the present instance. The intruder, however, had not occupied his precarious position more than five minutes, before a venerable Brother called aloud,—'IT RAINS!'

"Brother Dunckerley's presence of mind did not forsake him in this emergency, and he gravely demanded of the visitor,—'Where were you made a Mason?'

"The answer was at hand. 'In a Lodge at the King's Head, Gravesend.'

"This reply betrayed him; the daw was stripped of his borrowed plumes. The Brethren rose simultaneously from their seats in some degree of unnecessary alarm, like a flock of sheep in the presence of a strange dog.<sup>10</sup>

"Indeed, if the Wandering Jew had appeared among them in *propria personâ*, they would scarcely have exhibited a more urgent demand for his summary expulsion than was implied in the loud and universal murmur of disapprobation which was heard from every part of the Lodge. The intruder was perplexed; he saw his error, but knew not the remedy: and when the R. W. M. quietly observed: 'Now, sir, will you be kind enough to favour us with your version of the story,' he replied, in the language of Canning's Knife Grinder:—

<sup>10</sup> The Square is inclined to be facetious here. A strange dog (*κυν*), filling the flock with apprehension, is brought forward as an apt comparison to the appearance of a strange eaves-dropper (*cowan*) amongst the Brethren of a Tyled Lodge.—P. D.



“‘Story!—Lord bless you!—I have none to tell! I was anxious to see a Lodge of Brethren at work; and one of your seceding Members furnished me with answers to a few questions which he said would be proposed in the Tyler’s room, and for a frolic I was determined to test their truth, as, at the very worst, I could only be rejected, which I did not conceive would be either a disappointment or a disgrace; for, to say the truth, I scarcely expected to gain admittance into the Lodge.’

“What was to be done? The dilemma was pressing, and various opinions were proposed and discussed, while the delinquent was securely locked up in the preparing-room, and left in darkness to his own agreeable reflections. The confusion in King Agramante’s camp, so well described by Ariosto, may convey some idea of the consternation which ensued. All spoke together, and the reins of authority seemed to have been unnaturally snapped asunder; for the R. W. M. had retired with his Wardens behind the pedestal, leaving the Brethren in the body of the room to denounce or threaten at their pleasure; and their objurgations were rather amusing than otherwise. One or two young members, in the exuberance of their zeal, thoughtless and ill-judging, like sailors at the prospect of a wreck breaking open the spirit-room, jumped upon the benches, like Victor Hugo’s scholars in Notre Dame,<sup>11</sup> vociferating,—‘Out with him! Down with the intruder! Turn him out!’

“Others were more moderate. One Brother observed, in a deprecatory tone of voice: ‘He ought not to have been admitted.’ A fat Brother, with a red face peering from under a periwig and *queue*, who had not taken the trouble, amidst all this excitement, to move from his seat, quietly asked, ‘Who examined him?’ And others, acting under the impulse so universally displayed by the young men on the bench, were clamorous that the watch should be called in, and the intruder transferred to the round-house.

“Meanwhile, Bro. Dunckerley had matured his plan, and having ascended into the chair, and given the signal which appeased the tumult, and brought every Brother to his seat in a moiment, he said.—

“Brethren,—I need not tell you that we are placed at this moment in a situation where a false step may involve not only this Lodge but the entire Craft in unknown difficulties. It was the maxim of Socrates,—it is well to punish an enemy, but it is better to make him your friend. Now we must not content ourselves with asking who examined him? or why he was admitted? for he is actually amongst us; and it is too late to prevent the intrusion. And if we were to adopt that worthy Brother’s advice who recommended him to be turned out, the matter would not be greatly mended;—the principal difficulty would still remain. I conceive, therefore, that the wisest course we can pursue under these untoward circumstances will be, to use our best endeavors towards converting this temporary evil into a permanent benefit, as the bee extracts honey from the most poisonous flowers, by transforming the unwelcome cowan into a worthy Mason. For this purpose I propose that—if his station in life be not objectionable—the provision of our bye-laws respecting the admission of candidates be suspended in this single instance, and that he be initiated on the spot.’

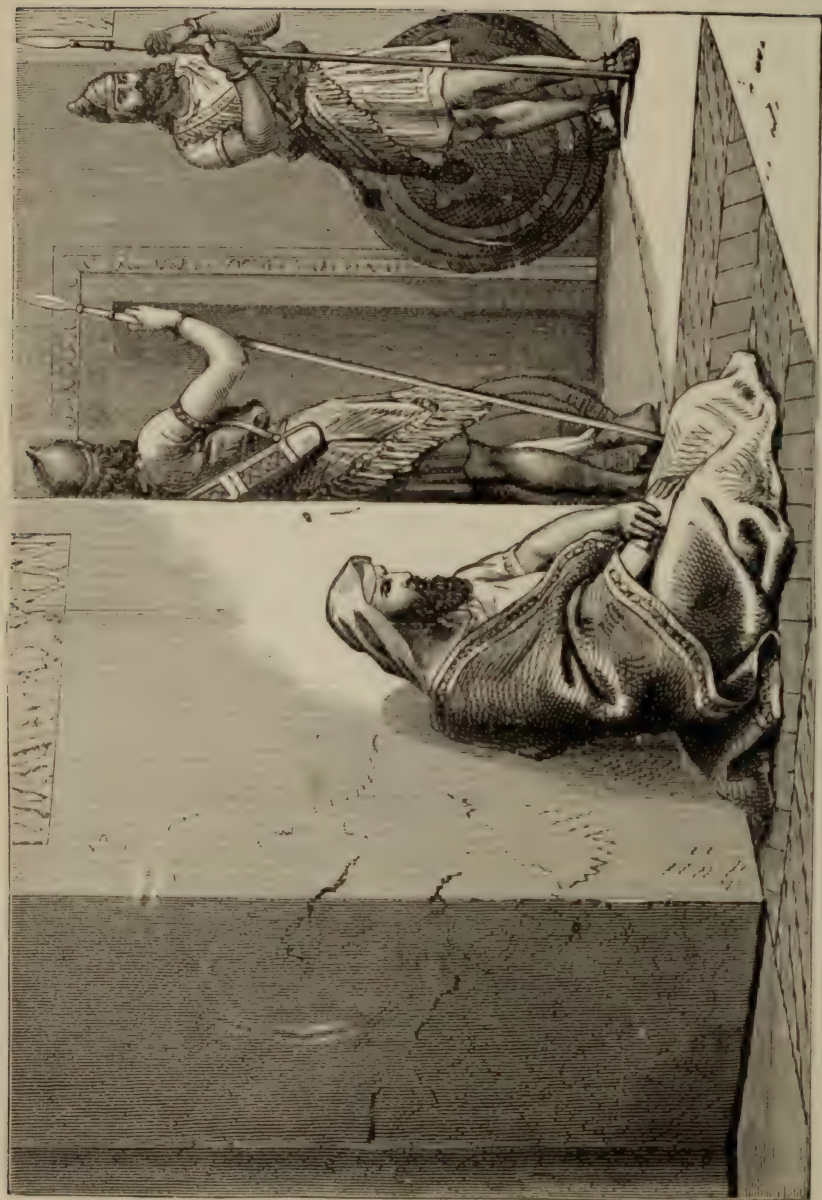
“The proposition was regularly seconded by the S. W., and was unanimously agreed to; and the intruder was again introduced by the Senior E. A. P., for we had in our Lodges at that time neither Deacons nor Inner Guard. The R. W. M. first examined him as to his residence, trade, and respectability of character; and these inquiries being satisfactorily disposed of, the question was proposed, whether he would adopt the alternative of being made a Mason, to avoid the disgrace of being posted as an impostor.

“He said nothing could be more acceptable to his wishes. In fact, it was the very proposal he intended to make himself, as an atonement for his error, and a means of wiping away his disgrace. He accordingly received the first degree, and not only proved an excellent and zealous Mason, but in due course rose to the chair of the Lodge.

“The origin of the above significant watchword,” continued the Square, prosingly, as if he was taking credit to himself for communicating some very important secret which was known to none but himself,—“Don’t speak!”—he ejaculated, in a sharp and eager tone of voice, as I







MORDECAI SEATED AT THE KING'S GATE.

exhibited indications of a reply,—“Don’t speak, and you shall hear! In our time, a cowan, or over-curious uninitiated person, who was detected in the fact of listening, or attempting to procure, by any undue means, a knowledge of the peculiar secrets of Masonry, was termed an eavesdropper, from the nature of the infliction to which he was subjected. He was placed under the eaves of a house in rainy weather, and retained there till the droppings of the water ran in at the collar of his coat, and out at his shoes, and, therefore, the phrase, ‘*it rains,*’ indicates that a cowan is present, and the proceedings must be suspended.

“Bro. Dunckerley always endeavoured to keep the Lodge in good humour, and it was seldom, indeed, that he was unsuccessful. He adopted a very judicious method of lecturing, which never failed to interest the most careless Brother. His lectures were often delivered extemporaneously, and interspersed with amusing anecdotes. He knew the value of that Horatian maxim, *Misce stultitiam consiliis brevem*, and used it with a most beneficial effect. He was an acquaintance of the celebrated lexicographer Dr. Johnson; and I remember, on some particular occasion, when the Lodge was remarkably full, he entertained the Brethren, at the close of a copious illustration of the Theological and Cardinal Virtues, with the following characteristic sketch. A person in company with Ursa Major, as the learned doctor was sometimes denominated, said he had been so unfortunate as to displease Dr. Johnson, and, wishing to reinstate himself in his good opinion, thought he could not do it more effectually than by decrying such light amusements as those of tumbling and rope-dancing. In particular, he asserted that a rope-dancer was, in his opinion, the most despicable of human beings. Johnson (awfully rolling himself as he prepared to speak, and bursting out into a thundering tone) said, ‘Sir, you might as well say that St. Paul was the most despicable of human beings. Let us beware how we petulantly and ignorantly traduce a character which puts all other characters to shame. Sir, a rope-dancer concentrates in himself all the Theological and Cardinal Virtues. We will begin with Temperance. Sir, if the joys of the bottle entice him one inch beyond the line of sobriety, his life or his limbs must

pay the forfeit of his excess. Then, sir, there is Faith without unshaken confidence in his own powers, and full assurance that the rope is firm, his temperance will be of little advantage; the unsteadiness of his nerves will prove as fatal as the intoxication of his brain. Next, sir, we have Hope: a dance so dangerous who ever exhibited unless lured by the hope of fortune or fame? Charity next follows: and what instance of Charity shall be opposed to that of him who, in the hope of administering to the gratification of others, braves the hiss of multitudes, and derides the dread of death? Then, sir, what man will withhold from the funambulist the praise of Justice, who considers his inflexible uprightness, and that he holds his balance with so steady a hand as neither to incline to the one side or the other? Nor, in the next place, is his Prudence more disputable than his justice. And, sir, those who shall refuse to the rope-dancer the applauses due to temperance, faith, hope, charity, justice, and prudence, yet will scarcely be so hardened as to deny him the laurels of fortitude. He that is content to totter on a cord while his fellow-mortals tread securely on the broad basis of *terra firma*—who performs the jocund evolutions of the dance on a superficies compared with which the verge of a precipice is a stable station, may rightfully snatch the wreath from the conqueror and the martyr—may boast that he exposes himself to hazards from which he might fly to the cannon's mouth as a refuge or a relaxation! Sir, let us now be told no more of the infamy of the rope-dancer!

“The masonic career of Bro. Dunckerley was brilliant as the stately progress of a comet amidst the permanent orbs of heaven; and he was regarded, according to the testimony of an eminent contemporary, as a great masonic luminary. He was truly a Master in Israel; and, by the powerful efficacy of his moral example, controlled the destinies of the Order, which

—‘From pole to pole,  
Its sacred law expands,  
Far as the mighty waters roll,  
To bless remotest lands.’

And his memory will be dear to every true-hearted Brother as long as Masonry shall endure. When his



year of office expired, the Brethren earnestly entreated him to retain possession of the chair; but his public duties left him no time to devote to the business of a private Lodge, and he felt himself obliged to decline the offer, although he expressed his extreme reluctance to dissolve his connection with a Society of Brethren, amongst whom he had enjoyed so many hours of unalloyed happiness.

"He did not, however," the Square continued, as if he knew not when he had said enough in praise of this distinguished Brother, "he did not cease to evince, on all occasions, an anxious desire to promote the sacred cause of Masonry long after his resignation of the Chair of our Lodge; and under his able superintendence the affairs of his Provinces were prosperous and well managed;<sup>12</sup> for

<sup>12</sup> Amongst other instances of benefits which were derived from his zeal and activity as a P. G. M., may be mentioned with commendation, his resuscitation of the old Lodge, No. 59, according to the authority of the engraved Lists, but numbered 39 in the printed Quarterly Communications, holden at the White Bear in Bath, which was established May 13, 1733, and its union with the Royal Cumberland Lodge in that city, No. 309, in 1784. The latter had been recently instituted by himself; and he projected the junction to enable it to take precedence in the Province by the adoption of the former number, which, at the closing up of the Lists of Lodges in 1792, was advanced to No. 36. I have the pleasure of offering to my readers the following reminiscence of this eminent Mason, extracted from the private MSS. of Bro. Charles Phillott, a banker in Bath, who was initiated by Bro. Dunckerley, and proved, for many years, an active and zealous member of the Lodge. It appears to have been the first meeting after the union of the two Lodges.

"At a Lodge of Free and Accepted Masons called the Royal Cumberland Lodge, held at the Bear Inn, in the city of Bath, on Wednesday, the 11th day of August, 1784, pursuant to a Warrant of Dispensation for that purpose, under the hand and seal of Thomas Dunckerley, Esq., Provincial Grand Master for the counties of Essex, Gloucester, Dorset, and Somerset, bearing date the 7th day of August, 1784. The following Brethren were assembled,

"Brother Thomas Dunckerley, P. G. M.—M. pro tem.

"William Street, S. W.—pro tem.

"Milborne West, J. W.—pro tem.

"Thomas West, T.—pro tem.

"Harry Atwood, } Members of the said Lodge.

"Philip George, }

"John Smith, P. G. Sy. }

"Thomas Woolley, P. G. Stew. }

"Peter Appleby, P. G. Stew. }

"William Birchall. }

Visitors.

"A Lodge of the first degree was opened in due form, and it was

Freemasonry was all in all to Bro. Dunckerley, whether as an employment, an amusement, or a medium for the practice of every moral and social duty. He gave numerous masonic parties at Hampton Court, where he resided, to eminent Brethren in all classes of society, amongst whom I could name, if I were so disposed, many estimable men, whose virtues shed a lustre on their rank and title; and where was the Brother who did not covet the honour of a card to these most agreeable reunions? Nor did his profuse hospitality, though it trenched awfully on his purse and his time, prevent his regular attendance on the public meetings and festivals of the Craft, and particularly in those provinces where he held rank. But it made him poor. And, coupled with his liberality, which never suffered a needy Brother to apply in vain, his pecuniary difficulties ceased only with his life. *Quando ullum invenimus parem?* He died at Portsmouth, A.D. 1795, at the age of 71 years, universally lamented by the Fraternity."<sup>13</sup>

proposed and unanimously agreed that Charles Phillott, of the said city of Bath, Banker, be made a Mason. He was called in; received the first degree, and *the Lodge was then closed*. After which a Lodge of the second degree was opened, when our Brother Charles Phillott was passed, and the Lodge closed."

<sup>13</sup> A writer (Fidus) in *The Freemasons' Quarterly Review*, 1842, exclaims, when recording this event, "Alas! for human nature! Bro. Dunckerley's masonic example was lost on his son, who embittered the last years of his existence. Extravagance straitened the means—disorderly conduct afflicted the mind of the fond, unhappy parent. Every means were tried ineffectually to reclaim the wretched son. At his father's death, there being no provision left, he became a wanderer and an outcast. At last he became a bricklayer's labourer, and was seen carrying a hod on his shoulders, ascending a ladder. This poor fellow's misfortunes and misconduct at length terminated, and the grandson of a king died in a cellar in St. Giles's."

## CHAPTER VII.

DISCIPLINE.—DR. DODD

1772—1777.

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“Sezets, senhors, e aiats pas;  
So que direm ben escoutas;  
Car la lisson, es de vertat,  
Non hy a mot de falsetat.”

RAYNOUARD.

“Silent be they, and far from hence remove,  
By scenes like ours not likely to improve;  
Who never paid the honour'd muse her rights,  
Who senseless lived in wild, impure delights;  
I bid them once, I bid them twice begone,  
I bid them thrice, in still a louder tone;  
Far hence depart, whilst we with voice and song,  
Our solemn feast, our tuneful nights prolong.”

ARISTOPHANES.—*Beloe's Translation.*

“Freemasonry annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind;—Brethren bound, firmly bound together by that indissoluble tie, the love of their God, and the love of their kind.”—DR. DODD.

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“It was the observation of a wisdom greater than man can boast,” said the Square, resuming its Revelations, “that a house or kingdom divided against itself cannot stand; and experience proves the soundness of the axiom. This proverb may be applied with great propriety to an institution whose members are segregated from the rest of the world by obligations, customs, and laws of a peculiar nature, yet retain their independence of character by a perfect freedom of thought and action. In such a society a judicious ruler is absolutely essential, not merely to its prosperity, but to its very existence. If the shepherd be careless or inefficient, the flock will be scattered abroad. It will be in vain to apply stimulants. All love for the institution will vanish if it lack the food which gives it vitality and freshness.



"Unity is the mainspring of Freemasonry. Destroy that, and the machinery will fall in pieces. The divine science will be unattractive, if divested of its divinity or vivifying power. When the soul has departed, the body becomes a putrid mass of worthless carrion. It will be a difficult matter to preserve the links in the chain of unity unbroken, unless the Master pursue an accommodating policy, which may cause the Brethren to be mutually pleased with each other's society, accompanied by an inflexible regard to discipline, which, while it allows freedom of action, will preserve inviolable the respectful submission that is due to the chair, as its undoubted and unalienable prerogative.

"These remarks," continued the Square, "have arisen out of the condition of our Lodge at the point of time to which events have gradually conducted us; for I have now the misfortune to record another melancholy instance of mismanagement and its consequences; which will show that a man may be extremely clever and intelligent in the ordinary business of life, and yet be incapable of conducting the affairs of a Lodge, so as to produce unanimity amongst the Brethren, and prosperity to the Institution.

"Our next Master, who was installed on St. John's day, Dec, 27, 1771, as Bro. Dunckerley's successor, was a medical practitioner of some repute. Being an intelligent young man, and fond of Masonry, he had passed through the preliminary offices creditably, and had not only acquired a competent knowledge of the Lectures and ceremonies, but to a certain extent possessed the confidence of the Brethren.

"But, alas! my friend, with all this sail, he wanted ballast. Like Sterne's *Yorick*, he was utterly unpractised in the world; and at the age of thirty, knew just about as well how to steer his course in it, as a romping, unsuspicious girl of thirteen. His great failing was a constitutional infirmity which biased his judgment with respect to the progress of time. *Tempus fugit* was no motto for him. He could not understand it. And, consequently, he seldom kept an appointment with any degree of punctuality. His friends and patients had frequent occasion to complain of neglect and disappointment in expected professional visits, and the receipt of medicine.

In a word, procrastinotian became a habit, and he strove not to conquer it.

"When first installed into the Chair of our Lodge, he appeared likely to realize the expectations of his supporters, and prove an excellent and irreproachable Master. But it was soon found that he had no firmness of character. Serious personal disputes were allowed to be introduced into the Lodge, which, finally, deprived him of the power to command. And the reins of authority being once relaxed, confusion usurped the place of order,—discussion was confined within no decent limits,—the disputants were clamorous to be heard,—all spoke together,—sometimes half a dozen Brethren being on their legs at once, till the Lodge became a type of Bedlam. Some Brethren were expelled, others withdrew, and Bro. Dunckerley soon ceased to attend in his place.

"The *corpus delicti* was in the R. W. M., who was frequently admonished in private by some judicious friends; but he was as obstinate as the Abbess of Andouillet's mules. You might bou, bou, bou,—fou, fou, fou,—gre, gre, gre,—tre, tre, tre,—to all eternity; he was perfectly insensible to every thing but his own egregious vanity; and even if you gave him a smart cut with the whip, to rouse his sluggish zeal into activity, he would merely switch his tail,—the mule was still a mule,—and remained so to the end of the chapter.

"I have mentioned his want of punctuality," said the Square. "This was another failing which produced strange consequences; but it appeared to be insuperable, and not to be suppressed. After a few months, he began to be a quarter of an hour, then half an hour behind his time, sometimes an hour. This conduct, as it was nightly repeated, disgusted the Brethren; and they gradually dropped off, when the Master did not appear at the time named in the summons. They refused to wait, because it introduced another evil of no small magnitude; it delayed the closing of the Lodge to an untimely hour, which proved a source of great inconvenience to many of the old members.

"This unpropitious course was continued, until, from a Lodge of thirty or forty Brethren, in constant attendance, which was the usual average number during Bro. Dunckerley's rule, they dwindled away to such an

extent, that when the R. W. M. made his appearance, an hour, perhaps, too late, it frequently happened that he did not find a sufficient number of Brethren present to perform the opening ceremony; and they were obliged to separate, weary and dissatisfied.

"Several of the members, recollecting the example of Bros. Dagge and Dunckerley, exerted their influence to prevent the consequences of such extraordinary conduct; but the new R. W. M. was too much wedded to his own system of mismanagement to listen to their suggestions. He knew no law but his own will and pleasure, and the Brethren had only this alternative,—to succumb or secede; and many of them chose the latter. They gave him every fair chance to retrieve his error; but nothing could rouse him from his lethargy; and the utter dissolution of the Lodge was anticipated, unless some alteration took place in his conduct.

"It is evident," the Square continued, "that he was exceedingly annoyed at this gradual defalcation of the Brethren, because, at length, to the astonishment of every member present, he made the following extraordinary proposition from his place in the Lodge: 'That in future, every officer who is not in attendance before the expiration of five minutes beyond the prescribed time of opening the Lodge, shall be subject to a fine in the following proportion. The R. W. M. half a crown; the Wardens one shilling each; and the inferior officers sixpence for each offence; and that the operation of the law commence on the next Lodge night, whether it be a Lodge of emergency or otherwise.'

"This proposition was, of course, carried *nem. con.*, and the only wonder was, that he should emanate from the Chair, as it was universally believed that he had made a rod for his own back, and that he would be the first, and perhaps the only delinquent. And to establish the decree more firmly, like the law of the Medes and Persians, which altereth not, he called on the secretary to hand him the minute-book, and he made the entry with his own hand, and read it publicly in the ears of all the Brethren.

"On the next Lodge night," the Square went on to say, "the Brethren were all present at the time named in the summons, except the R. W. M.; and after wait-



ing a full hour, he made his appearance, as usual, in a very great bustle, and opened the Lodge. As soon as the minutes of the last Lodge had been read and confirmed, an aged Brother rose, and observed that, as the R. W. M. had broken his own law, it was only just that he should pay the penalty, and requested him to hand over to the treasurer the sum of half a crown, to give effect to his own proposition, and as an example to other Brethren who might violate the rule in future. The R. W. M. replied without hesitation, that he had been professionally engaged, and, therefore, was not liable, and that if another word was said about the matter he would vacate the chair, and withdraw himself from the Lodge, as a subscribing member, which, he added, in its present divided state, would effectually extinguish it.

"At this announcement the Brethren were surprised and disgusted, and several members rose and protested against the conduct of the R. W. M., as equally unmasonic and ungentlemanly. The Master was loud in his reply, and so were they in the rejoinder. And after this extraordinary display of weakness and petulance combined, the Brethren vanished as rapidly and certainly as the sparks from a sheet of paper consumed by fire, after the blaze is exhausted; and a few only were left to sustain the integrity of the Lodge.

"From this unfortunate dispute, the Lodge with difficulty recovered. The meetings became gradually smaller and more 'beautifully less,' until the Lodge drew to an end, like a tale that is told. And this once celebrated Society would have been an extinct tradition, if extraneous aid had not been secured to prevent so sad a catastrophe. But, fortunately, there came to the rescue, at the last extremity, a popular and talented Brother, who restored the equipoise, and saved the Lodge from dissolution.

"In the preceding Revelations," the Square continued, "you will not fail to have remarked that the Lodge had undergone many vicissitudes, but never, till this present year, did it approach so nearly to the verge of complete decay. In fact, a preliminary meeting of the Brethren was held, as the year drew towards its conclusion, to determine whether it would not be expedient to resign the Warrant, and unite with some other Lodge, as several

of the members had already done, when a Brother incidentally mentioned the popularity of Dr. Dodd, and expressed his regret that he was not a member; for it appeared to him indubitable, that, if this celebrated Brother were elevated to the Chair, the Lodge would not only be saved, but also restored to its former state of solvency.

"The hint was taken, and a deputation was commissioned to invite Dr. Dodd to become a member of the Lodge, and to accept the office of its R. W. M., as he had already acted in that capacity more than once in other Lodges, with distinguished success.

"Now, I need not tell you," said the Square, parenthetically, "that Dr. Dodd was an eloquent and talented man, and an assiduous and zealous Mason. He had long been a popular preacher, and his learning and zeal recommended him to the notice of his superiors in the Church. His activity and promptitude in advocating charitable institutions became proverbial; and whenever it was found necessary to replenish the funds of a benevolent establishment, the suggestion was,—‘Ask Dodd to preach for it;’ and the experiment was generally attended with success. The honours of his profession were not denied him: for he was Rector of Hockliffe and Winge, Prebendary of Brecon, Chaplain to His Majesty, and Grand Chaplain of Free and Accepted Masons.

"The deputation consisted of Brothers Captain George Smith, Minshull, and Dr. Sequiera; and when these worthy Brothers arrived at Dr. Dodd's residence, the rev. gentleman was mounting his horse at the door; but, at the request of the deputation, with all of whom he was on terms of intimacy, he threw the reins to his servant, and entered the house in their company.

"On being admitted, the subject of their mission was opened by Captain Smith with becoming gravity and respect. He stated, in energetic language, the continued prosperity of the —— Lodge under several eminent Masters, and particularly Bros. Desaguliers, Manningham, and Dunckerley; touched with great delicacy on the most glaring instances of mismanagement committed by the present R. W. M., whose tenure of office was, fortunately, on the eve of expiring, and the consequent prostration of the Lodge by the secession of its most

valuable members, all, or the greater part of whom, he said, would certainly return, if the Lodge should be able to resume its functions under an efficient Master, whose popularity and position in the Order might have a tendency to restore its primitive reputation as one of the oldest Lodges on the list, and the possessor of this,—the jewel of Sir Christopher Wren.—exhibiting me,” added the Square, with no little pride, “else how should I have been able to detail the particulars of this important interview? And Captain Smith concluded by expressing a hope that Bro. Dodd would accede to the unanimous wishes of all the old members, and accept the office of R. W. M. of the —— Lodge.

“The Rev. Doctor replied that, although his time was rather limited, as he had a sermon to preach for an interesting charity on that very day, and that, in fact, he ought to be on his journey, yet he hoped to be able to spare half an hour for deliberation. ‘But you will pardon me,’ he added, ‘if,—while I express my gratification at the preference you have shown me,—I hesitate before I finally consent to take upon myself the responsible duty you propose, under circumstances so difficult and adverse as those you have had the candour to explain. I am not altogether ignorant of the unpropitious management of the Brother to whom you have alluded, and deeply regret that a young man of estimable character and high attainments should be so inconsiderate as to compromise himself and you by a succession of injudicious acts, which, I am sure, on mature consideration, his conscience cannot approve.

“‘However,’ he continued, ‘the mischief, it appears, has been inflicted, and it only remains to consider how we are to provide an effectual remedy. You are pleased to think it possible that I may be instrumental in the restoration of the Lodge to its primitive *statu quo*, which was rather high. If I were fully assured that such would be the result, I might be induced to ‘gird up my loins’ to the task; but I am afraid, from your own showing, that several of your most influential members have not only withdrawn from the Lodge, but have taken a final leave of it, by actually uniting themselves to other more flourishing societies; and they might feel great delicacy in dissolving their new connection to return to the em-



braces of their first love. It is, therefore, probable that, in anticipating the re-union of all the old members, you have taken too wide a margin. Nor can you be ignorant that, without their concurrence and active co-operation, our prospects of a successful issue may reasonably be considered doubtful. But,' he added, abstractedly, and half aloud, 'dissolve,—a Lodge like this dissolve,—it must not be, it cannot be permitted, although the chances appear to be against it.'

"'Help us, then, with your influence and experience, my good Brother,' said Dr. Sequiera. 'You will have the most animating prospect of success. The difficulty to which you have alluded has been foreseen, and measures have been taken to test its accuracy. Several of the seceding Brethren have been applied to personally to ascertain their sentiments on this point, and, with few exceptions, they have all expressed their approbation of the proposed plan to resuscitate the Lodge, and have pledged themselves to reunite with the Brethren, on receiving an assurance that a Brother of Dr. Dodd's eminence shall have been elevated to the chair.'

"Not to detain you longer on this point," the Square continued, swinging itself majestically round on one of its silver limbs, "as I have many other revelations of great importance to make respecting the doings of Masonry in the eighteenth century, I will merely add that, after a few other minor objections had been disposed of, Dr. Dodd consented to be put in nomination for the chair of the Lodge at the ensuing choice of officers; for, he said, it would be discreditable to the Order to suffer such a Lodge to fall without an effort being made in its behalf. It may be needless to add, that he was elected unanimously, and was installed on St. John's day, 1772.

We found," said the Square, "the new R. W. M. very methodical in all his masonic arrangements; and hence, you may be certain that his Lodge was placed at once under a systematic mode of management. He used to say that, as the R. W. M. represents the rising sun, he ought to make his appearance in the east with the unvarying regularity which his prototype displays. And, accordingly, the following routine was always punctually observed. He opened the Lodge at the exact hour and minute expressed in the Bye-laws; and from this practice

he never, on any occasion, deviated. When the Lodge was open, and the Officers at their post, the Secretary was desired to read the Minutes of the last Lodge, which were then formally put for confirmation. If there happened to be an initiation, passing, or raising, on the books, it took precedence of all other business, and preparations were immediately made for introducing the candidate. After the ceremony was over, any motion, of which notice stood on the book, was entertained, and temperately discussed. Then followed a lecture, adapted in length to time, for the J. W. was called on to exercise his peculiar duty at nine o'clock precisely. At the expiration of half an hour, which was spent in cheerful conversation, song, and toast, the R. W. Master's gavel struck one, and was followed by a dead silence,—the Lodge was called from refreshment to labour, with the proper ceremonies; and the R. W. M. was prepared to receive propositions of candidates, notices of motions, or any general observations for the benefit of Masonry in general, or that particular Lodge; and at ten the Lodge was closed, and the Brethren departed to their own homes,—except at the quarterly suppers, which were conducted with the same order and decorum, and broke up at midnight.

“The consequences of this system of regularity,” the Square continued, “were soon visible in the increase and improvement of the members; and many of the Brethren became so well acquainted with the ritual, and understood the ceremonies so perfectly, as to be fully equal to the duties of the chair; although, for the succeeding three years, no one would accept the office of R. W. M. under an apprehension that the retirement of the present Master might perchance deteriorate from the popularity which the Lodge had so deservedly attained under his judicious management. It is true that Dr. Dodd frequently expressed a wish to resign the chair at the expiration of his year of office, but he was always re-elected without a dissentient voice.

“And what was the secret of this continued popularity?” said the Square, interrogatively. “I can tell you. It was comprised in a single word—DISCIPLINE. He would never overlook an infringement of the Bye-laws. On that point he was inflexible. Discipline, he said, was the cement of the Order. Once relax your discipline,

and the whole fabric will soon be dissolved. Loosen the cement of the Lodge, and the building will fall to the ground. The result of this management was, that, during the time he held his high office, there was not a single dispute in the Lodge; and all differences of opinion were settled so amicably, as to give entire satisfaction to all the parties concerned.

“He never paraded himself to the prejudice of others, but embraced every opportunity of ‘conferring honour where honour was due.’ Deserving Brethren were brought prominently forward, as objects of esteem and confidence; and all masonic rewards were accessible to the industrious Brother, without regard to his situation in life, provided he were a good and worthy man in his social relations. The Lodge might be compared to a hive of bees. All were equally industrious; every Brother discharged, with assiduous punctuality, his individual duty, without reference to others; order and harmony prevailed amidst the multifarious employment; no jostling, no interference with each other’s work,—all united in the one great labour of increasing the stock of honey, until the hive was abundantly stored with its golden sweetness.

“Now, although the attainments of Dr. Dodd in Masonry were of the highest order, he assumed no airs of superiority, and was ever ready to communicate knowledge to all who were willing to receive it. His conduct in the chair was mild and dignified; and, although he sustained its authority by suppressing at once and firmly all attempts at insubordination or infraction of the Constitutions, he never took advantage of his power to promote any private purposes of his own, or to silence a temporary opponent by harshness of manner, or an undue exercise of the authority vested in him as the Chief. In a word, the work of the Lodge was scientifically arranged; and a judicious division of labour did not fail to produce a harmonious result.

“During the mastership of Dr. Dodd,” the Square continued, “a circumstance occurred which I must not pass over in silence, as it displays a discriminating liberality equally with a high sense of duty towards a Brother suffering under unmerited distress and persecution. We had at this time a member whom I will call Bro.



Watson. He had been in reputable circumstances during the early part of his life, but, through unavoidable misfortunes, he had gradually declined, until, at length, he found it difficult to provide for the necessities of his family. As he had been for many years a consistent member of the Lodge, and uniformly active and zealous, he was held in great esteem by the Brethren at large.

"It so happened that he had given mortal offence to a certain attorney, who was the most artful of dodgers (excuse the phrase, but it is not misapplied,) and the *magnum opus* of sheriff's officers; for he was the son of a bumbailiff, and had been the drudge of an attorney's office for a dozen years to earn his articles. This worthy menaced poor Bro. Watson with ruin, whenever a chance might arise for effecting it; and every one that knew him was satisfied *a priori* that he would keep his word. Years passed over without any such chance occurring. At length, however, Bro. Watson fell into insuperable difficulties, and, in an unfortunate moment, accepted from the vindictive lawyer a loan of twenty pounds. Like the deadly boa-constrictor, he then proceeded to wind his loathly coils about his prey, that no hope might remain of liberation or escape.

"To secure his victim, he had delayed his vengeance, that it might be the more certain and inevitable. Under the pretence of friendship, and pity for the poor man's necessities, he declined, for three years together, to receive interest for his money, on the pretext that the payment might be inconvenient; but, at the end of that time, he sent in a bill for principal, interest, and law expenses, amounting to thirty pounds, with an intimation, that if the money was not paid forthwith, he would arrest him and throw him into gaol.

"This was the trump-card,—you shall hear how he lost the game.

"The above gentle intimation was received by Bro. Watson a few days before our regular monthly meeting; and, as the fact became known amongst the Brethren, the Lodge was numerously attended. After the usual business had been disposed of, the R. W. M. requested Bro. Watson to state his case, which he did in simple and affecting language,—for he was not eloquent,—and the sympathy of the Brethren was only equalled by their

disgust at the pettifogger's crooked and disgraceful policy.

"When Bro. Watson concluded, Dr. Dodd rose gracefully from his chair, and taking out his purse, announced that he was about to place five guineas in the hands of the Treasurer, as the nucleus of a subscription, to liberate their unfortunate Brother from the fangs of his persecutor, expressing, at the same time, a hope that the Brethren would be willing to second his endeavours, and commending to their consideration the atrocity of the attempt, and the extreme suffering to which it would subject his wife and children, should they permit it to be successful. 'Whether the attorney winces or winces not, is a matter of little moment,' continued the worthy Doctor. 'Let the money be paid, and our worthy Brother be rescued from his pitiless clutches.'

"The appeal was responded to with enthusiasm; and it was at once and unanimously determined to save our hapless Brother from destruction. For this purpose, twenty guineas were subscribed on the spot; and it was resolved *nem. dis.* that the balance should be taken from the Lodge fund, as a loan, to be repaid on a future day, and the debt discharged without the slightest delay.

"The Master and Wardens called on the attorney the very next day for that purpose; and it is impossible to express the astonishment which he displayed at hearing that the money had been raised in the Lodge on the previous evening as a voluntary offering to relieve the wants and alleviate the distresses of a worthy and meritorious Brother. He could scarcely believe that such a disinterested instance of benevolence was possible; but, when convinced, by ocular demonstration, that it did really exist, could only say—and the expression was attended with a most remarkable contortion of visage when he found his vengeance so effectually defeated—'Aye, this is the *curse* of Masonry!'<sup>1</sup>

"A few weeks, or it might be months, afterwards," my gossiping companion went on to say, "our R. W. M. was requested to preach a sermon in St. Paul's church, at Deptford, for the benefit of some masonic charity—I forget what it was—and an assertion which he made from

<sup>1</sup> A literal fact.

the pulpit, that Freemasonry, according to its present management, is almost exclusively a Christian institution, gave rise to an interesting discussion respecting the tendency of the Order towards Christianity, when practised in a Christian country.

"At the next Lodge, when the R. W. M. made the customary inquiry, whether any Brother had anything to propose for the good of Masonry in general, or this Lodge in particular? a young man named Franco, who attained the rank of President to the Board of Grand Stewards in 1780, rose and said, that he had an observation to make, with permission of the Chair, which he trusted would neither be out of order, as coming within the category of *religious disputes*,—which was far from his intention,—nor uninteresting to the Brethren.

"Leave being granted, Bro. Franco proceeded to express a doubt whether such a prayer as we now use at the initiation of a candidate, concluding with the words: '*Endue him with divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg in the name and for the sake of Jesus Christ our Lord and Saviour,*' can be reasonably applied to an universal institution like Freemasonry, which deduces its origin, not only from a period long anterior to the advent of Christ, but beyond the reach of all accredited history. He could not but conclude such an appropriation to be sectarian; and he had been much surprised to hear the same doctrine publicly advocated from the pulpit by an eminent Christian minister. This observation produced a debate.

"The defence of the Order," continued the Square, "was in good and sufficient hands. The R. W. M. immediately rose with great solemnity, and said: 'Brethren, in reply to our worthy Brother's observation, I will take this opportunity of explaining my views respecting the nature and character of Freemasonry as a religious and moral institution. You are all aware that the revivers of our symbolical Order, at the beginning of the present century, applied themselves with great diligence to the collection of ancient documents and charges; and, amongst the rest, they found the identical prayer that was used in the Lodges of those worthy and inimitable



artists who built our noble ecclesiastical edifices; and Brothers Desaguliers and Anderson exercised a sound discretion in retaining it in our improved ceremonial as a landmark or beacon, to point out to succeeding ages the religious character of the Institution. And for this reason I did not hesitate to affirm my belief from the pulpit that Freemasonry, as it is received in this country, is essentially—although, perhaps, not exclusively—Christian. I am not, indeed, ignorant that an adverse opinion, unknown in former times, has recently been started, on the assumption indicated by Bro. Franco, that the Order originated long before the Christian era. Although a question of great importance, I considered it of too exclusive a nature for discussion in a pulpit discourse, which is more particularly intended for general edification. But, as we have a little spare time, if Bro. Franco will state his objections in detail, I will endeavour, as far as my abilities extend, to satisfy his inquiries, and give him the advantage of my own researches on this momentous subject.’

“Bro. Franco expressed his gratification at the courtesy of the R. W. M., and added, that nothing would afford him greater pleasure than to be enlightened on such an intricate inquiry. He was mistrustful of his own ability to contend with such a learned man and excellent Mason as Dr. Dodd, and should content himself with simply naming an argument which appeared to militate against the Christian hypothesis. He confessed he had not thought very deeply on the subject, but he would suggest, for the consideration of the Brethren, whether Masonry, being coeval with the building of the Temple at Jerusalem, which was erected by the Jews, must not of necessity be a Jewish institution; and, if this be admitted, it cannot possibly have any connection with Christianity, although practised by Christians in common with the twelve tribes of Israel. If it be indebted to the latter for its existence, and its landmarks be unalterable, its fundamental principles must be exclusively Jewish.

“Bro. Dodd replied, that he conceived the argument to be based on a fallacy arising out of an erroneous view of the facts. ‘A very slight insight into the design of Freemasonry will show,’ he said, ‘that, although its

morality is more particularly adapted to the genius of Christianity than to any other religion,<sup>2</sup> it is, in reality, neither exclusively Jewish, patriarchal, nor Christian, but cosmopolite; and, amongst all peoples where it ever flourished, it inculcated the morality of their peculiar religion, and selected its patrons, or parallels, from eminent men of their own tribe and kindred. Thus, for example, amongst the Noachidæ, the parallels of Masonry were Noah and Abraham; subsequently, Moses and Solomon were substituted; and the Christians chose the two St. Johns.

“ ‘This,’ he continued, ‘was, beyond all doubt, the doctrine promulgated by Grand Masters Sayer and Payne, and their associates Desaguliers and Anderson, at the revival, and established as a permanent and unalterable landmark of the Order.’ Freemasonry would sink into disrepute if it were degraded into a religious sect. How it could enter into Bro. Franco’s imagination that Freemasonry is a Jewish institution, I am at a loss to conjecture, for the Jews never practised Masonry themselves, or encouraged it in others; and it may be safely conjectured that, even at the present day, there are not a dozen Jewish Masons in England, and at the revival, in 1717, there was not one in all the world. As a Christian, and an unworthy member of the Church, I believe Jesus to be the Son of God; and, as He has said that His religion shall ultimately be “one fold under one shepherd,” I believe that Christianity, like the rod of Moses, will swallow up all others; and that Jew and Gentile, Greek and barbarian, bond and free, will embrace this universal system, and Christ shall be all in all. And I confess I

<sup>2</sup> A writer of the last century expresses himself thus on this important subject. “Masonry received its finishing touches, its grand completing stroke in the glorious display of the Christian Revelation. Every Christian grace enters into the true masonic character. The doctrines, even the most peculiar and sublime doctrines of Christianity, as some of these have been termed, are regarded as holy, and just, and true, in our Lodges. I may add also that they are illustrated in such a manner as to tend to the settling the pious mind on the firm basis of a consistent, orthodox belief. It is our principal endeavour to form our minds into the sublimest conceptions of the Divine Being, and to the most implicit and regular obedience of all his dispensations and precepts; and we are, therefore, sensible that nothing conduceth so well to the accomplishment of these important ends as the sincere profession of Christianity.”

was not prepared to hear a professing Christian cast a reflection on his Redeemer, by doubting the universality of his religion, and pronouncing it to be nothing more than a sect.'

"Here the R. W. M. resumed his seat," said the Square, "and Bro. Dunckerley rose, and, addressing himself to the chair, observed that he concurred in pronouncing the general construction of Masonry to be cosmopolite, and, consequently, democratic; yet he would submit to the consideration of the Lodge, whether the Lectures which we use are not essentially Christian.<sup>3</sup> He conceived that the exclusive appropriation of Masonry to the Jews, according to Bro. Franco's hypothesis, would be a far greater error than making it altogether Christian; because, amongst the many hundreds of Christian Lodges, which are spread over the four quarters of the globe, it is very doubtful whether there be a single Jewish Lodge in existence. 'Besides,' he added, 'what claim can the Jews, as a nation, have to be conservators of an institution which they certainly never practised, if we except a few Grand Superintendents and the Entered Apprentices, during the seven years which were occupied in preparing the materials for, and building the Temple at Jerusalem? The expert Masons, the Fellowcrafts, and Masters, were the Dionysiacs, *i. e.* Tyrians and Egyptians; and they were ranged in separate Lodges, under Hiram Abiff, Tito Zadok, and their fellows. When the Temple and Solomon's other buildings were finished, I cannot find that these accomplished men held any further communication with the people of Israel; but spread themselves abroad, and practised the art amongst other nations, till their posterity became famous as the *Collegiæ Fabrorum* of Rome, from whom the Freemasons of the middle ages, who built our matchless churches and cathedrals, received it, and transmitted it faithfully to us.'

<sup>3</sup> The writer above quoted says further: "The truly enlightened, the highly *exalted* Brethren, must perceive, and will cheerfully allow, that the further we proceed in our masonic course, the deeper must be our veneration for the Sacred Scriptures; and in proportion as we study the mysteries which it contains, so shall we be convinced of the importance and beauty of the grand doctrines of the Christian system. With these doctrines the most sublime of our Symbols hold a perfect unison; and I may add that the latter elucidate the former with a strong and pleasing lustre."



“‘The argument appears clear and decisive,’ said the R. W. M., ‘and if Bro. Franco does not see it in the same light, perhaps he would have the kindness to state his peculiar opinions, as I am curious to hear what can be said on the opposite side of the question.’

“Bro. Franco, being thus appealed to, put the objection in another form. ‘I argue,’ said he, ‘as an humble follower of Jesus, who was born a Jew and died a Jew. During his lifetime, he publicly acknowledged that Moses, and the prophets, and the kings of Israel, were his predecessors in the great scheme which he himself accomplished. But while I believe in Jesus, I cannot close my eyes to the fact that these very predecessors were the original founders of Freemasonry, and, therefore, though adopted by Christians, it has no claim to a Christian origination.’

“Dr. Sequiera then rose,” said the Square, ‘and submitted to the chair that the argument used by Bro. Franco was not sustainable. ‘Christ,’ he said, ‘had no predecessors. He himself asserted that he existed before Abraham; and our great patron and parallel, St. John, says that he was not only before the worlds, but that he was the Maker of them. It is evident, therefore, that this Divine Being was anterior to Solomon, or Moses, or Abraham, or Noah, or Adam, the first created man. I consider it an open question,’ he continued, ‘whether the origin of Masonry may be dated from the building of Solomon’s Temple, or from some earlier period; but, at all events, it cannot be an institution exclusively Jewish,—because the Mosaic dispensation itself was not that universal religion which it was predicted should ultimately “cover the earth as the waters cover the sea.” That system was only intended by the Most High to be temporary, and was strictly limited to the period when “the sceptre should depart from Judah,” and the Messiah be commissioned to usher in a more perfect dispensation, which, in God’s good time, should supersede every other system, and bring all mankind into the sanctuary of Christ.’

“Bro. Franco explained, and expressed his curiosity to know with what propriety, under these circumstances, Freemasonry can be termed a universal institution.

“‘For this reason,’ said Capt. Smith, ‘because it is an appendage to a universal religion, of which those of

the patriarchs and Jews were only types and symbols, and were never intended to be final. And this accounts for the introduction into our lectures of all the chief types of Christ contained in the Sacred Records. For instance, one of our masonic landmarks refers to Moses at the Burning Bush, where Jehovah commanded him to take the shoes from off his feet, because the place where he stood was holy. From this spot he was divinely commissioned to deliver the children of Israel from their Egyptian bondage. And when thus miraculously liberated, they were led by the self-same Shekinah, who was no other than the Second Person in the Sacred Trinity, whom we Masons denominate T. G. A. O. T. U.'

"Bro. Franco would not confess himself conquered," said the Square, "but continued the battle with great gallantry. He urged that a single historical fact introduced into the Lectures, by accident probably, could be no valid proof of a general principle. 'Bro. Dunckerley has asserted that the Lectures are, as a whole, if I understood him correctly, essentially Christian. That learned Brother will not, I trust, consider me intrusive, if I request his proofs of that important fact.'

"Bro. Dunckerley immediately replied that nothing would afford him greater pleasure than to convince Bro. Franco of the real tendency of the Lectures, which, he might safely say, he had studied with the utmost attention. 'The prayer which Bro. Franco has referred to is not the only one which was in use amongst our ancient Brethren; but being the best adapted to the revised order in a Protestant country, it was agreed by the Grand Lodge to incorporate it into the ceremonial as an unalterable landmark, in preference to others, which were more peculiarly allied to the Romish ritual.'

"'Perhaps,' interposed Bro. Franco, 'our learned Brother would favour us with a specimen of these masonic prayers.'

"'With great pleasure,' Bro. Dunckerley replied. 'One ancient masonic invocation was in this form. *Pray we to God Almighty and to hys swete moder Mary.* Another runs thus, *Jhesu, for thyn holy name, schulde me from synne and schame.* Others ran in a similar strain. It will, therefore, be seen that the most comprehensive formula was adopted, and has ever since been retained in use.

The Lectures of Masonry,' continued Bro. Dunckerley 'are full of landmarks which refer to the subject under discussion. The sacrifice of Isaac on Mount Moriah was an indisputable type of the great atonement; and this constitutes an unalterable landmark to consecrate the floor of our Lodges. The construction of the Tabernacle in the wilderness is another landmark to account for the masonic custom of building our Lodges due East and West; and the Tabernacle and its appendages were all symbolical of corresponding events in the Christian dispensation.<sup>4</sup> The H. P. was a type of Christ, and the blood of the covenant was a symbol of his blood shed upon the Cross. Why need I enumerate those other landmarks of Masonry which bear an undoubted reference to Christ and his religion, when you are all as familiar with them as myself? And I think, when Bro. Franco considers seriously these striking coincidences, he will find it impossible to put any other construction on the design of the masonic system, than as a development of the chief truths of our most holy faith, leading to the inculcation of a pure morality, and the duty of doing to others as we would have them do to us.'<sup>5</sup>

"The R. W. M. then rose and said, 'I appeal to the

<sup>4</sup> These Lectures had some odd fancies about Aaron's Rod, which were ultimately transferred to a separate degree. "The blossoming and bearing fruit of Aaron's Rod show how quickly those who are called by grace should blossom and bear heavenly fruit, and become faithful watchmen and seers of the night. This fruit points to Christ our Saviour, of whom Moses was a type, he being the shepherd and bishop of our souls; leading his children like tender buds growing up in spiritual and Divine knowledge; sweet blossoms of that spiritual Rod expanding with the fragrance of grace. The ripe fruit referred to the able ministers of the New and Old Testaments, whose office it is to withstand gainsayers. Their shells are hard, but their kernels abound in sweet doctrine, refreshing to the soul, the heavenly fruit of righteousness, provoking to obedience and love. Again, as those almond nuts did not perish, but were continually on the Rod, and laid up in the Ark of the Covenant, so neither shall the Word of the Gospel, or the work of Grace in the hearts of the faithful, wither away; but every branch in Christ, shall not only, like Aaron's Rod, bring forth fruit, but have life more abundantly."

<sup>5</sup> A masonic writer of this period makes the following judicious remark: "We know, and dare venture to declare to all the world, that no man can be a consistent Freemason who denies a Divine revelation; *even that revelation which is professed by Christian believers*, and in the state of immortality which that revelation holds out to us."  
—(Freemasons' Mag., vol. i., p. 384.)



Brethren present, whether these are not the received doctrines of the Order, as they are inculcated in all our Lodges.’

“The Brethren responded unanimously by the usual token of concurrence, and Bro. Franco found himself in a minority of one.

“When Dr. Dodd retired from office, at Christmas, 1775, he had created amongst the Brethren a great veneration for his untiring zeal in promoting the general interests of the Craft; for his liberality in maintaining the hospitality of the Lodge, and for those social qualities which chastened and enlivened the banquet. He had restored the Lodge to its primitive *status*, and had earned golden opinions from every class of the Brethren; and, like a successful gladiator, he was invested with the Rudis amidst the acclamations of his fellows.

“In the year 1776,” continued my amusing companion, “I had the gratification, under a new Master, of witnessing the most magnificent spectacle it is possible to conceive; for it realized the gorgeous description of the Arabian Tales. I refer to the solemn dedication of Freemasons’ Hall.<sup>6</sup> The numerous band of Grand and

<sup>6</sup> As it may happen that many Brethren do not even know when Freemasons’ Hall became the place of meeting of the Grand Lodge of England, it may be satisfactory to them to be furnished with the following document, recorded in Noorthouck’s Consts., p. 312. During the ceremony of laying the Foundation Stone, the Grand Secretary read the inscription on a plate, which was then deposited in the stone as follows:—

“Anno regni Georgii tertii quindecimo  
Salutis humanæ MDCCLXXV, mensis Maii die

Primo

Hunc primum lapidem,

Aulæ Latomorum,

(Anglicè, Free and Accepted Masons)

Posuerit

Honoratissimus Rob. Edv. dom. Petre, baro

Petre, de Writtle,

Summus Latomorum Angliæ Magister;

Assidentibus

Viro ornatissimo Rowlando Holt, Armigero,

Summi Magistri deputato;

Viris ornatissimis

Joh. Hatch et Hen. Dagge,

Summis Gubernatoribus;

Plenoque coram Fratrum concursu;

Past Grand officers, in full masonic costume ; the galleries crowded with ladies of rank and fashion, presenting the appearance of a magnificent *parterre* decorated with a galaxy of exotic flowers dazzling to the eye ; a hundred musicians, vocal and instrumental, placed in the orchestra ; the Masters and Wardens of private Lodges arranged, like a holy Sanhedrim, in order of precedency upon the benches on the floor ; added to the splendid and tasteful decorations in the Hall itself,—produced a *coup d'œil* which exceeds my powers of rhetoric to describe.

“ It was a superb sight to behold the Brethren, invested with the badges and appendages suitable to their rank, entering the hall from the committee-room, and proceeding to the throne of Solomon, compass the room three several times to sweet and heavenly music, amidst the waving of handkerchiefs and scarfs from the ladies in the galleries. The Grand Tyler led the way ; then followed the Lodge, covered with white satin, borne by four serving Brethren ; after which, the corn, wine and oil, in covered vessels of gold and silver, carried by Master Masons of good standing in the Order, followed by the members of the Hall Committee, and the Brethren of the Alfred Lodge, Oxford, two and two, in their academical dress, surmounted by the insignia of their several offices.

“ But it will be an unnecessary waste of time,” the Square interjected, parenthetically, “ to describe the order of a procession which must be perfectly familiar to you. When the preliminary ceremonies were completed, and the Lodge placed in the centre of the Hall ; when the three lesser lights, with the gold and silver pitchers

Quo etiam tempore regum, principiumque  
 Virorum favore,  
 Studioque sustentatum.—Maximos per  
 Europam  
 Honores occupaverat  
 Nomen Latomorum,  
 Cui insuper nomini summum Angliæ  
 Conventum præesse fecerat  
 Universa Fratrum per orbem multitudo,  
 E cœlo descendit.  
*Γνώθι Σεαυτόν.*”

The dedication of this building took place on the 23rd of May 1776.

containing the elements of consecration, were placed thereon: when the three great lights on a velvet cushion were deposited upon the pedestal in solemn silence, then did the heart of every Brother present rebound, like the war-horse at the thrilling blast of the trumpet, on hearing the simultaneous burst of harmony from the orchestra, which introduced the opening symphonies of the foundation-stone anthem,

‘To heaven’s High Architect, all praise,’ &c.

which was sung by Mr. Hudson, of St. Paul’s Cathedral, the choruses being filled up by the whole band.

“The ceremony, I assure you, sir, was very imposing; and although the eye was satiated with the gorgeous display, and the ear delighted by the sweet influence of music, yet the heart of every person in this vast assembly was carried away by the oration of the Grand Chaplain, our late R. W. M. Dr. Dodd, whose matchless eloquence of language and grace of delivery riveted the attention of his audience. And when he pronounced any particularly fine passage, with all the energy of enthusiasm, the acclamations were unbounded; and the conclusion of the address, after a deep silence of a few seconds, was hailed with such peals of enthusiastic cheering, as have scarcely ever since been heard within the walls of Freemasons’ Hall. The triumph of the orator was complete.”<sup>7</sup>

“It is a day to be remembered, not only on account of the real interest attached to the ceremony, but from the importance of its results; for it constitutes the first onward step that had been taken since the revival to place Freemasonry on a permanent footing, as one of those beneficial institutions which reflect so much glory on the island of Great Britain, and mark its inhabitants as a people celebrated for works of munificent benevolence and unostentatious charity.

“This was the closing scene in the popularity of the unfortunate Dr. Dodd. But as the above oration will convey his name as a Mason to all posterity, when the evidences of his excellence as the Master of a Lodge

<sup>7</sup> This Oration may be found in the “Golden Remains,” vol. ii., p. 205.



would be buried in oblivion if I had not thus placed it on permanent record by revealing the particulars to you, I will briefly fill up, for your satisfaction, the general outline of his history ; for I remember him well, and he is entitled to pity and commiseration.

“ His career, though brilliant, was brief ; for an insatiable craving for popularity was his rock ahead, and embittered his otherwise unstained course. To this unworthy object he sacrificed talents of a high order, fame, honour, reputation, and character. *Dum vivimus, vivamus*, was his motto, and in the auction of life, he bid freely for a short and merry lot. The admiration which his eloquence commanded was amply sufficient to buoy him up with bright anticipations of still higher preferment, and he might have succeeded to the full extent of his wishes, had he possessed a common share of prudence. But he was too thoughtless, open-hearted, and impatient to wait the slow and steady progress of events. Public applause was the idol before which he bowed the knee—riches and honours were the objects of his ambition ; and, as might be expected, his deities were unpropitious ; they deserted him in his need, and disgrace and death followed in their train.

“ He was fond of expensive amusements,” continued the Square, “ too fond, alas ! for his peace of mind, or for the continuance of his popularity ; and he entered more freely than became his cloth into the licentious pleasures of the times, and lived in a lavish profusion, which his limited means did not justify. Thus, when his creditors were clamorous for a settlement of accounts which he did not possess the means of liquidating, he became restless and morose, and resorted to unlawful practices for the purpose of recruiting his exhausted finances.

“ The fact is, he mistook his vocation. If a tailor were to undertake the building of a church, or a stonemason the construction of a court dress, they would both undoubtedly fail, and subject themselves to derision and contempt. Neither ought a clergyman to meddle in secular affairs, and particularly with the abstruse and dangerous practice of dabbling in bills and acceptances. Our unhappy Brother was too thoughtless to foresee the probable consequences of such a course ; and in an evil hour, to the universal sorrow and regret of all his friends,

he forged a cheque on Lord Chesterfield, his former pupil, for £4,200, in the hope of being able to redeem it before it became due. This hope failed him—his Lordship was inexorable, and poor Dodd being capitally convicted of the forgery, was deprived of his chaplaincy, and expelled by the Grand Lodge; and, notwithstanding the most energetic exertions were used for a commutation of the sentence, he suffered the extreme penalty of the law.”<sup>8</sup>

<sup>8</sup> The celebrated Dr. Johnson was one of his friends, and he has left behind him the following testimony to his merits as a Christian divine. “Of his public ministry the means of judging were sufficiently attainable. He must be allowed to preach well, whose sermons strike his audience with forcible conviction. Of his life, those who thought it consistent with his doctrines, did not originally form false notions. He was at first what he endeavoured to make others; but the world broke down his resolution, and he in time ceased to exemplify his own instructions. Let those who are tempted to his faults tremble at his punishment; and those whom he impressed from the pulpit with religious sentiments, endeavour to confirm them by considering the regret and self-abhorrence with which he reviewed, in prison, his deviations from rectitude.”

## CHAPTER VIII.

DISPUTES.—WILLIAM PRESTON.

1777—1779.

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“Arma virumque cano.”—VIRGIL.

“Pardon thine enemy, and have manliness of heart enough to do him good. This generous sacrifice, one of the most exalted precepts of religion, will awaken in thee the most benignant sensations; thou wilt represent the image of the Deity, who with adorable kindness pardons the errors of men, disregarding their ingratitude, and pours down his blessings upon them. Always recollect that this is the most glorious victory thy reason can obtain over the brutal instincts; and thy motto be—‘A Mason forgets only injuries, never benefits.’”  
—MASONIC EXHORTATIONS: *From the German.*

“I object to you strongly on the score of your processions; and I object to you still more decidedly on the score of your secret. You are a secret society, held together by a stringent oath; now I hold that wherever there is mystery there is iniquity.”—*The Anti-Masonic Vicar*, in “*Stray Leaves*.”

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IN the earliest part of my existence,” the Square continued, “I heard the venerable and excellent Bishop Hall preach, and he said, very strongly, in his usual antithetical manner, ‘One man may kindle a fire which all the world cannot quench. One plague-sore may infect a whole kingdom. One artful partisan will do more to seduce others into evil, than twenty just and upright men.’”

“This truth will be amply verified in the following Revelations: for I have now before me the irksome task of communicating the particulars of an unhappy dispute between our oldest Lodge and the Grand Lodge itself. The recollection of it is by no means pleasing; but as a most indefatigable and successful Mason, whose name will descend with honour to posterity, was a party in the quarrel, it must not be suppressed, for every event in the career of such a man cannot fail to be interesting to the Fraternity.



"As a moveable Jewel," continued the Square, "I became the property of Bro. Preston, in the year of poor Doctor Dodd's misfortune. He had served the office of R. W. M. of the Lodge of Antiquity, in the preceding year, when he published a new edition of his celebrated *Illustrations of Masonry*.<sup>1</sup> I assure you, sir, Bro. Preston was no common man. He was a Scotchman by birth, and came to London in the year 1760, soon after which he was initiated in a Lodge, meeting at the White Hart, Strand, under the Constitution of the *Ancients*, as they denominated themselves, although in reality, their system had not been in existence more than thirty years, and arose, as I have already intimated, out of a schism in, and secession from, the Grand Lodge of England. There, however, Bro. Preston first saw the light. But, being doubtful, on their own showing, whether the Brethren with whom he was associated were not acting in defiance of legitimate authority, he left them and procured admission into a regular Constitutional Lodge, at the Talbot, Strand.<sup>2</sup> From this time he devoted his attention to the

<sup>1</sup> "*Illustrations of Masonry*, by William Preston." London, Williams, 1772. Second Edition, London, Wilkie, 1775. Third Edition, translated into German by Meyer, Stendal, Frauenen, and Grosse, 1776. Fourth Edition, 1780. A new Edition, with additions, London, Wilkie, 1781. A new Edition, London, Wilkie, 1788. Another Edition, London, 1792. Ninth Edition, London, 1799. Tenth Edition, London, Wilkie, 1801. "*Illustrations of Masonry*, selected from Preston, Hutchinson, and others; to which is prefixed the Funeral Service, and a variety of other Masonic Information. By John Cole." London, Jordan, 1801. The first American Edition, Alexandria and Fredricksberg, Coltorn and Stewart, 1804. Twelfth Edition, London, Wilkie, 1812. "*Illustrations of Masonry*, by the late W. Preston; with Additions and Corrections, by Stephen Jones, P. M. of the Lodge of Antiquity." Thirteenth Edition, London, Whitaker, 1821. Fourteenth Edition, with additions to the present time, and copious Notes, by the Rev. G. Oliver, D. D. London, Whitaker, Treacher and Co., 1829. Fifteenth Edition, London, Whitaker, 1840.

<sup>2</sup> The account of this transaction given by his biographer, Brother Stephen Jones, is as follows:—"Soon after his arrival in London, a number of Brethren from Edinburgh resolved to institute a Freemason's Lodge in the city, under the sanction of a Constitution from Scotland; but not having succeeded in their application, they were recommended by the Grand Lodge at Edinburgh to the Ancient Grand Lodge in London, which immediately granted them a dispensation to form a Lodge, and to make Masons. They accordingly met at the White Hart, in the Strand, and Mr. Preston was the second

principles of the Craft as enunciated in its Lectures, and succeeded in effecting a beneficial improvement in the details of the Order.

“It will be worth our while to retrograde a little in point of time, for the purpose of recording the progress of his exertions.

“At this period a literary taste was beginning to display itself amongst all classes of society, and Bro. Preston thought that if Freemasonry was to preserve its standing it must spread its roots and expand its branches deep and wide, for the purpose of extending its capabilities to meet the exigencies of the times. To promote this salutary end, and to rescue the Order from the charge of frivolity, he gave up a considerable portion of his leisure to a revision of the Lectures.

“He commenced his design by holding private meetings with his friends once or twice a week to effect their improvement, on which occasion all the existing rituals were discussed with every possible care and attention, until, by the assistance of some zealous friends, whom he had deputed to visit a variety of Lodges in different parts of the kingdom, for the purpose of gaining information, he succeeded in arranging and digesting the whole of the First Lecture. To establish its validity, he resolved to submit the progress he had made to the judgment of the Society at large, and on Thursday, May 21st, 1772, he gave a banquet, at his own expense, at the Crown and Anchor Tavern, in the Strand, which was honoured with the presence of the Grand Officers, and many other eminent and respectable Brethren.

“At his request, the Brethren assembled early,” said the Square, “and Bro. Preston opened the business of the meeting in words to this effect:

“Brethren and Friends,—I should scarcely have taken the liberty of soliciting your attendance here this

person initiated under that dispensation. The Lodge was soon after regularly constituted by the officers of the Ancient Grand Lodge in person. . . . At length Mr. Preston, and some others of the members, having joined a Lodge under the regular English Constitution, at the Talbot Inn, in the Strand, they prevailed on the rest of the Lodge to petition for a Constitution. Lord Blaney, at that time Grand Master, readily acquiesced with the desire of the Brethren, and the Lodge was soon after constituted a second time in ample form by the name of the Caledonian Lodge.”

day, had I not conceived that the general interests of Masonry might reap essential advantages from a convocation of the chief Members of the Craft, to consider and deliberate on a measure which could not take the initiative in Grand Lodge. I allude to a revision of our Lodge Lectures, which, I think, ought to keep pace with the gradual advancement of other branches of Science, that the Fraternity may be furnished with an adequate motive for the exercise of their assiduity and zeal. Freemasonry is the friend of Industry, and being rather chary of her favours, will not dispense them to the indolent or indifferent Brother. If he be either too proud to learn, or too listless to attend to the general and particular business of the Lodge, there is good reason to believe that he will never be a bright and intelligent Mason. It would have been better not to have sought admission amongst us, than by a want of diligence to have rendered his initiation unproductive of solid advantages. Whatever is worth doing at all, is worth doing well; and no one can ever attain excellence in any art, human or divine, without an anxious development of the principles on which it is founded. His heart must be in the work, or he will never succeed; and Masonry will yield neither bud, nor blossom, nor fruit,—he will neither understand its objects, nor participate in its advantages. With the name of a Mason, he will remain ignorant of its secrets, and incapable of estimating their value.

“ ‘This is one chief reason why so many nominal Brethren exist amongst us, who know no more of the aim and end of the Institution than if they had never seen the light. The bright rays of truth and wisdom which illuminated their initiation, have been quenched in darkness, and they have sacrificed, at the unholy shrine of indolence, such advantages as no other Institution has the power of offering for their acceptance.’ ”

<sup>3</sup> What are these advantages? An American writer, Bro. G. F. Yates, thus explains them:—“In the most remote times, even as in the present, the preservation of the arts and sciences was not the exclusive object of Freemasonry. The doctrines of the unity of the Godhead, the knowledge of the true God, life and immortality beyond the grave, and of universal love, were taught in our mysteries; *that love which is real Christianity, has ever been, and is now, the grand object of our Order in all its departments.*”



“ ‘ This vapid and unsatisfactory state of things, Bro. Preston continued,” said the Square, “ ‘ if I am not mistaken, would be greatly ameliorated by a reconstruction of the Lectures, and by investing them with new charms, more interesting to the imagination and more pleasing to the mind. Presuming, therefore, that the object of the numerous and talented band of Brethren, who have done me the honour to meet me this day for the purpose of mutual instruction, is a desire of improving the mind and enlightening the understanding, it becomes my duty to explain the motives which have induced me to take the liberty of soliciting your attendance at my School of Instruction, and to offer some plain suggestions by which a knowledge of the Science may be attained.

“ ‘ The first and most indispensable requisite for becoming a good Mason, is regularity of attendance on the duties of the Lodge, which will open to the view, like the gradual approach of light to cheer and invigorate the earth on the refulgent morning of a summer’s day, an increasing development of the bright rays of science, till the splendour of truth irradiates the mind, as the bursting forth of the orb of day spreads its glories over the face of heaven. The instruction of the Lodge is delivered orally ; and as, therefore, it can only be secured by hearing, every Lecture neglected by absence or inattention strikes a link from the chain of knowledge. Besides, punctuality will receive an additional reward by infusing that degree of ardour which is necessary for the attainment of excellence. The erection of a magnificent building is not the work of a day ; the sacrifice of time and labour, the exercise of wisdom, strength, and beauty, patience, and consideration, are necessary to complete the edifice in all its fair proportions. So in Masonry, no one can store his mind with scientific knowledge by any other process than the just application of patient industry, untiring assiduity, and a powerful inclination to excel ; for there is no royal road to science. The more frequently a Brother appears in the Lodge to witness its proceedings, the greater will be his love of Masonry, until zeal will ripen into enthusiasm, and prepare him for promotion to the highest honours of the Craft. Every Free and Accepted Mason, therefore, who desires to understand the elementary principles of the Order, should

be earnest in acquiring a competent knowledge of the Lectures. As in all other sciences, this can only be accomplished by a gradual process. He must take care not to begin where he ought to finish, for many excellent and well-intentioned Brethren have failed by falling into this fatal, though very common error.'

"Bro. Preston," said the Square, "then entered on an explanation of the process which he had adopted in collecting information, and arranging the various modes of working used in different parts of the kingdom, into a connected and intelligible form;<sup>4</sup> and stated that his present object was to submit to the judgment of the meeting the result of his labours, that he might have the benefit of their united opinion on the details of the First Lecture, which was all that he had hitherto been able to accomplish.

"'I need not inform you,' he continued, 'that the Degrees of Masonry are progressive. I have constructed the series on such a principle, that the preliminary clauses of the First Lecture are simply elementary. They commence by a process which is calculated to fix certain leading principles indelibly in the mind, as stepping stones to conduct the student gradually to a perfect understanding of that which is to follow. My first object was a revival of the Tests. These I have distributed into three sections, each containing seven questions. It is true, they convey intrinsically no great amount of information, but they lead to matters of more importance, which would be imperfectly understood without their assistance.'

<sup>4</sup> "Wherever instruction could be acquired," his biographer says, "thither he directed his course, and, with the advantage of a retentive memory, and an extensive masonic connection, added to diligent literary research, he so far succeeded in his purpose as to become a competent master of the subject. To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced Masons from foreign countries; and, in the course of a literary correspondence with the Fraternity at home and abroad, made such progress in the mysteries of the Art, as to become very useful in the connections he had formed. He has frequently been heard to say, that in the ardour of his inquiries, he has explored the abodes of poverty and wretchedness, and, where it might have been least expected, acquired very valuable scraps of information. The poor Brother, in return, we are assured, had no cause to think his time or talents ill bestowed."

"Here," said the Square, "Bro. Preston repeated the formula,<sup>5</sup> and then proceeded:—

" 'A competent knowledge of some such series of examination questions, adapted to each of the Three Degrees, constitutes an indispensable qualification for the progress of the candidate from one step to another; and I attach so much value to their acquirement, that, as the Master of a Lodge, I never, on any occasion, pass the candidate to a superior Degree until he has displayed a correct knowledge of these certain tests of his understanding and zeal. And as every Brother is thus necessarily acquainted with them, the candidate will find many opportunities of receiving instruction in private before he appears in the Lodge, to assert his claim to another Degree.

" 'After I had arranged these Tests to my satisfaction,' Bro. Preston continued, 'I then girded up my loins to the still more arduous task of remodelling the whole Lecture, with a careful eye to the ancient landmarks. This was a work of time and patient industry. And when I had completed a digest of the entire Lecture, I found that it had extended to a much greater length than I anticipated; and, therefore, in order to facilitate its acquirement, it became necessary to re-arrange the whole into convenient portions, not only to assist the memory, but also for the accommodation of Masters of Lodges, who, when pressed for time, might not be able to deliver the entire Lecture.

" 'For this purpose I have divided it into sections, and subdivided each section into clauses, a disposition which has simplified the subject, and reduced it into a compass so narrow and easily accessible, that the application of a very small portion of industry and zeal will suffice for mastering a competent knowledge of this Lecture, although it embodies the chief mysteries of the Craft, together with its reference to science and morals.

" 'I have no hesitation in saying, that any Brother who shall persevere for a few months in studying this ritual, and shall faithfully apply it to its legitimate purpose, will become an ardent admirer of the Science, and reap essential benefits from its practice; while, on the

<sup>5</sup> The questions may be found on page 77, but the answers cannot be committed to print.



other hand, if any Brother shall rest contented with a knowledge of the few conventional signs and tokens by which we are distinguished as a body of men set apart from the rest of mankind for the purposes of benevolence and charity, and seek no farther privilege than the right of sharing in our convivialities, his reward will be carnal instead of intellectual, and he will have nothing but sensual pleasure for his pains, which may be purchased in other societies at half the expense, and without the trouble and formality of masonic initiation.'

"At this point," the Square continued, "Bro. Preston deliberately repeated the entire Lecture from end to end, amidst the reiterated applauses of the Brethren. And the commendations were not unmerited, as every one who is acquainted with the formula will readily admit. Numerous explanations were required by Brothers Dillon, D. G. M., Sir Peter Parker, S. G. W., Rowland Berkeley, G. Trea., and Bro. Hesletine, G. Sec., who were all present, as well as most of the Grand Stewards." But these particulars, though the Square might consistently reveal them to me, cannot be placed on record here.

"After the Lecture had been discussed *seriatim*, and approved," said the Square, "Bro. Preston concluded with an oration, which was printed in the first edition of his celebrated masonic work.

"The Brethren then adjourned to the banqueting-room, where they found a band of music, and a table spread with every delicacy the season could afford. It was, indeed, a most magnificent affair, and nobly did Bro. Preston regale his friends. After the table was cleared, and dessert and wine introduced, the conversation took its tone from the especial business of the day, and, considering the talents and high station in Masonry of the company present, was an intellectual treat of no common order.

"These preliminary exertions on the part of our worthy Brother," said my amusing companion, "I became acquainted with incidentally, for they occurred before I had the honour of being introduced to him. His singular activity and vigour in the government of a Lodge were celebrated throughout the Fraternity, and had contributed to heap honours and commendations upon him, to which I must add, in justice to his memory, he

was fairly entitled. When I was first suspended from his collar, he held the office of Deputy G. Sec., which occupied much of his time. He executed the chief part of the correspondence; entered the minutes; attended committees; issued summonses; drew out and printed abstracts of petitions; compiled the calendars, &c.

"All this labour he performed gratuitously for two years, and he was further employed by the Hall Committee to search the Grand Lodge Books, and make condensed extracts from the minutes, and to arrange and digest them as an appendix to a projected Book of Constitutions. Such an incessant demand on his time was prejudicial to his health, and a transient dispute with Bro. Hesletine, the G. Sec., originating in some misunderstanding about the publication of his Illustrations of Masonry, induced him to resign the office. The circumstances which led to this unfortunate disagreement are easily enumerated.

"The Grand Secretary, with a view to the publication of an improved edition of the Book of Constitutions, which should bring down the history of Masonry to his own time, had selected Bro. Preston, whose popularity was in its zenith, as the most eligible person he could employ to carry the design into execution. For this purpose he was allowed a free inspection of all papers, documents, and evidences belonging to the Grand Lodge. But it so happened, that while Bro. Preston was thus engaged, the Grand Secretary became acquainted with a Barrister of Bernard's Inn, called Noorthouck, who was a member of the Lodge of Antiquity. Being a facetious, free-witted, and amusing fellow, full of anecdote, and possessing a fund of general information, the G. Secretary became fascinated by his vivacity and ready wit. The consequence was, that, as the compilation of the Book of Constitutions was likely to be attended with considerable emolument, Bro. Hesletine was desirous of associating him with his deputy as a joint partner in the undertaking. But as the latter had already incurred all the heavy labour in selecting, copying, and embodying the records into historical form, in the hope that he should be ultimately remunerated for his trouble, he declined the offer, and Bro. Noorthouck was intrusted with the sole execution of this important work.

"When Bro. Preston found," the Square continued, "that he was excluded from all participation in the honours and rewards which he had confidently anticipated would result from the great inconvenience and loss of time to which he had been subjected in the preparation of materials for the undertaking, he expostulated warmly, and, perhaps, intemperately, against such a flagrant act of injustice, and threw up the office of D. G. Sec. in disgust.

"By my faith," said Bro. Preston one evening, when the matter was discussed in open Lodge, 'I would not have held the D. G. Secretaryship on such terms another hour,—no, not if Hesletine were incapable of finding a substitute. He might, for aught I care, have done the work himself.'

"It was an imprudent word, and, being repeated to Bro. Hesletine, was warmly resented. Whether Bro. Preston refused to give up the materials which he had collected with so much labour or not, I could never discover; but it is highly probable he withheld them, as the G. Sec. was mortally offended, and determined within himself that such contumacy should not remain long unpunished.

"An opportunity soon presented itself; and Bro. Preston was arraigned before the Grand Lodge for an alleged breach of the laws of Masonry. The grounds of the proceedings which were instituted against him were simple enough in their nature and origin, but they produced very serious effects. The facts were these. It had been determined unanimously by the Brethren of the Lodge of Antiquity, at a full meeting, holden on the 17th of December, 1777, that at the annual festival, on St. John's day, a procession should be formed to St. Dunstan's Church, a few steps only from the Mitre Tavern, where the Lodge was held, to hear a sermon from Bro. Eccles.<sup>6</sup>

<sup>6</sup> Bro. Preston gives the following account of this transaction:—  
 "The Master of the Lodge, Bro. Wilson, called upon me, and requested my assistance in procuring the Church. We waited on Bro. Noorthouck, at his chambers, and he acquiesced in our proceedings. Some private conversation ensued in regard to the propriety of advertising; and no material objection occurring, it was agreed to insert the following in the papers—'FREE MASONS. A Sermon will be preached before the R. W. Master, Wardens, and Brothers of the Lodge of Antiquity, by the Rev. Mr. Eccles, Rector of Bow, and



"When the day arrived, and preparations were made for the ceremony, a protest against the procession was entered by Bro. Noorthouck, the Treasurer, and Bro. Bottomley, Past Treasurer of the Lodge; in consequence of which the Brethren abandoned the design, and did not proceed to the church in masonic costume, as was originally intended, but clothed themselves in the vestry-room; and, being only ten in number, they all sat in the same pew. Bro. Eccles gave them an appropriate discourse; and, divine service being ended, the Brethren crossed the street in white aprons and gloves. This was construed into a grave offence against the standing rules of the Order.

"Bro. Noorthouck did not attend the ensuing Lodge, but he sent a strong remonstrance against the proceeding, and threatened to bring the matter before the Grand Lodge, if the Lodge of Antiquity did not, then and there, pass a resolution affirming that, as a Lodge, they not only totally disapproved of and repudiated the transaction, but also absolutely censured and condemned the ten individuals engaged in the (so called) procession for such an unwarrantable breach of masonic law.

"Bro. Bottomley was intrusted with the resolution, and proposed it in form. The Brethren were taken by surprise; but the motion being duly seconded, it was of course submitted by the Master to the deliberation of the Lodge, and a debate ensued.

"On this evening a distinguished visitor was present, in the person of Capt. George Smith, an active and zealous Mason, who was on terms of intimacy with the Grand Master, and the personal friend of Bro. Preston. He had studied Masonry both at home and abroad, and was presumed to be well acquainted with the Laws and Constitutions of the Order. Eminent in masonic attainments himself, he was ever ready to estimate and proclaim the same excellence in others. Belonging to an honourable profession, he was too chivalric to allow passion or prejudice to interfere with justice and equity, nor would he suffer the weak to be oppressed without

Chaplain to that Lodge, on Saturday next, the 27th inst., being the festival of St. John the Evangelist, at St. Dunstan's Church, Fleet street. Service to begin at 11 o'clock."

lending a helping hand, even though his exertions in their behalf might chance, like the seventh bullet in 'Der Freischütz,' to recoil upon himself.<sup>7</sup> In the present case, he was impressed with the idea that the charge against his friend was too trifling for any serious notice; and he determined to use an effort for its defeat. For this purpose he craved permission of the R. W. M. to offer an opinion on the question at issue, which would have been readily conceded, if Bro. Bottomley had not entered a protest, alleging that, as a visitor, he had no voice there. Capt. Smith bowed to the decision, and informed the Chair that he should content himself with watching the proceedings in silence.

"'You may watch as you please,' Bro. Bottomley added, 'so long as you have the kindness to refrain from speaking. You are not a Member, and have no vote here.'

"It was an unpropitious commencement," the Square continued, "and I should gladly conceal the subsequent proceedings, if I consulted my own inclination. The debate continued to a late hour. Bro. Bottomley persisted in his argument, that the act of appearing in public decorated with masonic badges constituted an infraction of the spirit, if not of the actual letter of the law, and merited censure.

"'As to the fact,' said Bro. Buchanan, 'we do not deny it. We did appear in masonic clothing. But if any person chanced to see us, which is not proved, during the half-minute employed in crossing the street, he passed on without either notice or remark, and, therefore, it is evident we attracted no extraordinary observation.'

"'How know you that?' Bro. Rigg asked, sneeringly.

"'Because,' Bro. Buchanan replied, 'I can use my eyes.'

"'If your eyes,' Bro. Rigg responded, 'serve you no

<sup>7</sup> The Square once more anachronizes. But I suppose we must excuse the lapse, on the Horatian maxim, "*quando bonus dormitat Homerus*."—P. D.—[An error, with submission to the above erudite authority; for the Square appears to be wide awake. Though recording the past, he is represented as an existing reality; and a reference to any transaction of more recent date than the period of which he treats, is, therefore, grammatically correct.—ED. F. Q. M. & R.]

better than your judgment, there will be some danger in intrusting your veracity to their keeping.'

"This was sharp practice," continued the Square, "and Bro. Wilson, the R. W. M., thought it time to interfere. 'Come, come,' said he, 'this language is not masonic, and is a greater breach of the law than walking ten yards in a white apron. Let us, by all means, have order in our debates, whatever may be the ultimate decision. The question before the Lodge is, whether we are inclined to repudiate or discountenance the Brethren who attended Divine Service in St. Dunstan's Church, on St. John's day?'"

"'With submission, R. W. Sir,' Bro. Bottomley objected, 'the resolution which I have had the honour to propose refers not to the men so much as to the measure. The Lodge is called on to discountenance the breach of masonic law committed on that occasion.'"

"'If this be the real question at issue,' said Bro. Preston, 'it is first incumbent on you to prove that it *was* a breach of masonic law; for no man, devoid of prejudice, would be capable of affirming that the law respecting processions actually debars the Members of any private Lodge from offering up their adorations to the Deity in a public place of worship, in the character of Masons, under the direction of their Master. The very idea of such restriction would be the height of absurdity, and could not be admitted by any person who professed himself a friend to the Society. Example will ever exceed precept, and it is surely commendable to see a Lodge of Masons patronizing the established religion of their country, and thus recommending the practice of piety and devotion to their fellow-subjects. Besides which, the Lodge of Antiquity has its own peculiar rights, formally secured to it, at the revival in 1717, when the present Grand Lodge was established; and we are determined to preserve them inviolate. And I again affirm that no existing regulation was infringed, even if it be admitted—which is very questionable—that the Grand Lodge is empowered to make laws binding upon a Lodge which has acted on its own independent authority from a period long anterior to the existence of that body.'"

"This avowal," said the Square, "was received with so much applause, that Bro. Bottomley exclaimed, 'Ay,



those are the sentiments which we are determined to rebut, be the consequence what it may. I affirm that the Grand Lodge is, absolutely, and to all intents and purposes, infallible; and its dictates, whether for good or evil, must be obeyed, even by the Lodge of Antiquity, though it *was* in existence before the reconstruction of the Grand Lodge.'

"'Keep your temper, I beseech you, Bro. Bottomley,' said the R. W. M., mildly, 'we are assembled to deliberate, and not to indulge in personalities and recrimination: otherwise, I shall be under the painful necessity of closing the Lodge without coming to a decision.'

"The Master's authority, however, was not sufficient to stem the tide, and the debate became so stormy, that he had great difficulty in keeping order. At length the question was put from the Chair, and it was negatived by a majority of eighteen against four.

"This decision was so unpalatable to the accusing Brethren, that, at the ensuing Grand Lodge, a Memorial, signed by John Bottomley, John Smith, William Rigg, and John Noorthouck, was presented, stating that a flagrant outrage had been committed against the Institution by the Master, Wardens, and some of the Brethren of the Lodge of Antiquity, principally instigated by the persuasion and example of Bro. Preston, its Past Master, who, at a recent Lodge, violated his duty as a Mason, by justifying public processions, and claiming for that Lodge an inherent right to act in such affairs without the authority of the Grand Lodge, and questioning the power of that Body to interfere in the private concerns of a Lodge which was alleged to possess a prescriptive immunity from its jurisdiction.

"In consequence of the above charges, Bro. Preston was summoned to appear before the Committee of Charity, to answer any complaint which might be preferred against him.<sup>8</sup> In the intermediate period, however,"

<sup>8</sup> The above memorial was replied to officially by the Master, Wardens, and Brethren of the Lodge to the number of eighteen, all of whom appended their signatures. They stated that, on the occasion alluded to, "there was no formal masonic procession; and that a few Brethren only walked across the street from the church to the Mitre Tavern, the distance being scarcely a dozen yards, in their clothing and Jewels as individuals. Masons were not indiscriminately

the Square continued, "the Grand Secretary was implored by several Brethren, who were personally uninterested in the dispute, to use his influence with the memorialists, for the peace and reputation of the Order, to induce them to withdraw their charges, as he must see that it was simply a frivolous and vexatious attack on an individual who had rendered great services to Masonry. Unfortunately the application was disregarded.

"Bro. Preston attended the Committee on the 30th of January, 1778, and was charged with asserting that the Lodge of Antiquity possessed exclusive privileges of its own, independent of the Grand Lodge; and he was called on to retract that opinion publicly, and to declare that it was equally untrue and inadmissible.

"In reply to this demand, Bro. Preston rose and said:—'Right Worshipful Sir,—In answer to the charge which you have now preferred against me, I beg leave respectfully to declare that whatever private opinions I may entertain on the prescriptive immunities of the Lodge of Antiquity, they have always been inoperative; and I have never attempted to prejudice the Brethren against their obedience to the Grand Master. As to the abstract question of retracting an opinion, I cannot understand how that is possible, unless I am convinced of my error; and I submit that, as a Free and Accepted Mason, I am fairly entitled to the right of self-judgment; but I pledge my honour that it shall never disturb the tranquillity of the Craft.'

"Notwithstanding this open and candid declaration,"

nately collected from a variety of Lodges, with a view of exposing the insignia of the Order to gratify a private inclination for masonic display, or to amuse the rabble, as the memorialists allege; the character of the profession was not disgraced by imprudence or indiscretion; there was no private interest to serve, no peculiar passion to gratify; the number of Brethren did not exceed ten, all of whom were members of the Lodge; their behaviour was suitable to the business in which they were engaged; and they, therefore, submit their case to the consideration of the Grand Lodge, in the hope that the conduct of the memorialists will be considered illiberal; their reflections on Bro. Preston as ungenerous and ill-grounded; and their proceedings dictated by a warmth of temper not altogether consistent with their professed knowledge of the principles of Masonry; and that, in consequence thereof, their complaint will be rejected as frivolous."

said the Square, "the Committee came to the following resolution, after a long and warm debate.

"It having been represented to us that Bro. Preston, the Past Master of the Lodge of Antiquity, believes and teaches that an inherent right is vested in that Lodge, by virtue of its immemorial Constitution, to discharge the duties and practise the rites of Masonry on its own sole authority, and that it is not in the power of the Grand Lodge to infringe on its privileges; it is Resolved, that as Bro. Preston refuses to retract the said false opinion, he be, and hereby is, expelled the Grand Lodge, and declared incapable of attending the same, or any of its Committees.'

"You will remember, sir," said the Square, swinging playfully round on his dexter limb, "that I was present on all these occasions, and, therefore, may be fairly presumed to state the matter correctly. At the next meeting of the Lodge of Antiquity, the R. W. M. complained of the unusual harshness of the decision, and said,—'I appeal to you all, whether, from the number of years Bro. Preston has been actively engaged in Masonry, the pains and diligence he has used in promoting the general designs of the Order, the many valuable members he has introduced, to the amount of upwards of three hundred in number, of which Masonry and the Grand Lodge have reaped all the benefit, and Bro. Preston nothing, added to the time and money he has expended in masonic pursuits, the present transaction is not a very ungrateful and inadequate return for his services.'

"The Brethren answered in the affirmative, and advised Bro. Preston to memorialize the Grand Lodge to withhold its confirmation of the sentence. He took their advice; and at the next Quarterly Communication a motion was made to that effect, and a hot debate ensued, in which several members took a part; but as the enemies of Bro. Preston appeared to be the most numerous party, the Deputy Grand Master proposed a compromise, to the effect that if Bro. Preston would sign a document recanting his opinions respecting the presumed rights of the Lodge of Antiquity, the sentence pronounced by the Committee of Charity should be formally quashed. Bro. Preston hesitated about subscribing to a dogma which he did not believe; but, being pressed by his friends,



he complied with the requisition, and signed the document.

"The sentence of expulsion was thus evaded," continued the Square, "but it produced consequences which were never anticipated, even by the Deputy Grand Master himself.

"At the next meeting of the Lodge of Antiquity, Bro. Bottomley contended that Bro. Preston no longer possessed the power of speaking or voting in any regular Lodge, being restricted by his subscription to the above document; and moved that Bro. Preston should sign in the minute-book a declaration to the same effect with that which he had signed at the last Quarterly Communication. The question was put, and negatived by a great majority.

"Bro. Preston then said, that if the declaration he had signed, at the pressing entreaty of his friends, was intended to debar him from the privilege of speaking and voting in his own Lodge, he should immediately write to the Grand Secretary, and withdraw his subscription. Accordingly, the next day he wrote to Bro. Hesletine, stating that he had affixed his name to the declaration, by the advice of his friends, for the sake of peace, although his private opinions on the subject remained unchanged; but as he had been informed, to his great surprise, by Bro. Bottomley, that it was considered in the light of a virtual expulsion from the Order, he had come to the determination of withdrawing his subscription from the document.

"Poor Bro. Preston," continued the Square, "was placed on the horns of a dilemma. If his subscription remained untouched, the expulsion was *virtual*; if he withdrew it, the former sentence remained in force, and the expulsion was *actual*.

"Nor did the proceedings terminate at this point. For Bro. Preston was once more summoned before the Committee to answer a protest against the proceedings of the Lodge of Antiquity, and other complaints which had been exhibited against him.

"At this meeting," said the Square, "the Deputy Grand Master occupied the chair, and Bro. Preston was permitted to enter on his defence. He made a long and admirable speech, in which he contended that the Grand

Lodge was not competent to enter a protest against the proceedings of a private Lodge; and called upon the Grand Secretary to say whether a single precedent to that effect could be found on the books of the Grand Lodge from its first establishment to the present time. And if no precedent could be adduced, he hoped the present process would be rejected as informal.

"This able and conclusive defence," the Square continued, "was followed by a desultory conversation, in which all the principal parties to the dispute, on both sides, delivered their opinions freely. There was a clash of arms—loud words—but no bones broken. The case was so clear that the Committee came to no formal resolution on the subject; and Bro. Preston and the members of the Lodge of Antiquity withdrew—not, it is true, singing *Te Deum*—but without having any censure passed on their conduct, and scarcely able to ascertain correctly why they had been summoned to attend. They flattered themselves, however, that, after this vapid exhibition, the unpleasant subject would be allowed to sink quietly into oblivion.

"Alas," said the Square, "they were never more mistaken. At the very next Quarterly Communication, Bro. Hull, a Past Grand Warden, and Clerk in the Salt Office, moved, that, in the opinion of this Grand Lodge, Bro. Preston had been the promoter and instigator of all the measures taken by the Lodge of Antiquity, in derogation of the authority of the Grand Master, and calculated to bring the Grand Lodge into contempt with the Brethren.

"This motion was intended as a preparatory step to a new censure on his conduct; and being immediately seconded, it would have been put to the vote at once by the Deputy Grand Master, if some of the Brethren had not desired to be heard against it. While the matter was in the course of discussion, Bro. Hull was advised by some Brethren, who were under the apprehension of being in a minority, to withdraw his motion. The evening being now far advanced, and two other motions having been quashed by the D. G. M. on account of their tendency to revive the dispute, it was imagined that nothing further would be heard respecting the Lodge of Antiquity or its members; and on this presumption many of the most attached friends of Bro. Preston retired.

"But at this late hour," the Square continued, "a motion was made, and duly seconded, to the effect, that the Hall Committee be continued with its usual powers, except that Bro. Preston's name be excluded; for it was thought by his adversaries that if this were carried, it would be tantamount to actual expulsion. The proceeding was not strictly regular; but as all advantages in strategy are accounted fair, the resolution, though combated by Bro. Preston, with his usual tact and ability, and though the Deputy Grand Master, perceiving its tendency, and feeling confident that it proceeded from an unfriendly spirit, observed that unless the Brother could be prevailed on to withdraw his motion, he should be obliged, though reluctantly, to submit it to the decision of the Grand Lodge, it was persisted in; and the question being put, it was carried in the affirmative, and Bro. Preston was excluded from the pale of Masonry.<sup>9</sup>

"The R. W. M., Officers and Brethren of the Lodge of Antiquity," the Square proceeded to inform me, "felt the indignity, which had been cast upon them by these proceedings, so warmly, that, at the very next Lodge, they expressed their sentiments on the subject, in a manner not to be mistaken, by the expulsion of the three chief agitators, Bros. Bottomley, Noorthouck, and Brearly. They passed a unanimous resolution, in which they pronounced the late transactions of the Grand Lodge to be a violation of their inherent rights; declaring that from henceforth the Lodge of Antiquity renounced all communication with that body; and that they would for the future act on their own legitimate authority, as an immemorial Institution.<sup>10</sup>

<sup>9</sup> Bro. Preston published a brief account of these transactions in a pamphlet, which he called "A State of Facts, 1778," for private distribution amongst his own particular friends. It was, I believe, never published; but the above particulars have been gathered partly from that authority.

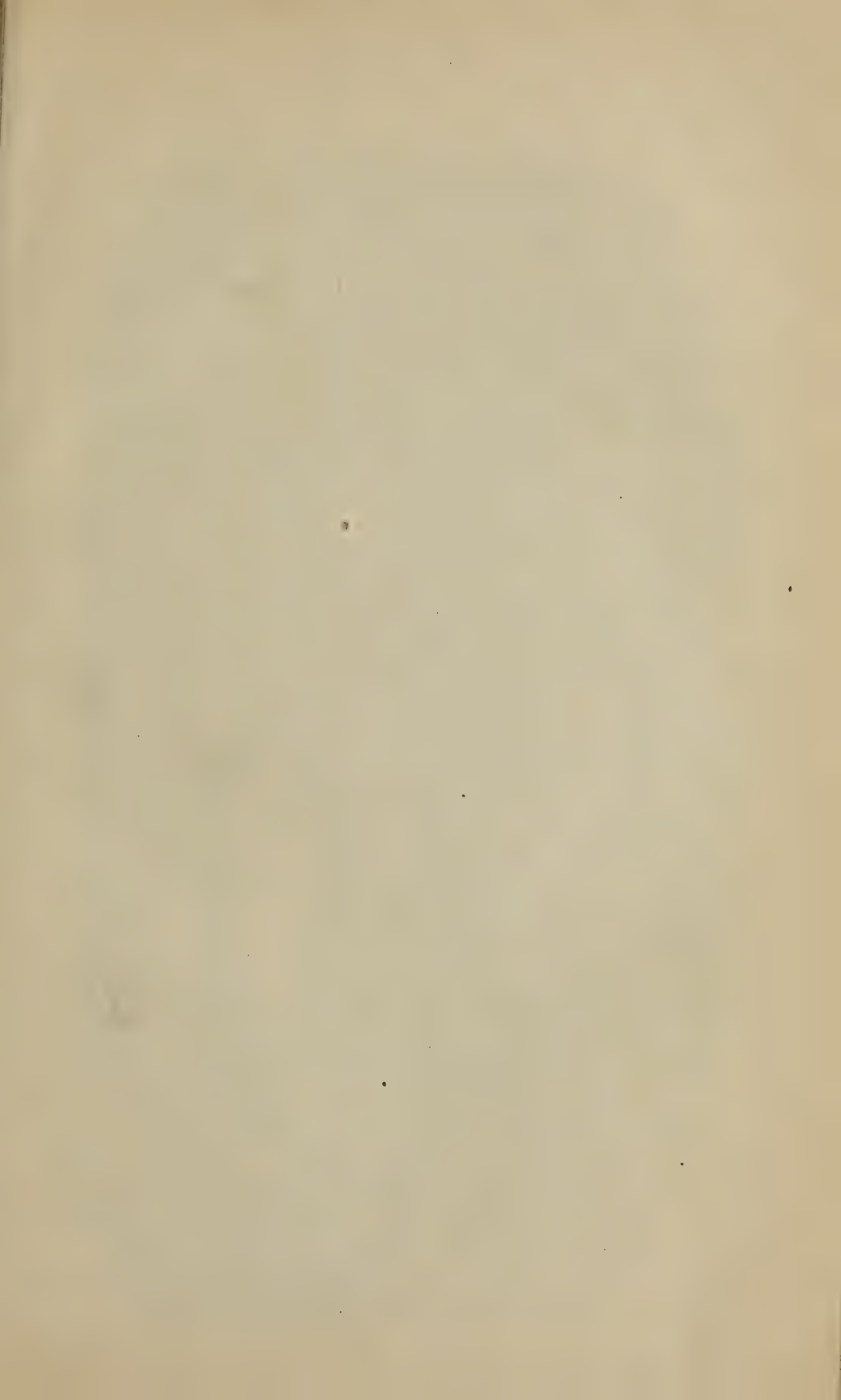
<sup>10</sup> Bro. Preston thus laments this unfortunate schism. "The Lodge of Antiquity having expelled three of its Members for misbehaviour, the Grand Lodge interfered, and, as was thought, without proper investigation, ordered them to be reinstated. With this order the Lodge refused to comply, the Members conceiving themselves competent and sole judges in the choice of their own private Members. . . . Matters were carried to the extreme on both sides, resolutions precipitately entered into, and edicts inadvertently issued, memorials and remonstrances were presented in vain, and at last a rupture ensued.

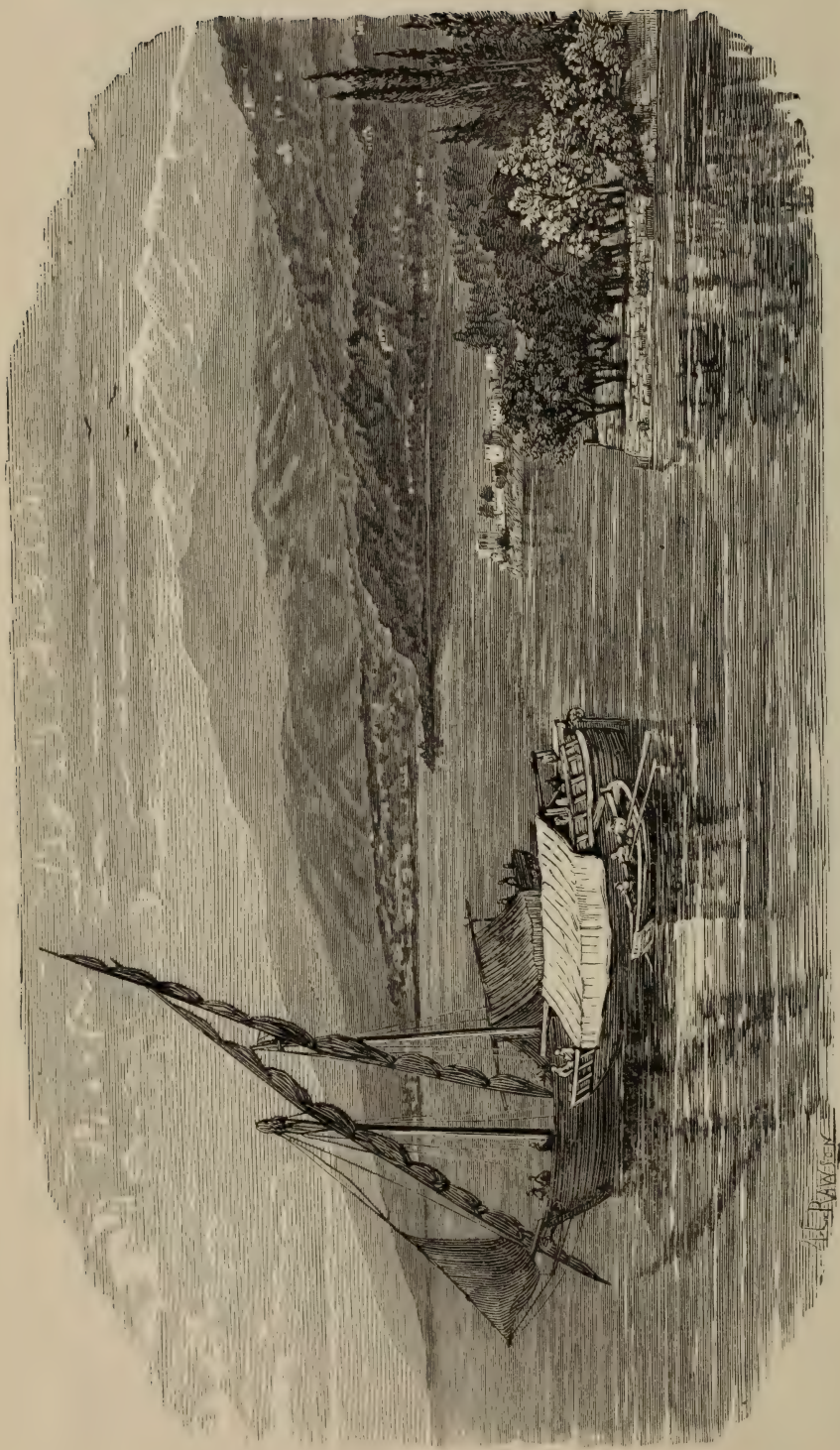


“For ten consecutive years this arrangement continued undisturbed; and the Lodge of Antiquity held on its course, independently of either of the rival Grand Lodges which were at the head of the two sections into which English Masonry was divided. During the period of Bro. Preston’s exclusion he seldom attended a Lodge; but devoted his attention to other literary pursuits, which contributed more essentially to his advantage. To the Lodge of Antiquity, and to ours,” said the Square, “he continued warmly attached; and it was a matter of deep regret with many of the best friends of the Institution, that so useful and zealous a Brother should have had occasion to withdraw his active co-operation from a Society to which he had proved himself a diligent and faithful advocate.

“At length,” the Square continued, “in the year 1787, when the metropolitan Fraternity had become grieved and disgusted at this unsatisfactory state of things, so disreputable to the Order, and his Royal Highness the Duke of Cumberland was Grand Master of Masons, he was earnestly entreated to interfere. Under his superintendence, therefore, the case of Bro. Preston and the Lodge of Antiquity was submitted to the consideration of the Grand Lodge in a better spirit; and that body at once rescinded all the former proceedings, reinstated the Lodge of Antiquity in all its masonic privileges, and restored Bro. Preston to his dignities and honours. And, to the unfeigned joy of all the Fraternity, this eminent Brother, like the sun bursting through a bank of clouds, once more resumed his usual activity in the sacred cause of Masonry. He revived the Order of Harodim, and instituted a Grand Chapter, where the Lectures of Masonry were periodically illustrated by the Companions. Over this Chapter the Right Hon. Lord Macdonald presided as Grand Patron; and James Hesletine, William

The Lodge of Antiquity pleaded its immemorial privileges, published a manifesto in its vindication, notified its separation from the Grand Lodge, and avowed an alliance with the Grand Lodge of all England, held in the city of York. The Grand Lodge, on the other hand, enforced its edicts, and expelled several worthy Brethren from the Society for refusing to surrender the property of the Lodge to persons who had been regularly expelled from it. This produced a schism which lasted for ten years.”—(Illustr. of Masonry, p. 245. Ed. 1829.)





MASONIC BAY OR BAY OF FLOATS ON THE MEDITERRANEAN.



Birch, John Spottiswoode, and William Meyrick, Esqs., as Vice-Patrons.<sup>11</sup>

"Through the medium of this Institution, Bro. Preston's system of lecturing became prevalent in all the Lodges both in town and country; and," the Square added, "I considered it to be a great blow and discouragement to Masonry, when the Order of Harodim was suffered to fall into desuetude, inasmuch as, while it preserved the ancient purity of the science, it refined the vehicle by which it is conveyed to the ear; as a diamond is enhanced in value by being polished."

<sup>11</sup> The Order is thus explained by its author. "The mysteries of this Order are peculiar to the Institution itself; while the lectures of the Chapter include every branch of the masonic system, and represent the art of Masonry in a finished and complete form. Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned, by the chief Harod, to a certain number of skilful companions in each class, who are denominated Sectionists; and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod and General Director, among the private companions of the Chapter, who are denominated Clauseholders. Such companions as by assiduity become possessed of all the sections in the lecture, are called Lecturers; and out of these the General Director is always chosen."

## CHAPTER IX.

FIRE!—CAPTAIN G. SMITH.

1779—1785.

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“The Dove brings quiet, and the Olive peace.”—PRIOR.

“Wise and learned men are the surest stakes in the hedge of a nation or city; they are the best conservators of our liberties; the hinges on which the welfare, peace, and happiness hang; the best public good, and only commonwealth’s men. These lucubrations, meeting with a true and brave mind, can conquer men; and, like the basilisk, kill envy with a look.”—SMITH.

“Ye dull stupid mortals, give o’er your conjectures,  
Since Freemasons’ secrets ye ne’er can obtain;  
The Bible and Compasses are our Directors,  
And shall be as long as this world doth remain.”

MASONIC SONG.

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AFTER the important case of Bro. Preston had been disposed of, the Square continued its revelations by quoting Plato. “This celebrated philosopher,” he said, “once observed, ‘that there never was an individual born into the world who did not possess some personal quality which was sure to recommend him to notice, if properly applied. If of a fair complexion, he will be considered the favourite of heaven; if black, manly; should he be hooked-nosed, it will give him an air of majesty,’ &c.; and he might have said the same thing of mental qualifications, which are quite as diversified as bodily peculiarities.

“These remarks are fully exemplified in the character of an eminent and worthy Brother, Capt. George Smith, on whose breast I was now glittering as R. W. M. of the Lodge. He was an intimate friend of Grand Master the Duke of Manchester, plain in speech and manners, but honourable and upright in his dealings, and an active and zealous Mason. As Provincial Grand Master for

Kent, he had delivered his inauguration Charge on St. John's day, 1778;<sup>1</sup> and drew up a code of laws for the province which was much approved.<sup>2</sup> In a word, he was a bright and learned Brother, although rather bibulously inclined; and in his convivial moments, he jocularly adopted the symbolical vocabulary which had become familiar to him by long practice on the continent, calling the table a *workshop*; bottles, *barrels*; glasses, *cannons*, candles, *stars*, &c.

"But this whimsicality was only indulged on occasions of festivity, and did not derogate either from the general excellence of his masonic administration, or from his personal popularity. The affairs of the Lodge were prosperous, and the Brethren were edified by his lucid disquisitions on many abstruse points which, at that period, were but imperfectly understood by any but bright Master Masons. His lectures attracted numerous visitors, and Bro. Dunckerley was one of his most intimate and esteemed friends.

"I remember," said the Square, "on a very full evening, when several distinguished Masons, Bro. Dunckerley amongst the number, were present, the R. W. M. had been lecturing on the Fellowcraft's Degree, when an interesting discussion arose, respecting the true form, destination, and emblematical meaning of the Winding Staircase; Bro. Dunckerley observing, that in his opinion some extraordinary misconception must have existed amongst the Fraternity concerning this remarkable structure, because, he said, 'it is improperly delineated in all the engravings and diagrams that I have ever seen. Its true form was undoubtedly spiral, and it was termed *cochleus* from its resemblance to a screw or worm. The number of steps assigned to it is evidently symbolical, and has varied in different ages of the Craft. At first it was 3, 5, or 7; afterwards 3, 5, 7, or 11; while it is occasionally phrased 3, 5, 7, or some greater number, which may, perhaps, be the true ancient reading. I should be glad to hear the opinion of so good a Mason as our R. W. M. on this abstruse subject.'

<sup>1</sup> Charge to the Lodge of Friendship at Dover. Dec. 27, 1778.

<sup>2</sup> Rules and Regulations for the government of the Provincial Grand Lodge of Kent. 1781.



"Being thus appealed to by name," said the Square, "Bro. Smith rose from his chair, and addressing the Brethren, he said, 'Bro. Dunckerley has correctly observed, that the form of the Winding Staircase was spiral; and I need not add, as you are all conversant with the fact, that the Masons, at the building of the Temple, are traditionally said to have made use of it when they ascended to the Middle Chamber to receive their wages. But its symbolical reference involves facts and doctrines of the greatest importance, which were taught to the Craftsmen in their Lodges. On the first step they were instructed, according to our received traditions, to reflect on the Divine Unity, and to worship JEHOVAH, the great Creator and Governor of all sublunary things. The third step suggested the Holy Trinity; the fifth referred to the orders of architecture, and the external senses; the seventh, to the liberal sciences, and to the days of labour and rest at the creation of the world; and the eleventh, to the Patriarchs after Joseph was sold into Egypt.'

"Having given this brief explanation, Bro. Preston requested permission to state his opinion, which being granted, he said, 'I am inclined to believe, R. W. Sir, that the Masons of the Middle Ages extended this symbolical comparison somewhat farther. They represented the three steps as pointing out the number of Masons who ruled the Lodge, in allusion to the three Grand Masters at the building of the Temple, viz., the Master and Wardens; the five steps to the number of Brethren who are competent to hold a Fellowcraft's Lodge, viz. the Master, Wardens, and two Fellowcrafts; the seven steps to those who are reputed to make a Lodge perfect, viz., the Master, Wardens, two Fellowcrafts, and two Apprentices; and the eleven, to the number of Apostles after the apostasy of Judas Iscariot.'

"This explanation," interposed the Square, "though forming a part of the Prestonian Lectures, is at variance with those of Dr. Hemming, which are now in use, for they exclude all religious references, and account for the symbolical steps by an allusion to simple physical causes and effects. But this interpretation receives no countenance from the established mode of lecturing used by our ancient Brethren.

"Bro. Meyrick, a promising young man," the Square continued, "who had been recently initiated, inquired of the chair whether he might be permitted to ask if any masonic traditions are in existence respecting the use and appropriation of this staircase, in connection with the upper chambers of the Temple?"

"In answer to this inquiry, the R. W. M. stated that the Staircase led directly to the Middle Chamber, a fact which is attested equally by Masonry and the Holy Scriptures, although, in the former, we have introduced an entrance door, ornamented with certain hieroglyphics, which are not noticed in the latter. The old Lectures of Masonry simply say that the door was open, but closely tyed, and that the ceiling of the Chamber contained an illuminated Letter, as a sacred symbol, referring to the art by which the Temple had been built and decorated.

"To this information," said the Square, "Bro. Dunckerley added an observation on the Letter itself, which is not void of interest. He said, 'We call it the Letter @; but, in fact, if it were really a single letter, it was the Yod within a triangle  $\Delta$ , which the Rabbins call the KING NAME, and believe it to include all the attributes of the Deity. It will be impossible, however, to determine correctly whether the inscription in the Middle Chamber was יה or יהיה, but probably the latter; although, as the Jewish religion was typical of Christianity, the former, which meant the Messiah, would be equally appropriate; and as far as the reference to numbers extends, it might be either; for, as the former applies to 3, 5, and 7, so the latter embraced the original canon of 3, 5, 7, and 11. In this Chamber, according to the teaching of Freemasonry, the Fellowcrafts received their wages on the Square, without diffidence or scruple, from the good opinion which they entertained of their employers.

"Here Bro. Dunckerley resumed his seat; and after a short silence, Bro. Dupont rose, and stated his doubts whether these facts were well authenticated. 'As the Masons,' he said, 'were principally employed in the forest and the quarry, before the foundations of the Temple were laid, it was morally impossible that they could have received their wages in the manner indicated by the tradition; nor could the process have been adopted at all in this locality, with the Ancient Junior Warden guarding

the foot, and the Ancient Senior Warden the summit of the Staircase, until the Temple was nearly completed. Some enthusiastic Brethren, as I am informed, have been so unwise as to adopt another Rabbinical fiction, and think that because the stones were hewn and squared in the quarries of Zeredatha—and that, consequently, there was neither axe, hammer, or tool of iron heard in the house, while it was building—they were not in reality so prepared by human agency, or by the use of any instrument whatever, but that all this work was performed by a worm called *Samir*, which is termed by these Brothers the *Insect Shermah*. The legend, although too absurd for belief, goes on to say, that after the materials were thus prepared, they conveyed themselves, without assistance, to Jerusalem, and were put together by angels. This fable is noticed by Bishop Patrick, who thinks that it might probably arise from the conjecture of some enthusiastic person who did not understand the meaning of the word *Samir*, which signifies a very hard stone, by the use of which other stones were cut and polished. And the emblem undoubtedly referred to the peace and harmony of the Christian Church, where all things ought to be done without dispute or contention.'

"I have been somewhat diffuse on this point," the Square continued, "for the purpose of showing you how these matters were handled in the Lodges, and by the Masons of the eighteenth century, and I now turn to other topics of a more stirring character.

"I need scarcely tell you, my dear friend, and surely I may apply that appellation to you, after so long a conference, that I had the advantage of being present at most of the Grand Lodges (for the Master of our Lodge was generally at his post), whence proceeds my universal knowledge of the transactions of the Craft. And I am now about to favour you with a fragment of secret history respecting our worthy R. W. M., of which the Fraternity in general were ignorant, because in those days the transactions of the Grand Lodge were imperfectly reported.

"He regularly attended the Quarterly Communications, and, in his capacity of Auditor of the Grand Lodge, had discovered, or fancied he had discovered (for the matter was never fully investigated) some trifling



discrepancy in the Grand Secretary's accounts. He whispered his suspicions to the Grand Master, and Bro. Hesletine was mortally offended, although the insinuation applied to him only by reflection from his subordinates.

"When Achilles was affronted at the siege of Troy," said the Square, "he withdrew from the Grecian host in sullen discontent. Not so Bro. Hesletine. High in moral courage, and armed with the triple panoply of innocence, integrity, and uprightness of intention, he determined to break a lance with his military opponent at the very earliest opportunity; and the first encounter came off at the Quarterly Communication in May, 1780.

"At this Grand Lodge, the Duke of Manchester announced the nomination of our R. W. M., Capt. G. Smith, to be his Junior Warden; when the Grand Secretary entered a caveat against the appointment, on the ground that he was already a P. G. Master, which constituted, in his opinion, a disqualification for any office in Grand Lodge.

"Capt. Smith requested the G. Secretary to point out the law which rendered an office in Grand Lodge untenable with a Provincial Office, and appealed to the Brethren whether the act of impeding the Grand Master in the exercise of his undoubted privilege of nominating his subordinate officers, did not constitute a grave offence, opposed equally to the dignity of Solomon's Chair, and the courtesy due to its legitimate occupant.

"It was not a very edifying spectacle," interjected the Square, "to see two such men opposed to each other in a Mason's Lodge, the patented abode of harmony and peace. The G. Secretary was unconvinced, and persisted in his objection, because, he said, it is anomalous for any one individual to sit in Grand Lodge under two qualifications; for, if such a practice were admitted, he might claim to have two votes on every question, one in each capacity, which would be totally inconsistent with the general laws of Masonry. And, he added, as an illustration of his argument, that the Grand Master, and every Brother now present, must recollect a disgraceful transaction, which occurred only a few years ago, arising out of this very questionable practice.

"The case was this:—A noble Lord, who held a high

office in Grand Lodge, had a younger brother, who was desirous of a seat in the House of Commons. Now, it so happened, that the representation of a certain borough in a Province, for which no deputation had been granted, became vacant, by the death of one of its members. The peer immediately sent his brother down as a candidate, and procured from the Grand Master his own appointment as the Prov. G. M. In that capacity, he convened a P. G. Lodge in the borough; converted all the principal Masons who had votes into P. G. Officers; gave them a sumptuous dinner, and promised them a masonic gala on a future day. Thus, by an assumed urbanity and kindness, he reaped golden opinions from all the Brethren, and his relative was triumphantly returned in the face of a strenuous opposition.

“His lordship’s zeal cooled down after his purpose had been accomplished; and the promised masonic gala was exchanged for an election ball, which so disgusted the Brethren, and offended the public, that Masonry became a by-word and term of reproach, equivalent to treachery and insincerity, and was almost extinguished in the province for several years.

“‘Such proceedings,’ Bro. Hesletine continued, ‘reflect disgrace on the Grand Lodge, when the offender happens to be one of its officers, because the Constitutions expressly forbid any Brother, how high soever may be his rank, to use Freemasonry as a political engine for any purpose whatever. We all know, M. W. Sir,’ the G. Secretary concluded, ‘that his lordship’s rank prevented any official notice to be taken of the circumstances, but it created great dissatisfaction, and was universally condemned by the Fraternity, which his lordship held in sovereign contempt, after he had made Freemasonry subservient to his own private interests.’

“This being a strong case,” said the Square, “Capt. Smith offered to relinquish the P. G. Mastership, if it should be the opinion of the Grand Lodge that the two offices, vested in the same person, is inconsistent with the provisions of masonic law. Bro. Hesletine’s objection, however, was overruled by the Grand Master himself, who observed that, if the law propounded by the G. Secretary were sound, a Grand officer would be debarred from accepting the Chair of a private Lodge, which,

equally with the office in question, gives a vote in Grand Lodge. He proceeded, therefore, to appoint Capt. Smith his Junior Grand Warden, without requiring him to surrender his Provincial office. But, at the subsequent Communication, the G. Secretary announced that Capt. Smith had relinquished the office of a Grand Warden; and it was immediately resolved, as a standing rule, that it should in future be considered a violation of the laws of this Society for any Brother to hold more than one office in the Grand Lodge at the same time.<sup>3</sup>

"This sparring was only preparatory to a more serious contest in Grand Lodge on the 9th of April, 1783, under a president who was not particularly favourable to Capt. Smith's views, the Earl of Effingham acting for H. R. H. the Duke of Cumberland, G. M. It appears that Capt. Smith had written or compiled a Book on Masonry, and was desirous of publishing it under the sanction of the Grand Lodge. A motion to that effect was brought forward in his absence by a friend, when Bro. Hesletine rose and observed that the application had been already entertained by the Committee of Charity, which, after mature deliberation, had resolved that it be recommended to the Grand Lodge to withhold its sanction to the work.

"This reported decision of the Committee," the Square continued, "brought on an animated debate, in which several members of the Grand Lodge took a part. In answer to a question from the Acting Grand Master, the G. Secretary admitted that no particular objection had been stated against the book; but that the sanction of the Committee had been refused on the general principle that, considering the flourishing state of the Lodges, where regular instruction and suitable exercises are ever ready for all Brethren who zealously aspire to improve themselves in masonic knowledge, new publications are unnecessary on a subject which books cannot teach. 'Indeed' he continued, 'the temptations to authorship have effected a strange revolution of sentiment since the year 1720, when ancient manuscripts were destroyed by scrupulous Brethren to prevent their appearance in a printed Book of Constitutions.'

"The Deputy Grand Master, Bro. Rowland Holt,

<sup>3</sup> M. S. penes me. See also Noorth. Const., p. 336.



stated, that, in his opinion, 'masonic literature ought to be encouraged; and that it was the interest, and would be the soundest policy of Freemasonry, to keep pace with the increasing intelligence of the age.'

"Bro. Burlington observed, that all masonic publications were trash.

"The Deputy Grand Master replied, rather sharply, 'But surely our worthy Brother, in his sweeping condemnation, will make an exception in favour of Anderson's Defence, and the useful publications of Calcott, Hutchinson, Dunckerley, and Preston.'

" 'I make no exceptions whatever,' responded Bro. Burlington, 'for I never read a masonic book in my life, and I trust I never shall.'

" 'Then,' asked the D. G. M., 'how can you conscientiously pronounce a book to be trash, which you confess you have never read?'

"Bro. Burlington found himself in a dilemma, and, being unable to return a direct answer to this home question, he cut the knot, by exclaiming, 'I hate all masonic writings!' and turned the subject from himself by asking Bro. Goldsmith what masonic books he had read.

"Bro. Goldsmith replied that he thanked God he had read nothing but the Book of Constitutions and the Ahiman Rezon.

"O! Bro. Goldsmith, Bro. Goldsmith," the Square interjected, "what a discourteous *lapsus lingue*! Had you forgotten that the Ahiman Rezon was written expressly to denounce the very Grand Lodge in whose presence you were standing when the ungracious thanksgiving was uttered!

"The Hon. Washington Shirley, a friend of Capt. Smith's, then rose, and entered into a long defence of the proposed work, stating that it contained little more than an amplification of the subjects which had been already promulgated by Bro. Calcott, under the sanction of the Grand Master, and nine-tenths of the Craft throughout England; that, as all other sciences were freely and copiously illustrated for the general benefit of mankind, he thought Freemasonry ought to enjoy the same advantages. A mine of gold, without workmen or tools, he observed, will yield no returns; and a science, without

books, is equally worthless. He felt morally certain, that genuine masonic writings would serve to disabuse the public mind, by dissipating the absurd conjectures which were fostered and encouraged by the catch-penny trash that had been spread over the face of the country under the pretext of explaining the secrets of the Order; and he thought that, as the favour of a Grand Lodge sanction had been awarded to Calcott and Hutchinson, it ought not to be withheld from Capt. Smith, who was an intelligent member of Grand Lodge, and an active and successful P. G. Master.

"The G. Secretary replied somewhat acrimoniously," said the Square, "and ventured to utter a few oblique sarcasms against Bro. Smith, which the Acting Grand Master observed would have been much better omitted: at the same time declaring himself to be unfriendly to all publications on the subject of Masonry. And the question being formally put from the Throne, was decided in the negative.

"Bro. Smith, however, published his book without the sanction,<sup>4</sup> and the edition was speedily exhausted; and, at the following anniversary, Bro. Hesletine resigned the G. Secretaryship.

"This decision," continued the Square, "as might be expected, had an unfavourable effect on the interests of masonic literature; and nothing was published for some years but a few single Sermons and Orations.<sup>5</sup> The G. Secretary, however, embraced this opportunity of bringing out his new Book of Constitutions, which had been entrusted, a few years ago, to the editorship of Bro. Noorthouck, as I have already had occasion to mention. The manuscript being now ready, it was submitted to

<sup>4</sup> "On the Use and Abuse of Freemasonry. By Bro. Capt. G. Smith, P. G. M. for Kent." London, Kearsley, 1783.

<sup>5</sup> A Sermon preached at Maidstone before the P. G. Lodge of Kent, on the Festival of St. John the Evangelist, by the Rev. Bro. Delanoy, 1781. An Oration delivered in Christ Church, Middleton, 1783. A brief History of Freemasonry, collected from the most approved authors; to which is added a Concise System of Christian Masonry, by J. Johnson, Grand Tyler and Janitor to the Grand Arch Chapter. London, Moore, 1784. On Brotherly Love, delivered at the Constitution of the Harmonic Lodge, No. 369, Dudley, by the Rev. John Hodgets, 1784.

the Hall Committee for examination and correction, and at length it received this unequivocal sanction :

“We, the Acting Grand Master, Deputy Grand Master, Grand Wardens, and other Members composing the Hall Committee, do hereby recommend this present edition as the only Book of Masonic Constitutions for the Free and Accepted Masons; disallowing all other publications that have not the sanction of the Grand Lodge; and do warn all the Brethren against being concerned in writing, printing, or publishing any such book in their respective Lodges, as they shall be answerable to the Grand Lodge.”<sup>6</sup>

“This, I believe,” added the Square, “is the only authentic book that you have on the general history of Masonry.”<sup>7</sup> And subsequent investigations into the true philosophy of Speculative Masonry have shown that it conveys a very imperfect, and, in many respects, erroneous view of the subject. We are not a society of Operative, but of Speculative Masons. As well might a student in divinity hope to find evidences of the Christian system of religion in the moral writings of Seneca or Plato, as the masonic tyro expect to derive a clear notion of Symbolical Masonry by the study of Noorthouck’s improved edition of Anderson’s History. Both would experience the mortification of disappointment. I have heard the observation of our most learned Masons on this production, and the prevailing opinion was, that Bro. Noorthouck ought to have added, at the least, a slight sketch of Speculative Masonry to Dr. Anderson’s Operative History, as the intelligence of the times required some additional illustrations. For this, added to the increasing popularity of Freemasonry, demands that a clear and comprehensive history of the Order should be published by authority, explaining, in a rational and intelligent manner, without any affectation of secrecy,

<sup>6</sup> The above sanction was signed by Effingham, A. G. M.; Rowland Holt, D. G. M.; W. Shirley, S. G. W.; W. Carrington, J. G. W., and countersigned by the Grand Secretaries.

<sup>7</sup> “Constitutions of the Ancient Fraternity of Free and Accepted Masons; containing their History, Charges, Regulations, &c.; first compiled, by order of the Grand Lodge, from their old Records and Traditions. A new edition, revised, enlarged, and brought down to the year 1784, by John Noorthouck.” London, Rozea, 1784.



its origin and design, the utility of its mysteries, and the moral and religious references of its symbolical construction; for it is a standing disgrace to the Craft that nothing has been done for the last seventy years to remedy its glaring defects.

"Towards the close of Bro. Smith's term of office," continued the Master's Jewel, "and he occupied the chair of the Lodge for four successive years—a very rare practice, by-the-bye—several of our Members assembled in the Lodge unusually early; and some of them made their appearance before the Tyler had arranged the furniture, and disposed the jewels on the cushion of each officer's desk or altar. I had not been placed on the closed Bible in the East more than five minutes, before I became aware that something out of the common way was in agitation, but what it was I could not make out. There were present several visitors of distinction in the Craft, and little knots of four or five Brethren each were formed in different parts of the room, speaking to one another in a suppressed tone of voice.

" 'We have no time to lose,' said one.

" 'O, as for that,' said another, 'all is prepared.'

" 'We shall make a night on't,' responded a third.

" 'Is he apprised of the circumstance?' asked Bro. Dagge.

" 'Certainly not,' was the answer.

"Then in another part of the room I heard Sir John Aubyn say, 'But what if he should not come?'

" 'No fear of that,' was the reply of the Hon. Washington Shirley.

" 'Then you intend to surprise him,' Bro. Duncerley asked, as he stood carelessly with his elbow on the mantelpiece.

" 'That is the cream of the joke,' said Bro. Crespigny; 'and I believe he has not the slightest suspicion of the treat which is prepared for him.'

"Again a third group were expressing their delight at the scheme, whatever it might be; and I heard the Deputy Grand Master, Bro. Rowland Holt, ask who were the originators of the measure.

" 'Brothers Shirley, Hesletine, and Crespigny,' was the reply.

“‘How?’ said the D. G. M. ‘Then I presume Brothers Hesletine and Smith are friends again?’

“‘Perfectly so,’ Bro. Vanderstop answered; ‘are they not Brothers?’

“‘I am glad to hear it with all my heart,’ responded Bro. Holt, ‘and I hope they will always continue to be so, for they are both valuable and efficient Masons.’

“‘What all this secret preparation was about, I could not, for the life of me, guess,’ said the Square, “and I began to fear something had happened which might compromise our hitherto irreproachable R. W. M., and disturb his popularity. While these thoughts were passing across my mind, I heard, in a remote corner of the room, some Brother observe, in rather a loud tone of voice—

“‘What glorious spirits he’ll be in when the communication is made!’

“‘Ha! ha! ha!’ was repeated in full chorus; and the laughter became general when the joke was repeated.

During these detached conversations, which continued a few minutes longer, Capt. Smith entered the room, his good-humoured countenance beaming with radiant smiles, which diffused happiness and joy, like a gush of sunshine breaking through an atmosphere of clouds. Greeting a few of the Brethren as he passed, he walked straight up to the pedestal, and gave the report. The Brethren were clothed and seated round the table in a few minutes, and the R. W. M. opened the Lodge. The minutes having been read, and no particular business appearing on the books, the Master was in the act of rising to deliver the Lecture, when he was superseded by Bro. Shirley, who said, addressing the chair,—

“‘R. W. Sir, before you commence the business of the Lodge, I would request the favour of a brief hearing, as I have somewhat to communicate, which I trust will neither be disagreeable to you, or any of the Brethren present.’

“‘He resumed his seat,’ said the Square, “and Bro. Smith replied, in his usual abrupt, but exceedingly facetious manner, ‘Ho, Bro. Shirley, are not you out of order?’

“‘I am afraid,’ Bro. Shirley responded, ‘I am rather

out of order, but, R. W. Sir, I hope it will be considered an excusable trespass, when the nature of my communication is known.'

" 'Go on, go on,' was heard in the west.

" 'Order, order, chair,' from the Brethren in the south.

"The R. W. M. then said, that although Bro. Shirley's interruption was somewhat irregular, yet he should be most happy to hear his proposition, and was sure that the Brethren would entertain it with becoming dignity and seriousness.

"Bro. Shirley having thus obtained the sanction of the chair, proceeded to say, that as it was the evening of the last Quarterly supper during the presidency of their worthy and popular R. W. M., a few Members of the Lodge, himself included, as a mark of their esteem, and a grateful admission of the talent by which he had contributed so essentially to the general interests of the Society, have resolved to provide a supper at their own expense. (Hear, hear, from all parts of the Lodge.) And to invite Bro. Smith, and all the Members present, to favour us with their company, hoping that the R. W. M. will honour the banquet still further by retaining the chair, and presiding over it with that tact and good-humour which have uniformly characterized the social meetings of the Lodge when celebrated under his superintendence. And if, R. W. Sir, you will condescend to accept our offering, we further pray that, as there is no particular business on the books, you will dispense with the Lecture, and close the Lodge early, as supper is to be on the table at eight o'clock.

"This speech was loudly applauded from every quarter of the Lodge. When the acclamations had subsided, Bro. Smith rose and said—

"Ho, friend Shirley, are you there with your bears? Well, then, be it according to you wish. I thank you for the honour, and by George, our King, we'll make a night on't. If this is to be the game, away with grave business; we'll be merry for the nonce, if we never be merry again. As the old song says—

" 'Adieu, sober-thinking detraction and spleen;  
You ought to be strangers where Masons convene  
Come, jest, love, and laughter, ye sociable throng;  
You're free of the Lodge, and to Masons belong.'



"The Lodge was accordingly closed at eight, and the Brethren adjourned to the supper-room, on receiving an intimation from the Tyler, that the *work-shop* was decorated, the *stalls* placed, the *materials* spread, a *rough ashlar* on each *rag*, the *platforms* set, the *stars* shining brilliantly, *barrels of strong, weak, and yellow powder* ready for charging the *cannons*, and everything prepared for immediate *mastication*.

"The gallant captain was now in his element. He was ceremonially ushered into the supper-room by the D. G. M. and Bro. Dunckerley, and took his place amidst the cheers and plaudits of the Brethren. Everything was in order, as the Tyler had announced, and a sumptuous affair it proved to be. When the Brethren were seated, Grace was said by Bro. the Rev. Daniel Turner, of Woolwich, in the following form:—

"*'O Source of purest light! O Lord of glory! Great, incomprehensibly great, are thy handiworks! Thou gavest us, at the building of the Temple, wisdom, strength, and beauty! Thou gavest us vitality, pleasure, meat, and drink. To Thee, therefore, be glory, honour, praise, and thanks.'*

"This was the signal for action; and immediately the clatter of *swords and pickaxes, tyles and trowels*, was heard, and the process of *mastication* began.

"*'I'll thank you to hand the cement,'* says one.

"*'A little of that sand,'* says another.

"*'Tyler, top the luminaries, but do not extinguish the stars,'* a third called out.

"*'Give me the yellow powder, I want to fire a cannon,'* said the D. G. M.

"*'Rough ashlar here,'* a Brother demanded.

"*'Remove this platform,'*<sup>8</sup> *it is in my way,'* shouted an obese Brother, from whose brow the perspiration fell in a copious shower, while he transferred the choicest of the *materials* from the *workshop* to his stomach; in the perpetration of which he evinced a pertinacity that displayed a mechanic perfect in the art.

"*'Bro. Sequiera, do be so obliging as to favour me with that barrel of strong powder,'* said Bro. Dunckerley.

<sup>8</sup> See the Historical Landmarks, vol. ii., p. 101, for an explanation of these terms.

“‘Change this knife and fork,’ shouted a Brother from the West.

There was a dead silence!!!

\* \* \* \* \*

“‘A fine! a fine!’ said the Chairman. ‘Who’s the delinquent?’

“He was soon discovered; the fine satisfied; and the supper proceeded through its courses, as suppers generally do, until the rage of hunger was appeased. Then the previous sounds, like the sudden subsidence of a hurricane, diminished into a peaceful stillness, interrupted only by an indistinct murmur of voices, as adjacent Brethren conversed together in whispers. The closing Grace was then delivered:—

“‘God be praised! Thou hast thought on us this day also! Be praised for this day’s blessings. Oh, protect us Fatherly, according to thy grace and power, in happiness and in sorrow, in all our ways, and bless this night.’

After this thanksgiving, the *barrels*, amply provided with *strong* and *fulminating powder*, were duly arranged; the *cannons* were set in order; the battle began in good earnest; and Bro. Smith proved himself to be an experienced commander.

“The R. W. M. issued his orders, that the *cannons* should be charged in line, and each placed in advance of the *tyle*. He then gave one report, and proposed the first toast.

“‘The King, God bless him!’

“One stroke with the gavel, and the Brethren rose to their feet.

“‘To arms!

“‘Advance your cannons!

“‘Discharge your cannons by three!

“‘Fire!

“‘Good fire!

“‘Fire all! Quick!

\* \* \* \* \*

“‘Ground your arms!

“‘Advance your swords!

“‘Poise your swords!

“‘Salute with swords!

\* \* \* \* \*

“‘Swords at rest!’

“Acclamations, three times repeated.

"I could tell you," continued the Square, "what toasts were drank, what songs were sung, and what speeches were made (though there was very little speechifying—it was all a running conversation, sparkling with wit and good humour), but the detail would not advance my design in communicating to you the peculiarities of masonic custom in the eighteenth century. It is true, the above ceremonies cannot be fairly classed amongst the legitimate usages of English Masonry, because they were practised only by a few eccentric Masters, whose popularity would bear them out in, what may be termed, an innovation. But they were occasionally sanctioned by the presence of the best and gravest of Masons in the land. The carnivals of our Brethren in Scotland at the same period, were generally enlivened by a game of High Jinks.<sup>9</sup> On the continent the above customs were absolutely enjoined as an indispensable part of the system,

<sup>9</sup> Which I take the liberty of describing by an extract from Bro. Sir Walter Scott's "Guy Mannering" (vol. iv., p. 56, Ed. 1825). "Mr. Pleydell was a lively, sharp-looking gentleman, with a professional shrewdness in his eye, and, generally speaking, a professional formality in his manners. But this, like his three-tailed wig and black coat, he could slip off on a Saturday evening, when surrounded by a party of jolly companions, and disposed for what he called *altitudes*. Upon the present occasion, the revel had lasted since four o'clock, and, at length, under the direction of a venerable compotator, who had shared the sports and festivity of three generations, the frolicsome company had begun to practise the ancient and now forgotten pastime of *High Jinks*. This game was played in several different ways. Most frequently the dice were thrown by the company, and those upon whom the lot fell, were obliged to assume and maintain, for a time, a certain fictitious character, or to repeat a certain number of fescennine verses in a particular order. If they departed from the characters assigned, or if their memory proved treacherous in the repetition, they incurred forfeits, which were either compounded for by swallowing an additional bumper, or by paying a small sum towards the reckoning. At this sport the jovial company were closely set when Mannering entered the room. Mr. Counsellor Pleydell, such as we have described him, was enthroned as a monarch, in an elbow-chair, placed on the dining-table, his scratch wig on one side, his head crowned with a bottle-slider, his eye leering with an expression betwixt fun and the effects of wine, while his court around him resounded with such crambo scraps of verse as these:—

Where is Gerunto now? and what's become of him?  
Gerunto's dead, because he could not swim, &c., &c.

Such, O Themis, were anciently the sports of thy Scottish children!"



and were consequently exercised in every foreign Lodge. In the Adoptive system, the lady Masons fell cheerfully into the scheme, and during their hours of relaxation, practised the following formula. The Lodge was called *Eden*; the degrees, a *ladder*; the door, a *barrier*; the glasses, *lamps*; wine, *red oil*; water, *white oil*; bottles, *pitchers*, &c. And they applied it thus: *Trim your lamps*, meant fill your glasses; drinking was termed, *snuff your lamps*; fire, *lift up by five*,<sup>10</sup> &c. But to return.

"The evening passed away as most convivial evenings do pass, although with a little more license than is customary with you, for there was a freedom in the enjoyments of that period which is now unknown. Song, toast, and repartee constituted the staple of the entertainment. The following chorus was sung by all the Brethren present more than once; and the convivialities terminated at Low Twelve with the National Anthem.

'He that will not merry merry be,

With a generous bowl and a toast,

May he in Bridewell be shut up,

And fast bound to a post.

'Let him be merry merry there,

And we'll be merry merry here;

For who can know where we shall go

To be merry another year?

'He that will not merry merry be,

And take his glass in course,

May he be obliged to drink small beer,

Ne'er a penny in his purse.

'Let him be merry, &c.

'He that will not merry merry be,

With a company of jolly boys,

May he be plagued with a scolding wife

To confound him with her noise.

'Let him be merry, &c.'

"During the presidency of Capt. Smith, it was in the gloomy month of November, and the very Lodge which succeeded the above gala, if my memory does not deceive me," continued my amusing companion, "he opened the proceedings with peculiar gravity, and I was certain something extraordinary had occurred to disquiet his mind. Accordingly, after the usual routine of business had been disposed of, my anticipations were amply veri-

<sup>10</sup> Vid. Hist. Landm., p. 111.

fied; for he made a communication which was received by the Brethren with displeasure and regret. He told the Lodge that he had received a letter from a Brother at Aix-la-Chapelle, informing him that the Fraternity were placed in a situation of great difficulty and danger by the denunciations of the priests; and imploring advice and assistance from the English Craft. 'It appears,' he added, 'that they have been denounced from the altar under the character of villains, cut-throats, sorcerers, and incarnate fiends; and one of the priests, whose name is Louis Grumman, assured his hearers that fire from heaven, like that which destroyed the cities of the plain, in the days of Abraham and Lot, would soon descend to exterminate theseimps of darkness for similar crimes.

"These denunciations,' he continued, 'produced such a powerful effect on the populace, that every person who is suspected of being a member of the gentle Craft, is greeted in the public streets with hootings, yells, and execrations; pelted with mud and stones, and otherwise so grossly insulted that the Masons are afraid to proceed about their usual business, lest they should become the victims of a blind bigotry, which, like its author, goes about seeking whom it may devour; for the priests had threatened every person with excommunication who should consort with them, lodge them, or afford them any countenance whatever.'

"There was a solemn silence in the Lodge for some minutes' duration," said the Square, "after this afflicting intelligence had been communicated; when Bro. Rowland Holt, the D. G. M., rose, and said that he had received an official document on the same subject, with these additional particulars; that the chief magistrate of Aix-la-Chapelle, under the pretext of appeasing the priests, had promulgated the Pope's mandate against Freemasonry, which denounced the severest penalties on all persons who should either attend a Lodge, or favour the Fraternity in the slightest degree. This increased the evil; for the priest, instead of being appeased, launched his fulminations with additional fury, and excited the people to madness, by rushing through the streets, crucifix in hand, and conjuring them, by that holy symbol, to assist him in the extirpation of those devils in human shape, who were the enemies and scourge of Christianity, and under the immediate con-

demnation of God.<sup>11</sup> Bro. Holt announced his intention of bringing these untoward circumstances under the consideration of the Grand Lodge, although he expressed his doubts whether that body would be induced to interfere, in the absence of any competent authority to render its mediation efficacious.

"During Capt. Smith's Mastership," the Square continued, "the celebrated masonic impostor, Balsamo, or, as he styled himself, Count Cagliostro, flourished. He had already attempted to make London the scene of his charlataneries, but without success. His revelations respecting the Egyptian Masonry, which you will not forget was Androgyne, were discredited, and he was obliged to return to the place from whence he came. On the continent he was more successful, and found many credulous and munificent patrons. His pretensions, however, becoming at length suspected, he resolved once more to try his fortune in the English metropolis; and he inserted a public circular in the 'Morning Herald,' dated Nov. 1, 1786, in which he proposed to introduce into England his new system of Masonry, and invited

<sup>11</sup> These outrages happened in the eighteenth century, when the majority of the people of every nation in Europe were without the advantage of education. But what are we to think of the following denunciation, pronounced *ex cathedra* by a Romish Archbishop, in the month of November, 1851—the age of schools and colleges, and mental culture? "Let me admonish you again, as I have done before," says the Archbishop, in his celebrated Pastoral, "both by word and in writing, that nothing can be more fatal to charity than those secret societies which have been unhappily projected throughout many parts of Ireland. I have before declared to you—and I beg of the clergy in every parish to repeat the admonition continually—that all those who are banded together by oath in those wicked societies, under whatever name they may be called, and, also, all Catholics who join in the Society of FREEMASONRY, are subjected to the penalty of excommunication; cut off as rotten branches from the Church of God, *and if they die in this deplorable state, doomed to eternal perdition.* It is a sad calamity that a system so pernicious in its effects, and so hostile to Christian charity, should be tolerated or encouraged in any district. PAUL CULLEN, ARCHBISHOP AND PRIMATE OF ALL IRELAND." I would ask Primate Cullen how it happens that, after such a display of virtuous indignation against Freemasonry as a secret society, he should give a tacit approbation, by preserving a mysterious silence on the subject, to the Vehme Gerichte of Ribbonism, whose infamous emissaries are spread over the whole face of the land, and commit assassinations with perfect impunity.



the Craft to meet him for that purpose. It was thus expressed:—

“*To all True Masons.* In the name **JEHOVAH.** The time is at length arrived for the construction of the New Temple of Jerusalem. The advertiser invites all True Masons to meet him on the 3rd instant, at nine o'clock, at Reilly's Tavern, Great Queen Street, to form a plan for levelling the foot-stone of the true and only Temple in the visible world.’

“It so happened,” said the Square, “that our Lodge met on the evening of the day when the above advertisement was inserted; and it was publicly read by the R. W. M., who observed that the matter was warmly taken up by all the Brethren with whom he had conversed; and after some deliberation, it was finally agreed that a deputation should be appointed to meet him at the time and place indicated, which should consist of all the leading Members of the Lodge, and it was expected that many other Brethren would be present, which proved to be the case.

“Cagliostro was a man of good address, and of unbounded assurance.<sup>12</sup> He exhibited all the cunning he

<sup>12</sup> The following list of the works published by and respecting this impostor may be acceptable. “Opissanie prebuwania w Mitawé is westnaho Kaliostro na 1779 god.” 1788. “Fru von der Recke Berättelse om Cagliostro's magiske Forsöck uti Mitau 1779.” Stockholm, 1793. “Cagliostro démasqué à Varsovie, ou relation authentique de ses opérations alchimiques et magiques, faites dans cette capitale en 1780. Par un témoin oculaire.” Lausanne, 1786. “Le Charlatan démasqué, ou les aventures et exploits du Comte de Cagliostro, précédé d'une lettre de M. Le Comte de Mirabeau.” Francfort, 1786. “Des Grafen Mirabeau Schreiben über Lavater und Cagliostro.” Leipzig, 1786. “Confession du Comte de Cagliostro, avec l'histoire de ses voyages en Russie, &c.” Cairo, 1787. “Memoria sulla dimora del Signor Cagliostro in Roveredo. In Italia, 1789. Liber memorialis de Caleostro dum esset Roborati. L'arrivée du fameux Cagliostro, 1789.” “Compendio della vita e delle geste di Giuseppe Balsamo, denominato il Comte Cagliostro, che si è estratto dal processo contro di lui formato in Roma, l'anno 1790. In Roma, nella Stamperia della Rev. Camera Apost. 1791.” “Vie de Joseph Balsamo, connu sous le nom de Comte Cagliostro, extraite de la procédure instruite contre lui à Rome, en 1790.” Paris et Strasbourg, 1791. “Testament de mort, et déclarations faites par Cagliostro, de la secte des Illuminés, et se disant chef de la Loge Egyptienne, condamné à Rome.” Paris, 1791. “Life of Count Cagliostro, with his Trial before the Inquisition for being a Freemason.” London, 1791. These are only a few of the works which were published, particularly in Germany, respecting this very clever and successful impostor.

was master of, propounded his plan in a flourishing speech, boasted of his knowledge of the hermetic science, the philosopher's stone, and elixir of life; referred to the Czarina and the Grand Sultan as his most eminent patrons, extolled his researches into futurity, through the medium of animal magnetism, and exhibited a variety of legerdemain tricks in proof of the extraordinary powers conferred by his system of Masonry, which imposed on a few Members of the deputation, and astonished others. But he had encountered talent superior to his own, and in the end he was effectually exposed, and obliged to leave the country. His life was afterwards published, his schemes were laid bare, and he came to an untimely end."

## CHAPTER X.

SECRETS.—JOHN NOORTHOUCK.

1785—1790.

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“A large man he was with eyen stepe,  
A fairer burgeis is ther non in Chepe.  
Bold of his speche, and wise, and wel y taught,  
And of manhood him lacked righte naught.”

CHAUCER.

“All the plans of Freemasonry are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity which binds man to man; and seeks to entwine the cardinal virtues and Christian graces in the web of the affections, and the drapery of the conduct.”—HARRIS.

“Writers on Masonry, by the overwarmth of their zeal, are sometimes betrayed into the use of hyperbolical epithets, and superfluous effusions of panegyric on particular occasions, that to readers, who are not of the Fraternity, appear extravagant, and, of course, counteract their intention. If our Institution be of a laudable nature, there is less occasion to arrogate the reward of praise to ourselves; for so long as a tree is known by its fruits, the world will do us justice.”—NOORTHOUCK.

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“I am old enough to remember the celebrated Dean Swift,” continued the Square, in that agreeable, gossiping tone to which I had become accustomed, “and I think I have already alluded to a humorous effusion of his spleen against the Order in which I have the honour to be the representative of justice and equality. But it is not my present intention to refer to that exquisite production of his satirical genius. He wrote a book to which he prefixed the ludicrous title of *A Tale of a Tub*, which gave mighty offence to his superiors, although I really do not know why it should have had that effect—they did not understand it, perhaps—in which, amongst other severe hits at his own, as well as other churches, he represents John Calvin as saying, in reference to his



father's will, i. e., the Bible, '*Gentlemen, I will prove this very skin of parchment to be meat, drink, and clothes; to be the philosopher's stone, and the universal medicine.* In consequence of which raptures, he resolved to make use of it in the most necessary, as well as the most paltry occasions of life. He had a way of working it into any shape he pleased, so that it served him for a nightcap when he went to bed, and for an umbrella in rainy weather. He would lap a piece of it about a sore toe; or when he had fits, burn two inches under his nose; or if anything lay heavy on his stomach, scrape off and swallow as much of the powder as would lie on a silver penny. They were all infallible remedies.'

"You will not fail to perceive," said the Square, "that there is an abundance of matter for reflection in the above passage. It conveys the intelligible moral, that our First Great Light contains a present remedy for every affliction incident to the lot of man. And as a curious coincidence, I must further inform you that I once heard Bro. Preston make a similar remark respecting the universal application of Freemasonry; not in the same words, I admit, for they are widely different, but conveying precisely the same meaning. 'Masonry,' he said, 'gives real and intrinsic excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It meliorates the temper, and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth, it governs the passions, and employs usefully our most active faculties; and in age, when sickness, imbecility, and disease have humbled the corporeal frame, and rendered the union of soul and body almost intolerable, it yields an ample fund of comfort and satisfaction.'

"I submit to your consideration," the Square continued, "whether this character of Masonry is not indelible, and of universal application in all cases and circumstances of life, whether of prosperity or adversity. Speak not!" he continued, seeing I was about to reply to his appeal—"answer not! Be dumb, or you will make me so! and I will communicate a very interesting disputation that once occurred in our Lodge, which will abundantly esta-

blish the truth of the above text. It added considerably to the reputation that Bro. Noorthouck, our new R. W. M., had already attained by the publication of his additions to Anderson's History of Masonry.

"Now, I consider it necessary," said the Master's Jewel, "to correct, *in limine*, any misconception which may have arisen in your mind respecting this eminent Brother, from the part he took in the dispute between Bro. Preston and the Grand Lodge. His conduct on that occasion, I freely admit, was open to censure; but all men are liable to view things in a distorted light when their *amour propre* is attacked. Such was the case with Bro. Noorthouck. Notwithstanding this, he was a clever and intelligent man, and an expert Mason; and his election to the chair of our Lodge was not only unanimous, but carried by acclamation. The Members were glad to enrol on their list of Masters the historian of Masonry during the zenith of his popularity.

"Bro. Preston, as I have already communicated to you, was under a cloud; but his Lectures were silently making their way amongst the Fraternity, and Bro. Noorthouck was not backward in doing them ample justice, as will be seen by the scientific conversation or dispute, as it may be more properly denominated, between himself and Bro. Mackintosh, on certain particulars which were at that time rejected by the cowan, and considered questionable even by some few imperfectly instructed Masons. Bro. Mackintosh was a literary man, and not over fond of Masonry at that time; but the arguments of the R. W. M. were so effective, that he subsequently renounced his errors, and became a useful and honoured Member of the gentle Craft.

"It so happened," said the Square, "that Bro. Mackintosh, who was desirous of testing the actual literary capabilities of Masonry, had made a motion, a few nights after Bro. Noorthouck had been installed, to the effect that *in future it should be imperative on the R. W. M., for the time being, to deliver an original Lecture on any important subject connected with the Degree in which the Lodge shall be open, at least once in every quarter; and on that night no other business shall be transacted.* The motion was duly seconded; and after considerable discussion, was negatived by a large majority.

“When Bro. Mackintosh next appeared in his place, which was not until three or four months after his motion had been defeated, there happened to be no business of any importance on the books, and the R.W.M. took the opportunity of asking him whether he was correct in supposing that he had expressed an opinion at a previous Lodge, that Freemasonry is a very frivolous pursuit, and unworthy the profession of a gentleman and a scholar.

“‘You have construed my observation correctly,’ Bro Mackintosh replied, ‘for I have hitherto found nothing in Masonry which appears to be worthy of the great interest it has excited, or which offers an adequate return for the time and expense that are often devoted to its exemplification by some of our Brethren, from whose judgment and intelligence in other matters I should have expected better things.’

“‘And yet,’ the R. W. M. quietly observed, ‘you have attended the Lodge with tolerable regularity. How can this be accounted for, if you do not approve of our proceedings?’

“‘Why, the fact is,’ he said, kindly. ‘that myself, and a few other Brethren who entertain similar opinions, have made a point of attending out of respect to our late R. W. M. and yourself. We are convinced that you both believe Freemasonry to contain something more than appears on the surface; and we are willing to assist you in the development of your own principles, in the hope that we may ultimately discover what those principles are, and share with you in the benefits which they professedly confer. We believe that we may possibly be able, at some future time, to penetrate the mystery, although I am free to confess that we have very little hope of participating in the enthusiasm which you so uniformly display.’

“‘It was on this account that I was desirous of coming to an explanation with you,’ returned the R. W. M.; ‘for, as it is unprofitable to fight with shadows, I am extremely anxious to learn the nature of the objections which are urged by those Brethren who act with you, and who form a small minority in the Lodge; and should be glad to know the peculiar causes of the disappointment of which you complain, that I may have an opportunity of endeavouring to remove them.’



“‘A fair proposal,’ Bro. Mackintosh rejoined, and I most gratefully accept it.”

“The Brethren, you may be certain, were very attentive,” said the Square, “for a masonic discussion between two such men was likely to prove exceedingly interesting. Bro. Mackintosh then stated his objections *seriatim*.

“‘In the first place,’ he said, ‘we are dissatisfied with the Lectures; and are somewhat at a loss to discover their real object and tendency. Vapid and uninteresting in our view of the case, they appear incapable of exciting either a desire of knowledge, or an inclination to pursue investigations which are so feebly recommended, so imperfectly supported, and lead to no profitable result. They profess to explain our peculiar ceremonies, but they are too circumscribed to render the explanation satisfactory. They touch on an abundance of subjects, but always leave the inquirer in the dark. They excite expectations which are never realized; and, after having been at the trouble of sifting them completely, and come to count the gains, we scarcely find a single grain of wheat in a whole bushel of chaff.’

“‘I am sorry to find that you have formed such a low estimate of our excellent Lodge Lectures,’ said Bro. Noorthouck. ‘You forget that they are merely elementary. They were never intended to include a full development of the system. They breathe the fresh air of the most early ages, and contain the essence of those pure principles which cemented our ancient Brethren, and gave them the influence they undoubtedly possessed over the uncultivated spirits of the age in which they lived. And in every instance where the Lectures are deficient in modern illustration, it is the admitted duty of the Master of the Lodge to amplify and explain the more occult passages, and impart to the Brethren that complete instruction and information which may supply what is wanting, and make difficult and doubtful references clear and satisfactory.’

“‘There may be something in this,’ Bro. Mackintosh replied; ‘and, accordingly, whenever you have announced an intention of delivering an original Lecture on some particular symbol or portion of the ritual, you may have remarked that the Lodge is always well attended; but it occurs so seldom that we do not derive much benefit

from the practice. Indeed, what with our numerous initiations, passings, raisings, and other routine business, I scarcely see how you can find time to repeat them more frequently. Now, as we have the Lectures tolerably well up, we cannot but consider our attendance at the Lodge, on ordinary occasions, little better than a waste of time, because we merely reiterate, parrot-like, certain words and forms with which we are well acquainted, and with but very slender prospects of increasing our masonic knowledge. It was for this reason that I submitted my motion at a late Lodge, which you defeated by a majority that gave great umbrage and dissatisfaction to many worthy Brethren who entertain the same opinions as myself.'

"My dear friend,' said the R. W. M., 'you could not surely conceive that I would allow such a measure to become a standing law of the Lodge; it would not only increase the onerous nature of the duties attached to the chair, but prove a serious obstruction to business. These duties are plainly specified in the Constitutions of Masonry and the Bye-Laws of the Lodge, and the Brethren are incapable of imposing any additional restrictions on the chair, without an alteration of those Laws. This cannot be effected by the simple vote of a private Lodge. Place a notice on the books for a revision of the Bye-Laws, if you please; but you will not forget that all new regulations must be submitted to the approval of the Grand Master; and I have serious doubts, even if you succeeded in obtaining a majority of votes for that purpose, whether such a law as you contemplate would pass the ordeal.'

"Then throw Masonry to the dogs—I'll none on't!' replied Bro. Mackintosh, petulantly; 'the Lodge Lectures are but chaff and bran, and of very little value.'

"You forget, my dear Brother,' interposed the R. W. M., 'that the Lectures only profess to teach the elements of the science. You appear to view our ancient Lectures through a false and uncertain medium, like a modern freethinker. If you wish to penetrate into its more abstruse arcana, you must meditate with seriousness and attention on the several sections and clauses, for no art or mystery can be attained by a mere knowledge of its first rudiments. All human learning emanates from the

alphabet, but you will not contend that an acquaintance with the alphabet alone will make you a wise or learned man. The elements of divinity are contained in the short catechism of the Church, but if your researches are not extended beyond that summary of the Christian religion, you will never become a sound divine. In like manner, the Lodge Lectures contain the leading principles of Masonry; but without something more than a mere verbal knowledge of these indispensable tests, you will never be esteemed a bright, expert, or scientific Mason.'

"'This may be all very true,' said Bro. Mackintosh, 'but if we waive this objection, which, I am free to confess, is not insuperable, still the general drift of the Institution is a mystery which I am not able to penetrate.'

"'Be it my province to enlighten you,' Bro. Noorthouck replied. 'You profess your ignorance of the real intention of Masonry; I am sorry for it. Surely you must have gathered from the Lectures, that one of its most important objects is to diffuse amongst mankind a universal principle of brotherly love and mutual goodwill, accompanied by a discriminating application of charity to worthy and deserving persons, when reduced by unmerited misfortune to distress and indigence—first, to the Fraternity, and then to all mankind. If these were our *sole* pursuits, Freemasonry, so far from being trifling and frivolous, as you and your friends appear inclined to think, is worthy of the patronage and support of the wise and good amongst every denomination of Christians. You remember the paragraph in our Lodge Lectures which illustrates the principle of universal charity? Very well; if there be any truth in that, Freemasonry cannot be surpassed by any other beneficent institution.'

"'I am well acquainted with the passage to which you refer,' Bro. Mackintosh observed, 'and as I have often witnessed its active operation, I am willing to concede that, in this respect, Freemasonry professes no more than she practises; and I make this concession the more readily from the knowledge which I possess of our public institutions—where a princely provision has been made for the permanent relief of destitute orphans, as well as for the temporary assistance of distressed Brethren. But



stil. all this might be done without any affectation of secrecy ; for, after all, our real, or, as you would say, peculiar secrets amount to nothing, and might be communicated to the world without any serious inconvenience—without, I may say, either injury to Masonry, or benefit to mankind.’

“ ‘ So,’ Bro. Noorthouck exclaimed, ‘ you are offended at our secrecy ! But, tell me—what would Freemasonry be—what would the world be, without its secrets ? What are the councillor’s wig, the physician’s gold-headed cane, and the surplice and hood of the reverend divine, but secret symbols of the mysteries contained in those learned professions ? What are the arts of the painter, the sculptor, and the designer, but secrets which none but the initiated can understand ? And to descend lower in the scale, what are the goose and thimble of the tailor, the awl, last, and end of the manufacturer of boots and shoes, but collateral emblems of the secrets of their respective crafts, which neither you nor I are able to penetrate ? Secrets ! Every profession and every trade has its peculiar secrets, as well as Masonry. What was the powerful cause which produced those stupendous masses of building, blazing with all the rich results of decorative architecture, that adorn every corner of our land ? It was secrecy ! The Operative Masons, in those days, adopted every secret measure—even holding their Lodges in the crypts of cathedrals and churches—to prevent the great principles of their science, by which their reputation was secured and maintained, from being publicly known. Even the workmen, the Apprentices and Fellowcrafts, were unacquainted with the secret and refined mechanism which cemented and imparted the treasures of wisdom to the expert masters of the art. They were profoundly ignorant of the wisdom which planned, the beauty which designed, and knew only the strength and labour which executed the work. The pressure and counterpressure of complicated arches was a secret which the inferior workmen never attempted to penetrate. They were blind instruments in the hands of intelligent Master Masons, and completed the most sublime undertakings by the effect of mere mechanical and physical power, without being able to comprehend the secret that produced them ; without understanding the nice adjust-

ment of the members of a building to each other, so necessary to accomplish a striking and permanent effect, or without being able to enter into the science exhibited in the complicated details which were necessary to form a harmonious and proportionate whole. And so it is at the present day, and ever will be so long as the Craft shall endure. No, no, my dear Brother, you must not undervalue our secrecy, because you know that of all the arts which Masons possess, silence or secrecy constitutes their peculiar distinction.'

" 'But tell me this,' said Bro. Mackintosh, 'of what real use is secrecy? If Freemasonry be truly the beneficent institution which you so loudly proclaim, and I do not question your sincerity, why not promulgate it publicly, that all mankind may participate in its advantages? We live in an enlightened age, when the secret springs of every art and science are clearly explained for public edification. The day of mysteries is rapidly passing away, and Freemasonry must, sooner or later, become a subject of open investigation—why not anticipate the period, and give it to the people at once? I ask these questions that I may be furnished with a reply when I hear them pressed by others. You may believe me when I add that this objection is more frequently advanced than you can imagine, and I confess that I have found it difficult to satisfy the scruples of many of my uninitiated friends, who have pertinaciously urged it upon me.

" 'Is that all?' replied the R. W. M. 'Then I will endeavour to enlighten you; although I have often regretted that some of our obstinate opponents have not tried the experiment of initiation. They would lose nothing, at all events; and it would be a positive advantage to their argument by being able to speak from experience. But to the purpose. You infer, if I understand you rightly, that if our secrets were known, they would be much more highly estimated.'

" Bro. Mackintosh bowed.

" 'Now I entertain very serious doubts on that point,' continued Bro. Noorthouck, warming with his subject. 'I think, on the contrary, that they would lose their interest, and not be prized at all. It is the expected secret that urges the candidate forward, like a well trained spaniel in search of game. The excitement

is every thing. It is hope, the very ground and essence of our nature. No secrets, no candidates! I would ask you, in return, whether the secrets of Nature are more estimated by being known? Far from it. The mechanism of the growth of a flower, which was a profound secret to our grandfathers, is now becoming familiar to every boarding-school Miss. The nature and uses of electricity were a secret, until Franklin furnished mankind with a key to its elucidation; and the day will come when, by the operation of a series of discoveries and improvements, distant nations will be able to communicate with each other in an incredible short space of time. The secrets of geology are every day becoming more clearly developed. Gas and steam, those vast and irresistible agents, still remain amongst the secret operations of Nature; but, depend upon it, the experience of another age will work wonders upon them. Yet how few of the human race care about the study of those sciences, whose secrets, open to all, are really known to few, although destined to confer permanent benefits on mankind. The multitude profit by the effect, but disregard the cause. So in Masonry. The Institution is daily bestowing innumerable moral blessings on the world; while the cause, or the secret, is known only to a very small number, who are the agents by whom its benefits are disseminated. But as I see Bro. Inwood in his place, he will, perhaps, favour the Brethren with his opinion on this important subject.'

"Bro. Inwood," said the Square, "immediately rose from his seat, and said, 'R. W. Sir, I am so well convinced of your ability to defend all the salient points of our Order, that I should not have presumed to offer my opinion without a call from the Chair. In obedience, however, to your request, I will refer you to Holy Writ for a confirmation of your hypothesis that secrets excite a degree of attention when unknown, which vanishes when they are openly divulged. St. Paul told his disciples that when he was snatched up into the third heaven, he heard *unspeakable words*, which it was not lawful for a man to utter. Now it is quite clear to me that these words were calculated to excite the curiosity of the disciples to the highest pitch. And that they did so, we are furnished with abundant evidence to prove:



The speculations on these heavenly words were incessant and overwhelming, and the disciples of different classes attributed to them diverse and contradictory explanations. But it appears, after all, that the Sacred Name יהוה was the principal ingredient in this impenetrable secret. Now, my Brethren, mark the consequence; when St. John imparted to them what these mysterious words actually were, all their curiosity subsided, and they no longer felt any interest in the investigation, although it involved the solution of all their hopes, both in this world and in the next. So of the secrets of Masonry—many contradictory speculations have been urged respecting their nature and design, as witness all the charlatanerie which has been greedily devoured by the public in spurious revelations where they were said to be disclosed; but if they were really made known, and public curiosity allayed, they would be disregarded, like those stupendous phenomena, the revolutions and laws of the heavenly bodies; and all the concurrent benefits which they diffuse throughout the entire fabric of society, would gradually subside; the real would supersede the ideal, and Freemasonry, with all its advantages of sociality, brotherly love, and charity, would be swallowed up and lost.

“‘Admitting this argument to be sound,’ said Bro. Mackintosh, curtly, ‘how does it happen that the most lovely part of our species are formally excluded from these benefits?’

“‘Aye, there it is,’ replied Bro. Noorthouck, getting somewhat out of patience; ‘the old hackneyed objection, if objection it be, which is greatly to be doubted. It would be more correctly termed a recommendation. What do the ladies care about being excluded from convivial societies, usually held at taverns and public-houses? The exclusion on their part is voluntary. What lady—except, perhaps, the ladies of the *pavé*—would consent to appear amongst the members of a law or medical society for instance? at a saturnalia of barristers, or at any of our well-frequented clubs? Even at a domestic dinner party, her sense of delicacy incites her to retire to the drawing-room, while the male portion of the guests take their wine with the host. Where is the female of any class that would not be ashamed of being seen amongst the Gormagons, the Pre-adamites, the

Grand Kaiheber, or any other of the legion of convivial societies which exist in this great metropolis, carousing with the members in an atmosphere redolent of the fumes of beer and tobacco? Pshaw! any decent female would revolt from such indelicate contamination; and the simple proposition of such a degrading exposure of her person, would be considered the highest insult you could offer. No, sir,' he continued, 'the ladies would hate us if we were to insist on their company at the Lodge. I admit that, a few years ago, certain empirical works on Masonry were read with avidity by a certain class of females on the continent, who were anxious to penetrate the great secret, if possible, without regard to the means; and there was even an androgyne Order formed for the admission of women; and the excitement was kept up by means of balls, feasts, and other amusements; but few were found to embrace the offer of becoming acquainted with the secret by such unauthorized practices.'

" 'There may be something in what you say,' replied Bro. Mackintosh, 'for I confess that although I have frequently heard my female acquaintances say that they are dying to know the secret, I never perceived any anxiety on their part to mix with the members of the Lodge. And certainly our late experiment of a masonic ball, in imitation of the example afforded by our continental Brethren and Sisters of the Adoptive Lodges, which I implicitly believed would have the effect of conciliating our female friends, and inducing a more favourable opinion of our pursuits, was a decided failure; for we were not honoured with the presence of any ladies of good standing in society; which rather favours your hypothesis that they have no particular anxiety to assemble in our Lodges, or share in our festive celebrations.'

" 'I am glad to hear,' Bro. Noorthouck replied, 'that you think these pollutions (for I cannot give masonic dancings a more favourable designation) are alien to the principles of the Craft; because you were one of the parties who forced our late masonic ball upon me. But I hope you will do me the justice to admit that I opposed it to the utmost, as an unmasonic proceeding; and only gave way in compliance with the decision of a majority

of votes. But it would be a manifest injustice to charge the unhappy consequences of this disgraceful proceeding on Masonry, or to contend that the Order is responsible for the results of a false step taken in direct violation both of its principles and its laws. This ill-advised measure has caused divisions amongst ourselves which will be very difficult to heal, and pointed the finger of scorn against the Institution in a manner very little to its credit. In a word, every evil has occurred which I predicted, and several others, of which I never dreamed.'

" 'On this point,' Bro. Mackintosh rejoined, 'we are now of one mind. Experience has convinced me that such celebrations are inexpedient, to say the least of them; and I intend to propose, at some early Lodge, that they be never repeated. I am quite sure that a majority of the Brethren will carry out the vote; for most of us are utterly disgusted with the result of the experiment.'

" 'So truth prevails in the end,' the R. W. M. replied. 'The charges of frivolity which are pertinaciously preferred to the prejudice of our Institution by the outward world, the cowan, and the profane, are sufficiently numerous already; let us not add to them by the adoption of an amusement which would give our adversaries all the advantage they require to turn the tide of popular feeling decidedly against us. It would, indeed, afford a public confirmation of those vague reports which accuse us of frittering away our valuable time in a round of trifling and childish amusements, and devoting ourselves to the temptations of luxury, and the indulgence of sensual passions. Even Bro. Heidegger, the celebrated *arbiter elegantiarum* of fashion, the very prince and high priest of saltation, and enjoying the favour of the monarch—at the moment of his greatest influence with his patron the Duke of Richmond, the Grand Master of Masons, and intrusted with the sole arrangement of the Grand Lodge Festivals, would not have dared to venture on a proposition so hostile to the grave and serious principles of the Order as a masonic ball. Dancing is a solecism irreconcilable with any one point, part, or secret connected with the Institution. If once the Fraternity is so weak and inconsiderate as to give themselves up to such frivolous and unworthy pursuits, they



may bid farewell to Masonry; and, uniting themselves with the *ci-devant* Gormagons, may dance under the green-wood tree.'

" 'Your observations are perfectly correct,' said Bro. Franco, who rose the instant Bro. Noorthouck had resumed his chair, 'English Masonry knows nothing of a masonic ball. It is an exotic of foreign growth, and will never thrive on British soil. It may be in character with the continental Lodges of Adoption, which admit females to join in the celebration, but it can never prevail to any extent in a country where they are excluded on principle from participating in the privileges of the Order. Consider, R. W. Sir, the marked indelicacy of such a practice. The Apron is used as the emblem of separation between the intellectual and carnal portions of the human body; and, therefore, when exhibited at a masonic ball, it affords (not to say invites) each lady, in a contre-dance, a favourable opportunity of calculating, with perfect accuracy, the exact point where the intellectual ends, and the carnal begins. In France this may not create an unfavourable sensation, because the morals of the people are becoming extremely lax; but in England, where correctness of demeanour and rectitude of conduct are the sole credentials of admission into decent society, such an example is contaminating beyond all calculation. Good heavens! is it possible that the Free and Accepted Mason can be found who is capable of subjecting the refined feelings of an English woman to the degradation of a scrutiny like this!'

"Bro. Franco was warm," said the Square; "but perfectly correct. Freemasonry has no precedent for a masonic ball; and I confess I felt grieved when the experiment was determined on by the vote of a majority of the Brethren. Fortunately the attempt proved abortive, and was never repeated. To proceed.

" 'Well,' Bro. Mackintosh quietly observed, 'nothing further need be said on the subject; for the question will now be finally settled so far as regards the members of our Lodge. But you will not, I am afraid, so easily dispose of the objection, that the prayers of the Lodge are offered up without any reference to the Redeemer of mankind. As Christians, we cannot well understand how this omission has been suffered to exist for so many

centuries amongst those who profess themselves followers of a crucified Saviour.'

" 'I am surprised,' the R. W. M. replied, 'that a man of your sense and discrimination should have been led to adopt this weak and puerile argument;' for he was somewhat piqued at the pertinacity of Bro. Mackintosh; 'but,' he continued, 'as we are now embarked in the discussion of principles, I will again take the liberty of calling on Bro. Inwood to answer this objection, as it applies more particularly to his profession than to mine.'

" Bro. Inwood replied without hesitation," said the Square: " 'It is true, R. W. Sir, that the Actual Name, Jesus Christ, is not mentioned in our present formulas, as they have been revised by Bro. Preston, but why he should have omitted the primitive invocation in his new prayer, I am at a loss to conjecture, as it was always used by our ancient Brethren; and, therefore, Bro. Mackintosh is mistaken in supposing that the omission had existed for centuries. But, waiving this argument, have you never considered that the Messiah is worshipped in Christian countries under a great variety of significant appellations, all of which refer to JEHOVAH or CHRIST? In the Old Testament he is called the Voice of the Lord, the Angel of the Covenant, the Wonderful, the Councillor, the Mighty God, the Everlasting Father, the Prince of Peace, the Creator, the Sun of Righteousness, the First and the Last, Emanuel, a Shepherd, a Rock, the Branch, &c., &c. And in the New Testament he has the corresponding titles of Emanuel, a Shepherd, a Door, a Rock, the Advocate, Alpha and Omega, the Sun of Righteousness, the Builder and Maker of the Universe, a Vine, the East, the Morning Star, &c.; under any of which appellations he may be legitimately worshipped. Now I would ask Bro. Mackintosh in what Name or names our invocations are usually made?'

" 'We commonly use that of T. G. A. O. T. U.,' said Bro. Mackintosh.

" 'Right. And according to the teaching of Masonry, who is he?'

" 'Him that was placed on the pinnacle of the Temple, at Jerusalem.'

" 'Which was Jesus Christ, for no other person was ever placed in that perilous situation; and He, if we may

believe the Scriptures, was the Creator or Architect of the Universal World; or, as St. Paul expresses it, *by* whom and *for* whom all things were made. But we also use the titles of MOST HIGH and JEHOVAH, both being the names of Christ; and amongst the diversity of appellations bestowed on him in Holy Writ, I am decidedly of opinion that the choice of our ancient Brethren was most judicious. But more effectually to convince Bro. Mackintosh of his error, I may add, that in the earliest masonic prayers on record, the invocation was invariably made in the actual name of Jesus Christ. These original prayers have been discontinued only a very few years; that is, from the time when Hutchinson introduced the following well known passage into his Lectures, which were publicly and officially sanctioned by the Grand Lodge. Speaking of the action of the Third Degree, he says,—The Great Father of all, commiserating the miseries of the world, sent his only Son, who was innocence itself, to teach the doctrine of salvation; by whom man was raised from the death of sin unto a life of righteousness; from the tomb of corruption unto the chambers of hope; from the darkness of despair to the celestial beams of faith; and not only working for us this redemption, but making with us the covenant of regeneration, whence we are become the children of the Divinity, and inheritors of the realms of heaven.

“ ‘We Masons,’ Bro. Inwood continued, describing the deplorable state of religion under the Jewish law, ‘speak in figures, and say,—Her tomb was in the rubbish and filth cast forth of the Temple, and Acacia wove its branches over her monument, *ακακία* being the Greek word for *innocence*, or being free from sin, implying that the sins and corruptions of the old law, and the devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where innocence survived, and under the banner of the Divine Lamb; and, therefore, as we ourselves profess to be distinguished by our Acacia, we ought to be true Acacians in our religious faith and tenets. Again; the acquisition of the doctrines of redemption is expressed in the typical character of Euramen (*Ευραμεν, inveni*), and by the application of that name amongst Masons, it is implied that we have discovered the knowledge of God and his salva-



tion, and have been redeemed from the death of sin, and the sepulchre of pollution and unrighteousness. Thus the Master Mason represented man under the Christian doctrine, saved from the grave of iniquity, and raised to the faith of salvation. As the great testimonial that we are risen from the state of corruption, we bear the emblem of the Holy Trinity, as the insignia of our vows, and of the origin of the Master's Order. At this period, also, our worthy Bro. Preston, in his code of Lectures, which have become almost universal in our Lodges, explains the number Five, in the Second Degree, by a reference to the birth, life, death, resurrection, and ascension of our Lord and Saviour Jesus Christ.'

" 'This explanation,' said Bro. Mackintosh, 'appears, *à priori*, so satisfactory, that I shall not take the trouble to examine its accuracy. But I have still another observation to make, with permission of the Chair, on a subject which I confess has created some serious misgivings in my mind, respecting the real intention of the Order at its original establishment. Perhaps some well-informed Brother will be able to explain my doubts away. But it naturally excites the apprehensions of a thinking man, when he finds the science of alchymy, or some such absurdity, anciently identified with Masonry, under the suspicious designation of Abrac, Abraxas, or Abracadabra, which is admitted by both the authorities you have just cited, viz., Hutchinson and Preston.'

" 'Your doubts would be reasonable,' the R. W. M. replied, 'if they were just; but the admission of those two great Masons is rather problematical, for they allude to them only in explanation of an ancient manuscript, said to be written in the reign of Henry VI., about the year 1430. Now, you will not forget that in the age indicated by this MS., alchymical pursuits excited the attention of kings, peers, and prelates, and actually formed one branch of liberal education. All the hidden mysteries of natural philosophy were classed under the common head of occult science, and the king's astrologer was a public officer, and formed an influential member of every royal household in Europe. But, my dear friend, the Abracadabra was unconnected with alchymy. It is an appropriation which throws us back upon the dark ages of heathen ignorance, when some philosophers con

tended that fire was the chief deity; and hence, as Bochart informs us, in his "Sacred Geography,"<sup>1</sup> the city of Ur, in Chaldea, where, according to Jewish tradition,<sup>2</sup> Abraham was cast into the furnace, was so called from a word signifying *Lux, seu ignis*. They placed fire in the centre of the earth, and as the earth was thus considered the primary object round which all the celestial bodies revolved, the situation assigned to their deity was, in their estimation, the absolute axle or pivot that directed and governed the entire universe.<sup>3</sup> This hypothesis was in some degree conformable to the opinions of the Jews, who entertained a firm belief that JEHOVAH, who had manifested himself to their ancestors by fire, was resident in their land only, which they esteemed to be the centre or middle of the earth, and that the said axle was exactly coincident with the *Sanctum Sanctorum* of the Temple at Jerusalem. Hence they pronounced the rest of the world to be out of the pale of God's observation and protection, occupying an indefinite circle of darkness, and alienated from the light of the Most High.'

" 'You are aware, of course,' said Bro. Mackintosh, 'that this interpretation was repudiated by the Basilideans.'

" 'I am not ignorant of the fact,' replied the R. W. M. 'The Basilideans, and other Gnostics, being better informed than the Jews, from having been instructed in the truths of Christian revelation, fell into errors equally fatal and absurd, by an intermixture of the Egyptian philosophy with the tenets of the Christian religion. They emancipated Jehovah from the Pythagorean and Jewish centre, and confined him to the circle of the year. They endowed him with 365 attributes or emanations, one for each diurnal rotation, which were individually deified in their turn as a separate power, and invested with a corresponding name.'

" 'And do you conceive this absurd doctrine to have been embodied in Masonry by our ancient Brethren?' interposed Bro. Mackintosh, 'for that is the question I am desirous to have solved.'

<sup>1</sup> Geog. Sacr., p. 83, ed. 1681.

<sup>2</sup> Jerom., on Gen. xi., 31.

<sup>3</sup> Hist. Init., p. 63, n.

“ ‘Not at all,’ said Bro. Noorthouck. ‘The Egyptian doctrine, from which this was borrowed, appertained to the worship of Isis (a corruption, according to the Basilideans, of the name of Jesus), who was called Myrionyma, or the goddess with a thousand names, each name being a separate attribute, and proclaimed herself, as Plutarch informs us, *Sum quidquid fuit, est, et erit, nemoque mortalium mihi adhuc velum detraxit*. Apuleius introduces her as saying, “I am the queen of heaven, the mystery of the elements, the beginning of ages, the governor of the firmament,” &c. And it was in imitation of this prototype that Basilides gave his 365 names to the deity, one of which—perhaps the chief—was Abraxas,<sup>4</sup> which, on the one hand, referred to the sun at the first hour of his rising, and, on the other, to Jesus, who is represented in the New Testament as the DAY-STAR from on high, rising in the East. Now, the Day-star is the sun, and hence he is called in another place the Sun of Righteousness.’

“ ‘Then what, in the name of patience,’ Bro. Mackintosh hastily said—‘what *was* this *facultie of Abrac*, about which so much has been said?’

“ ‘Be calm,’ the R. W. M. answered, ‘and I will tell you. The *facultie of Abrac*, mentioned in the MS. to which you have referred, was nothing more than the art of raising a horoscope or figure of the heavens at a certain given moment of time; and every almanac-maker at the present day is acquainted with the process, although I greatly doubt whether it ever formed a legitimate object of research in a Masons’ Lodge. I am rather inclined to think that, as the MS. was only a copy of one still older, this art was inserted amongst the secret practices of Masonry by some ignorant transcriber, who fancied that being an *occult*, it must necessarily be a *Masonic* pursuit. I admit that the word Abraxas is found on some few of the Craft Lodge floorecloths, but whether the Brethren understand the *facultie of Abrac* literally, or whether it is intended as a name of the Mediator, I will not pretend to determine.’

<sup>4</sup> For a full description of the Abraxas, see my article on the subject, in the F. Q. R., for 1848, p. 376.



“ ‘You will excuse me, I am sure,’ said Bro. Mackintosh, ‘if I suggest a still further question, and it shall be the last, arising out of a passage in the R. A. Lectures, where mention is made of the Soul of Nature. I confess I cannot understand it, unless it has a reference to the above subject.’

“ ‘You are correct,’ the R. W. M. replied, ‘in supposing that the Soul of Nature refers to the Abraxas, for we find that name substituted for Jehovah in some of the earliest chapters. It is, in fact, a reproduction of the Platonic triangle, T’AGATHON—NOUS—PSYCHE. The Platonists believed the world or Nature to be a living animal, endued with a soul (*ζωον ενψυχον*); and esteemed it as a form informing the universe, or rather a Form assistant, imagining it unsuitable to its deity to be mixed with, or vitally united to the grossest sub-celestial matter, and to have perceptions of all its motions. You will find the doctrine explained in Seneca de Beneficio, in the seventh chapter of the Fourth Book. According to this philosopher, when treating of the Soul of the World or Nature, matter is eternal—T’Agathon representing the Supreme Being—Nous, or Logos, the Intellectual world—and Psyche, or Demiurgus, a sort of deputy Creator, or Soul infused into Nature, which was constructed out of pre-existent materials, called Hyle. This quaternary of the Intellectual World or Nature, T’Agathon—Nous—Psyche—Hyle, formed the Pythagorean Tetractys, and was considered equivalent to the Jewish Tetragrammaton, which may be the reason why a reference to the doctrine was improperly foisted into R. A. Masonry by our respected and intelligent Brother Dunckerley; but I conceive that no such principles were ever intended to form a characteristic portion of this exalted Order.’

“ ‘My dear friend,’ said Bro. Mackintosh, ‘I confess I ought to cry *peccavi*, and apologise for the trouble I have given you. You have afforded me considerable enlightenment on these intricate subjects; and, to say the truth, I was scarcely aware that they were capable of such an elucidation. It strikes me that occasional conversations like this in which we are at present engaged in open Lodge, on doubtful or unintelligible points, would be of great service to Masonry, and confer more essential

benefits on the Brethren than the eternal repetition of the usual Lodge Lectures.'

"The Brethren professed themselves to be greatly edified by the discussion," said the Square, "and Bro. Mackintosh, from that moment, became a zealous and industrious Mason, and gradually advanced to the highest honours of the Craft."

## CHAPTER XI.

CHARLATANS.—ARTHUR TEGART.

1790 - 1794.

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“Absentem qui rodit amicum;  
Qui non defendit, alio culpante; solutos  
Qui captat risus hominum, famamque dicacis;  
Fingere qui non visa potest; commissa tacere  
Qui nequit; hic niger est: hunc tu, Romane, caveto.”  
HOR.

“The base and vile doctrine of doing evil that good may come; or, in other words, that the end justifies the means, has also been alleged against the Freemasons. Or, rather, it is expressly asserted of the Jesuits and Illuminees, by authors who decidedly implicate and involve our Society with those corrupt associations; declaring it to be formed on the same plan, founded on the same principles, and furthering the same designs.”—HARRIS.

“In mids of which depainted there we found  
Deadly debate, all full of snaky hair  
That with a bloody fillet was ybound  
Outbreathing nought but discord everywhere.”  
SACKVILLE.

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THE Square continued his Revelations in a moralizing spirit. “Towards the conclusion of the eighteenth century,” he said, “Fremasonry had many enemies to contend with. Besides the professed Cowans, there were false Masons, seceding Masons, and Antimasons, all of whom were arrayed against the truth; but the latter were the most venomous. They attacked, with blind and indiscriminate zeal, like a bear overturning a hive of bees, unconscious of the punishment to which he exposes himself, an institution, of the design of which they were profoundly ignorant, with the avowed determination of scuttling and sinking the gallant ship. This hazy notion led them into a slough of difficulties, where every plunge they made sank them deeper and deeper in their soft and



miry bed. Pope had already described them in the 'Dunciad':—

'Here plung'd a feeble, but a desperate pack,  
With each a sickly Brother at his back;  
Sons of a day! just buoyant on the flood,  
They number'd with the puppies in the mud.  
Ask ye their names? I could as soon disclose  
The names of these blind puppies as of those.'

"Nor could they be made to understand that the genius of Masonry, while pursuing her stately march of benevolence through the world, diffuses happiness wherever she appears, and scatters blessings with a liberal hand.

'Her flowing raiment pure as virgin snow  
Or fabled field where fairest lilies grow,  
A milk-white lamb ran sporting by her side,  
As innocence her manners dignified.  
Her whole deportment harmony and love,  
Temper'd with meekness from the realms above.  
A blazing star upon her front she wore;  
A cornucopia in her hand she bore.  
Where'er she trod the sciences arose;  
Where'er she breath'd confusion sham'd her foes;  
Dismayed they fled, nor dar'd to look behind,  
For foes of her were foes of human kind.'<sup>1</sup>

"Although Freemasonry is thus constantly employed in performing the high behests of the Divinity, the Antimasons of a foreign land, during the period now under our consideration, succeeded in obstructing her course and, for a brief period, absolutely annihilated her existence, amidst the wild dissensions and anarchy of a blood-stained revolution. Translations of the virulent attacks of Lefranc<sup>2</sup> and Latocnaye<sup>3</sup> were freely distri-

<sup>1</sup> From an unpublished "Ode on Masonry," by the Rev. S. Oliver.

<sup>2</sup> Lefranc's work is called the "Veil withdrawn for the Curious; or, the Secret of the Revolution divulged by the aid of Freemasonry. By the Abbé Lefranc, Principal of the Seminary of the Eudists, at Caen, in Normandy." 1792.

<sup>3</sup> "The Philosophy of Masonry." An answer to this attack was published in the "Freemasons' Magazine" for 1793, in which the writer gives the following account of the object and design of Freemasonry:—"This sublime Institution refines society into a more beautiful and a more perfect system, by joining men together in closer and more affectionate relations than is the case in the enlarged state of social intercourse. But its grand labour to bring about this glorious end, is to make its votaries good men and true; and as the strong-

buted; the former of whom reproduced the worn-out fiction, that, on the death of a friend who had been a very zealous Mason and many years Master of a respectable Lodge, he found amongst his papers a collection of masonic writings, containing the rituals, catechisms, and symbols of every kind belonging to a train of degrees, together with many discourses delivered in different Lodges, and minutes of their proceedings. The perusal filled him, as he tells his readers, with astonishment and anxiety. For he found that doctrines were taught, and maxims of conduct inculcated, which were subversive of religion and all good order in the state;<sup>4</sup> and which not only countenanced disloyalty and sedition, but even invited to it. He thought them so dangerous to the state, that he sent an account of them to the Archbishop of Paris, long before the Revolution, in the hope that he would represent the matter to his majesty's ministers,

est motive to virtue, it points their view to that Temple of immortal perfection beyond the present state, where social happiness is alone complete, but which you have endeavoured to persuade men is only a visionary structure erected by artifice, and supported by superstition."

<sup>4</sup> Lefranc seems to have improved on the fable invented by an English charlatan, and inserted in the Preface of a pretended revelation which had been published many years before; where the author unblushingly proclaims, for the purpose, we suppose, of obviating the suspicion of perjury, the incredible fiction that he acquired his knowledge from some loose papers belonging to a merchant, to whom he was nearly related, who had been a member of the Queen's Arms Lodge, St. Paul's Churchyard. This relation dying about ten years ago, the Editor became possessed of his effects; and on looking over his papers, amongst others he found some memorandums of Masonry, which excited his curiosity so far, that he resolved to enter a Lodge without going through the ceremonies required by the Society. He first made trial on an intimate acquaintance who was a Freemason, and he readily returned the sign which was made to him. After a more particular examination on the part of his friend, as to where he was made, and when, &c., to all of which he answered with great readiness, he received an invitation to attend the Lodge as a visiting member. Elated by success, he consented to accompany his friend; and after the usual ceremony at the door, he was admitted by the Tyler, clothed himself in his apron, and took his seat as a Brother Mason. He further tells his readers that he was present at two initiations, and that the ceremonies corresponded with his deceased relative's papers. He then went to another Lodge, where he distinguished himself greatly in answering the Questions proposed by the Master, which he acquired from his friend's manuscripts of the Entered Apprentice, and Fellowcraft's Lectures.

and that they would put an end to the meetings of this dangerous society, or at least restrain its members from committing such excesses. But he was disappointed, and, therefore, thought it was his duty to lay them before the public.

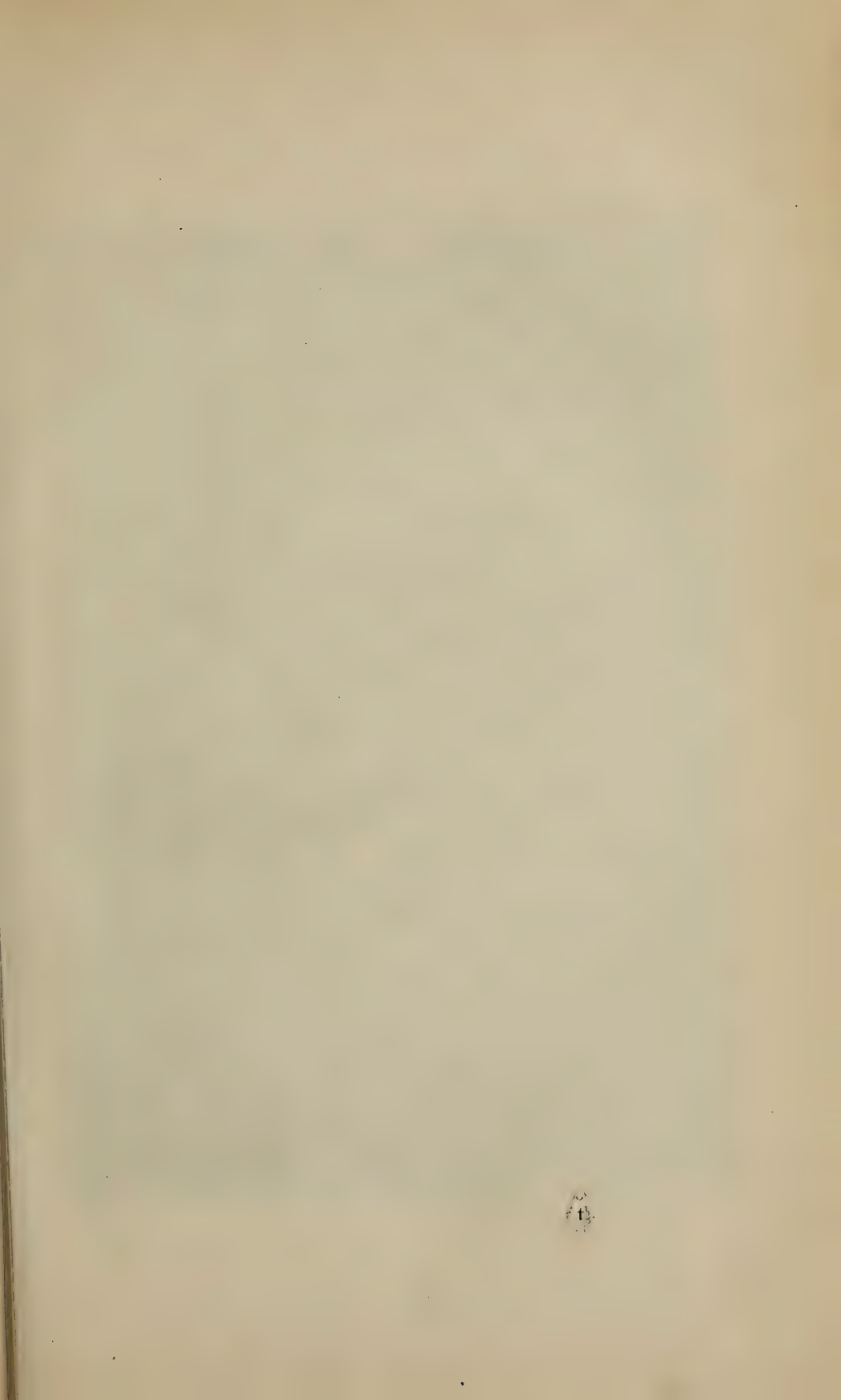
"And Latocnaye," continued the Square, "treats his readers with a rigmarole story, that when he was initiated, an old gentleman asked him what he thought of Freemasonry. He answered, 'A great deal of noise, and much nonsense.' 'Nonsense!' said the other; 'do not judge so rashly, young man, I have been a Mason these twenty-five years, and the farther I advanced the more interested I became; but I stopped short, and nothing shall prevail on me to proceed a step farther.' In another conversation the old gentleman confessed that his quarrel with the Institution originated in his refusal, a long time previous, to accede to some treasonable proposals which were made to him by some members of his Lodge, ever since which he had been treated by the Fraternity with great reserve; and under the pretext of further instructions, they were anxious to soften down their seditious proposals by giving them a different explanation, for the purpose of removing the suspicions which he had formed concerning the ultimate scope of the Institution.

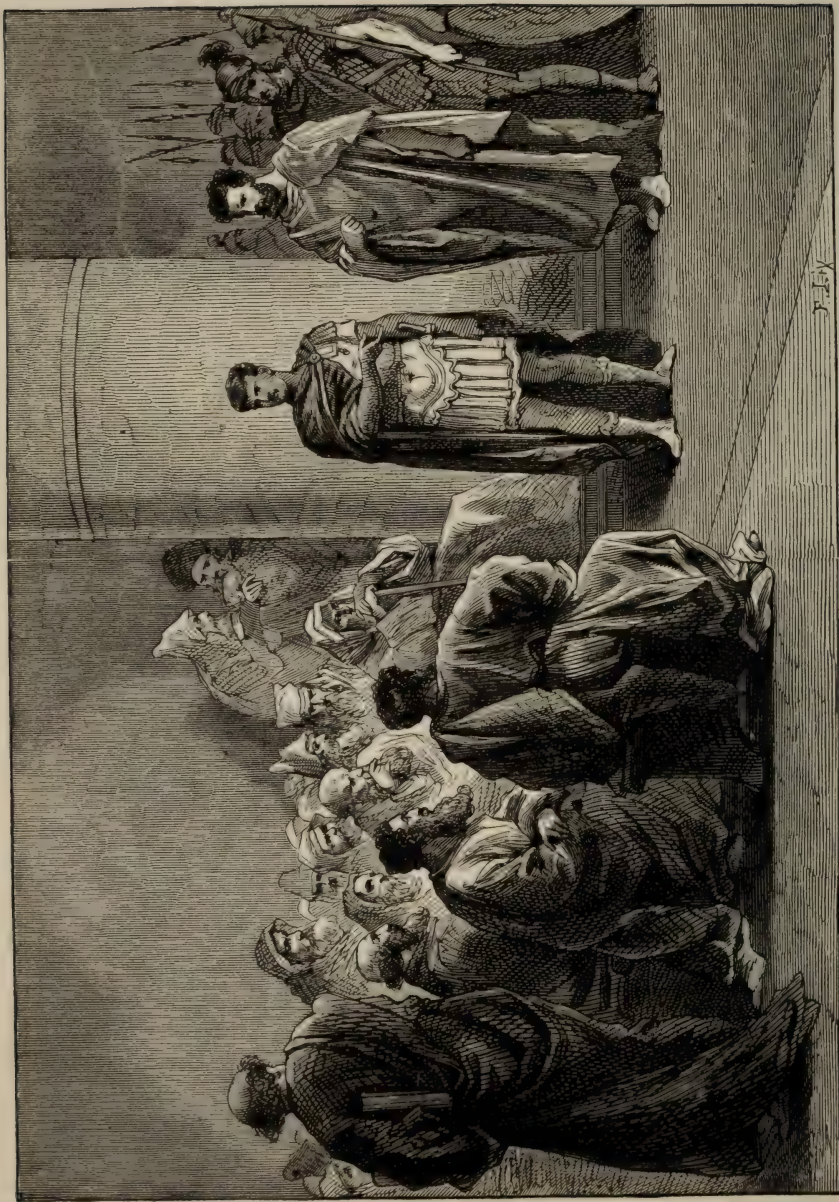
"Then the great guns were brought to bear on the Order," said the Square, "in the ponderous 'Proofs' of Professor Robison,<sup>5</sup> and the Abbé Barruel's 'Memoirs of Jacobinism';<sup>6</sup> the latter of whom, with consummate skill,

<sup>5</sup> "Proofs of a Conspiracy against all Religions and Governments of Europe, carried on in the Secret Meetings of Freemasons, Illuminati, and Reading Societies. Collected from good authorities. By John Robison." Edinburgh, Creech, 1797. The Second Edition, with corrections and additions: London, Cadell: and Edinburgh, Creech, 1797. Third Edition, still further enlarged: London, Cadell, 1798. Fourth Edition: London, 1798. This book was translated into French, and published by Thory in 1797; into German, and published in 1800; with other editions in 1802 and 1803; and also into several other continental languages.

<sup>6</sup> "Memoirs, illustrating the History of Jacobinism, by the Abbé Barruel, and translated into English by the Hon. Robert Clifford." London, 1797. Second Edition: London, 1798. This extraordinary book was originally written in French. It went through several editions in that country, and was translated into most of the continental languages. In support of his theory, Barruel tells his readers that a nobleman, who had been disgusted with what he saw in the







P. J. V.

ROMAN EMPEROR BEFORE THE ELDERS OF THE EARLY CHURCH.

graced a losing cause by dressing up falsehood in great eloquence of language, and gilding discomfiture with selfish adulation. These two works created an immense sensation, although they were powerfully answered by Preston,<sup>7</sup> Jones,<sup>8</sup> and other masonic worthies.

"And the task was not difficult," said the Square "If these unprincipled charlatans, abbés, and professors, had favoured us with a few rays of truth to enlighten our progress through the vast region of darkness and error into which their copious tomes have led us, we might have afforded to excuse the evil for the sake of the good. But *obtrectatio ac livor pronis auribus accipiuntur*;<sup>9</sup> and instead of that, their publications present to our view one gigantic tissue of errors. False in principle, false in practice, false in facts, and false in detail, they are unpossessed of a single redeeming feature, although they passed through as many editions as 'Jack the Giant Killer' and 'Tom Thumb'; and every argument, every objection, and every surmise has been answered and refuted a thousand times over.

"As for Barruel, he was either deceived himself, or possessed with a wilful and wicked determination of deceiving others. The latter alternative appears the most reasonable; for it is barely possible that he could be misinformed on a subject, to the study of which he had devoted all his energies for the professed purpose of

Freemasons' Lodges, reported it to the minister, saying that he considered it his duty to do this, though it might probably lodge him in the Bastile. The minister turned on his heel, and said, with a smile, "Be satisfied, my friend, you shall not go to the Bastile, nor will the Freemasons disturb the state." It appears also that the king himself had been informed of those dangerous proceedings. But being easy and confident, he did not know the change which had been produced in the minds of his subjects, till his return from Varennes. Then he observed to a friend, "How does it happen that I closed my mind against this? I was informed of it all eleven years ago, and refused to believe it."

<sup>7</sup> "Freemasons' Magazine," and "Illustrations of Masonry."

<sup>8</sup> A Vindication of Masonry from the charge of having given rise to the French Revolution, in the "Masonic Essayist."

<sup>9</sup> "What!" cried the scholar, "have you studied the classics?" "You ought hardly to be surprised at that," replied the devil. "I speak fluently all the barbarous tongues—Hebrew, Greek, Persic, and Arabic. Nevertheless, I am not vain of my attainments; and that, at all events, is an advantage I have over your learned pedants."  
—ASMODEUS.



exposure and ultimate extinction. He tells his readers the improbable fiction that *initiation was absolutely forced upon him*. Hear his lachrymose confession from his own mouth, and wonder: 'During the last twenty years,' he says, 'it was difficult, especially in Paris, to meet with persons who did not belong to the Society of Freemasons. I was acquainted with many, and some were my most intimate friends. These, *with all that zeal common to young adepts*, frequently pressing me to become one of the Brotherhood; and notwithstanding my constant and steady refusal, they determined to enrol me. Having settled their plan, I was invited to dinner at a friend's house, and was the only *profane* person in the midst of a large assembly of Masons. Dinner being over, and the servants having withdrawn, it was proposed to form themselves into a Lodge, and to initiate me. I persisted in my refusal, and particularly declined to take any oath to keep those things secret which were unknown to me. The oath was, therefore, dispensed with; but I still refused. They then became more pressing; telling me that Masonry was perfectly innocent, and its morality unobjectionable. In reply, I asked whether it was better than that of the Gospel. They only answered by forming themselves into a Lodge, and commenced all those grimaces and childish ceremonies which are described in books on Masonry. I attempted to escape, but in vain; the apartment was very extensive, the house in a retired situation, the servants in the secret, and all the doors locked. I was then questioned, and my answers were given laughingly. In the end I was admitted Apprentice, and immediately afterwards Fellowcraft. Having received these two degrees, I was informed that a third was to be conferred on me. On this I was conducted into another spacious apartment, where the scene changed, and assumed a more serious appearance, &c., *Ohe, jam satis!*

"Do you believe this medley of improbabilities?" said the Square, interrogatively. "No one does. There is not a single grain of truth in this overflowing measure of chaff. Freemasonry is not a proselyting system; no zealous young adepts can press their friends to become Masons, for the candidate is bound to declare that his application is purely unsolicited, or he would be summa-

rily rejected. Again, no Lodge can be opened after dinner in a private house, nor in the presence of a candidate before initiation; the O. B. cannot be dispensed with; the Brethren have no grimaces and childish ceremonies; nor can three degrees be conferred at one time. Such wild assertions as the Abbé has used to cajole his readers, may blind the profane and Antimason, who will complacently swallow a camel's load of the most incredible scurrility, when directed against the Institution of Free masonry; but no man of ordinary common sense could be deluded into believing such a mendacious statement, which violates all the ordinary principles by which Masonry is regulated and knit together.

"To support his hypothesis, that the object of Freemasonry is liberty and equality, or, in other words, revolution, and the destruction of social order, Barruel used the following argument, deduced from presuming facts. 'It was on the day,' he says, 'when Louis XVI. was imprisoned by a Decree of the Jacobins, that the secret of Freemasonry was, for the first time, made public; that secret, so dear to them, and which they preserved with all the solemnity of the most inviolable oath. At the reading of this famous decree, they exclaimed, "We have at length succeeded, and France is no other than one immense Lodge. The whole French people are Freemasons, and the entire universe will soon follow their example." I witnessed this enthusiasm, and heard the conversation to which it gave rise. I heard Masons, till then the most reserved, freely and openly declare, that at length the grand object of Masonry was accomplished by the establishment of equality and liberty. "All men are now equal and brothers," they exclaimed, "and all men are free. This is the entire substance of our doctrine, the object of our wishes, and the whole of our Grand Secret." Such was the language,' says the Abbé, 'which I heard fall from the most zealous Masons; from those whom I have seen decorated with all the insignia of the highest degrees, and who enjoyed the rights of Venerables to preside over the Lodges. I have heard them express themselves in this manner before those whom Masons would call the profane, without enjoining the slightest secrecy, either from the men or women present. They said it in a tone as if they wished all France should

be acquainted with this glorious achievement of Masonry ; as if they were to recognise in them its benefactors, and the authors of that revolution of EQUALITY and LIBERTY, of which it had given so grand an example to all Europe. *Such, in reality, was the general secret of the Freemasons.*

"The man declares," pursued the Square, "that he saw and heard all this. Is he to be credited? I think not ; or at least his testimony must be received *cum grano salis* ; for it may be difficult to conjecture what kind of reverie he was in when he dreamt of such absurdities.

"Once more. He presents his readers with a pretended extract from the Lodge Lectures. Listen to it : 'Learn, in the first place,' says the Venerable to the candidate, 'that the three implements with which you have been made acquainted, viz., the Bible, the Compass, and the Square, have a secret signification, which I will explain. The Bible instructs you to acknowledge no other law than that of Adam—the law which the Almighty engraved on his heart, and is called the Law of Nature. The Compasses recall to your mind that God is the central point from which everything is equally distant, and to which everything is equally near. By the Square you learn that God has made everything equal. The Cubical Stone teaches that all actions are alike with respect to the Sovereign good. The death of Hiram, and the change of the Master's word, teach you that it is difficult to escape the snares of ignorance ; and that it is your duty to show the same courage as our Master Hiram, who suffered himself to be massacred rather than hearken to the persuasion of his assassins.'

"One would think," continued the Square, emphatically, "that the simplest and most gullible Cowan in his majesty's dominion could scarcely be deceived by the relation of these gross absurdities. If Barruel believed them himself, he had more verdant reticulations on the cuticle of his brain than I gave him credit for. I am not hypercritical ; but I put it to you pointedly and plainly, whether, on a fair literal and grammatical construction of his words, any resemblance, however remote, to our general illustrations, can be traced in this fanciful exposition of our highly-esteemed symbols? And it is, therefore, impossible to arrive at any other conclusion than that a wilful perversion of facts, supported by a sophis-



tical train of reasoning, are the unstable grounds on which the Jesuit has founded a superstructure, that, like the ancient military towers called Belfroi, was intended to batter down, and level with the earth, the bulwarks of a benevolent institution, which teaches man to do justly, to love mercy, and to walk humbly with his God. The attempt, however, failed most signally, and the defamers of the Order sank into insignificance. We may, therefore, say with Dryden,—

‘Let them rail on; let their vindictive muse,  
Have four and twenty letters to abuse,  
Which, if they jumble to one line of sense,  
Indict them of a capital offence.’

“This important subject,” the Square proceeded to say, “constituted a prolific topic of conversation amongst the Craft, and it was once discussed *seriatim* by the Members of our Lodge, who expressed their opinions on it very freely. It was induced by an observation of Bro. Arthur Tegart, who was installed on St. John’s day, 1793, that he had recently seen a book, published by a French emigrant, which was intended to prove that Masonry is a system of deism.

“‘And to convince you, Brethren,’ the R. W. M. continued, ‘of the lamentable ignorance which this gentleman displays of the Institution which he professes to expose, you shall hear the account that he gives of one of the ceremonies of initiation. He tells his readers that the candidate, after having heard many threatenings against those who should betray the secrets of the Order, is conducted to a place where he sees the dead bodies of several persons who are said to have suffered for their treachery. At this point of the ceremony, he himself, as he coolly asserts, saw his own Brother bound hand and foot, and was informed that he was doomed to suffer the punishment due to this grave offence, and that it was reserved for himself to be the instrument of their vengeance, which would enable him to manifest his complete devotion to the Order. It being observed, however, that his countenance indicated extreme horror, as his Brother continued earnestly to implore his mercy, a bandage was charitably placed over his eyes, in order to spare his feelings. A dagger was then placed in his

right hand, his left being laid on the palpitating heart of the victim, and he was commanded to strike. He instantly obeyed; and when the bandage was removed from his eyes, he discovered that a lamb had been substituted, although he verily believed that he had stabbed his brother. Surely, he adds, such trials, and such wanton cruelty, are fit only for training conspirators.'

'He cannot be speaking of blue Masonry,' Bro. Pigou observed, 'for there is not a shadow of resemblance to any one of our ceremonies in the entire process.'

"'He scarcely knows what he is speaking of,' said Bro. Jones; 'but it is evident that he intends the profane world to believe that it is a faithful description of our secret rites; and to my certain knowledge there are a vast number of people that either *do*, or pretend to believe it.'

"'As they do also,' Bro. Preston interposed, 'the wild assertion of Lefranc, that while the National Assembly protected the meetings of Freemasons, it peremptorily prohibited those of every other Society. The obligation, he continues, of laying aside all stars, ribbons, crosses, and other honourable distinctions, under the pretext of fraternal equality, was not merely a prelude, but was intended as a preparation for the discontinuance of all civil distinctions, which actually took place at the very beginning of the Revolution, and the first proposal of a surrender was made by a zealous Mason. He further observes, that the horrible and sanguinary oaths, the daggers, skulls, and cross-bones, the imaginary combats with the murderers of Hiram, and many other gloomy ceremonies, have a natural tendency to harden the heart, to qualify its natural disgust at deeds of horror, and to pave the way for those shocking barbarities which made the name of a Frenchman abhorred throughout Europe. It is true, these deeds were perpetrated by a mob of fanatics; but the principles, as he informs his readers, were promulgated and fostered by persons who styled themselves masonic philosophers.'

"'Absurd!' interjected Bro. Crespigny. 'To what Quixotic projects will some persons resort in support of an untenable hypothesis. These men are labouring to promulgate an opinion that Freemasonry was the proximate cause of the Revolution in France, with which it

had as little to do as in producing the general Deluge. Hoffmann, a German writer against Freemasonry, has the candour to admit that the Order had been abused and misrepresented by *the matchless villany* (these are the very words) of its opponents; and that they were perfectly unscrupulous in the invention and application of any facts or surmises, how absurd soever they might be, which promised to preserve the balance of their theory.'

"'For which purpose,' said Bro. Pigou, 'one of these worthies boldly asserts, that the President's hat in the National Assembly is copied from that of a Venerable Grand Master in a Mason's Lodge; and that the Scarf of a municipal officer is the same as is worn by an Entered Apprentice Mason. And when the Assembly celebrated the Revolution in the Cathedral of Notre Dame, he further says, its members accepted of the highest honours of Masonry, by passing under an Arch of steel, formed by the drawn swords of a double rank of Brethren.'

"'These improbable chimeras have been conjured up by Lefranc,' Bro. Jones observed, 'to excite the apprehensions of the timid, and the ridicule of the bold. Now, the alternative embraced by his hypothesis may be put in this form: he was either a Freemason or not. If the former, and had entered into solemn obligations of secrecy, does the violation of those obligations afford him any claim to credence? Or is the man who fearlessly violates an oath, which, according to his own statement, is most awfully administered, likely to have any scruples of conscience respecting the truth or falsehood of his assertions, when he undertakes to publish a pamphlet *ad captandum vulgus*? If M. Lefranc never was initiated, it follows, of course, that his work must be an unauthorized fabrication. As to the stale pretext of deriving his knowledge of Masonry from a collection of papers, placed in his hands by a Brother on his deathbed—the long-hackneyed fiction is too palpable to deserve a moment's consideration.'

"Bro. Preston then appealed to the Brethren present, to say whether these books, which denounce Freemasonry as an irreligious and deistical Institution, active in promoting evil, but neutral at the least, if not hostile, to



the existence of good, are not a gross and wicked libel on a Society whose foundation and superstructure are peace, harmony, and brotherly love? To submit to the powers that be; to obey the laws which yield protection; to conform to the government under which they live; to be attached to their native soil and sovereign; to encourage industry, to reward merit, and to practise universal benevolence, are the fundamental tenets of Masons; 'peace on earth and good will to man,' are their study; while the cultivators and promoters of that study are marked as patterns worthy of imitation and regard. Friends to Church and State in every regular government, their tenets interfere with no particular faith, but are alike friendly to all. Suiting themselves to circumstances and situation, their Lodges are an asylum to the friendless and unprotected of every age and nation. As citizens of the world, religious antipathy and local prejudices fail to operate, while every nation affords them a friend, and every climate a home.

"'I am obliged to Bro. Preston,' said the R. W. M., 'for his excellent eulogium—indeed, nothing less could be expected from a Brother of his eminence. But the question is, can anything be done to counteract the effect of these mendacious publications, which, like the blasting simoom of the Arabian deserts, that envelops man and beast in its deadly embrace, carry conviction to the understanding of some, overthrow the faith of others, and create doubt and suspicion in the minds of all?'

"'I rather incline to the opinion of Gamaliel,' Bro. Sir John Aubyn gravely replied; 'let them alone: if this counsel or this work be of man, it will come to nought. And I am fully persuaded that the proximate intention of all these writers against Freemasonry, is to produce an effect decidedly hostile to the lessons of peace and order which the Redeemer bequeathed as an everlasting legacy to his followers.'

"'I shall at least,' said Bro. Preston, 'discharge my own conscience, by endeavouring to furnish all right-minded men with a reply to the gratuitous and unfounded assertions of Lefranc, in a short paper on the subject, addressed to the Editor of the 'Gentleman's Magazine.'

"'I see no harm in that,' replied Bro. Dagge, 'provided it be done in a mild and gentlemanly spirit.'

“‘And I will take care not to exceed the bounds of the strictest decorum,’ Bro. Preston rejoined.

“But all the masonic charlatans of the age,” the Square continued, “and their name is Legion, were eclipsed by a working tailor of the name of Finch, who was now beginning to acquire a notorious celebrity, which was consummated a few years later by the unblushing assurance with which his pretensions were advocated. Expelled from the Order by the Grand Lodge, he commenced a system of practical Masonry on his own account, although at the best he was but *malæ fidei possessor*; and, like the fox that had lost his tail, he used every art of persuasion to induce others to cut off theirs, that his deformity might escape the censure of singularity. He succeeded in finding an abundance of ready abettors, by whose aid he reaped a golden harvest.

“Thus Masonry, appearing to be more profitable than the exercise of his needle, he determined to make the most of it; and having been furnished by Nature with an assurance equal to that of Signor Corcuella’s friend in ‘Gil Blas,’ he did not hide his talent under a bushel, but brought it into practice with tolerable success. He commenced his career by giving private instructions in Masonry, for a con-si-de-ra-tion, and numbers resorted to him for that purpose. By some means or other, known only to himself, he had become pretty well versed in the continental fables, and by amalgamating them with English Masonry, he succeeded in exciting a prurient curiosity amongst the more inexperienced Brethren, which brought an abundance of grist to his masonic mill.

“The R. W. M.,” continued the Square, “on one of our regular Lodge nights, read a prospectus, which Finch had addressed to him officially, and a brief conversation arose out of a remark of Bro. Deans on the insufferable arrogance and effrontery of that person in venturing to annoy the Lodges with his unauthorized correspondence.

“‘These circulars,’ Bro. Preston observed, ‘which are in reality nothing more than advertisements, to promote the sale of his catchpenny publications,<sup>10</sup> are not only

<sup>10</sup> His principal works were not published till the beginning of the nineteenth century: but I insert a few of them here to render the

disseminated among the Lodges, but publicly placarded on blank walls in the purlieus of the city, in company with notices of quack medicines, blacking-pots, metallic tractors, and animal magnetism.'

" 'I know the fellow,' said Bro. Pigou. 'His self-possession, under any circumstances that may arise, is worthy of a better cause. He is a nondescript in his principles, and a cormorant in his appetite for plunder. Peace and harmony have no charms for him; order and regularity are his aversion; obedience and subordination he detests; in a word, his sole object is to sink the tailor, and convert Masonry into a more profitable and less laborious employment. His needle is sharp, but he thinks himself sharper, and he has discarded the thimble for a *rig* which he fancies will be more remunerative.'

" 'Besides all this,' Bro. Dean interposed, 'the man is cursed with the demon of ambition, and is desirous of being

'Jove in his chair  
Of the sky Lord Mayor,'

which is but a prelude to his ultimate exposure.'

" 'And it would be as well to effectuate it at once,' Bro. Dagge observed.

" 'Let him alone,' replied Bro. Preston; 'let him alone. His imposture is too transparent to be of long continuance. Give him rope enough, and we shall see him, one of these fine days, gracefully dangling from his own signpost.'

subject complete. (1) "A Masonic Treatise, with an Elucidation on the Religious and Moral Beauties of Freemasonry; Ziydvjxyjpix, Zqjjsgstn, Wxstxjin, &c. R A— A M— R C— K S— M P— M— &c.; for the use of Lodges and Brothers in general. Dedicated, by permission, to William Perfect, Esq., P. G. M. for the county of Kent. By W. Finch, Canterbury. Please to observe that every book has on the Title-page, ty Qxzf, and Oiyjjxg Qvwgzjpix." Deal, 1800. Second edition, Deal, 1802. (2) "An Elucidation of the Masonic Plates, consisting of sixty-four different compartments. By W. Finch." London, 1802. (3) "A Masonic Key, with an Elucidation. By W. Finch." Deal, 1803. (4) "The Lectures, Laws, and Ceremonies of the Holy Royal Arch degree of Freemasonry. By W. Finch." Lambeth, 1812. (5) "A new Set of Craft Lectures for the use of Lodges and the Brethren in general." Lambeth, Finch, 1814. (6) "The Origin of Freemasons, their Doctrine &c." London, 1816. He published many other pamphlets respecting the higher degrees, which it would be tedious to enumerate.



“‘At least,’ said Bro. Jones, ‘his reputation will be thus suspended, and exposed to public derision. It will not attain a green old age, how verdant soever his credulous disciples may at present be.’

“‘More improbable things than that have occurred rejoined Bro. Pigou.

“‘And yet,’ the R. W. M. observed, ‘his speculation promises to be successful, for he is exceedingly popular with a certain set, as many a demagogue has been before him, and will be again, so long as a dupe remains to be tormented by fictitious evils, or amused with the hope of imaginary good.

“‘I confess,’ said Bro. Batson, ‘that my patience is severely tried, when I reflect on the self-sufficient assumption of infallibility which this ignorant empiric arrogates to himself. He boldly announces that both the *ancient* and *modern* sections are erroneous, not only in practice, but in principle; and asserts that the York system alone, which he insinuates to be something essentially different from both, is genuine. And he further proclaims, with a flourish of trumpets, that the York system of Masonry is represented in its purity by only one solitary Lodge—the glorious light of Masonry has been universally extinguished, or become like the flickering blaze of an expiring rushlight, and burns brightly in one only place—and that place—hear it, ye genii that preside over humbug and knavery, imposition and falsehood—that place—the house of William Finch, of Canterbury, and himself—save the mark—its Grand Master!!!’

“‘From which metropolitan centre,’ the R. W. M. interposed, ‘his manifestoes and prospectuses radiate in every direction, to induce the purchase of his pretended Lectures, which are enunciated in the form of thin pamphlets, at the enormous charge of half a guinea each. And to clothe the imposture with the hope of being permanently remunerative, they are chiefly in manuscript, and ingeniously constructed on such a principle that, as I am told, a personal application to the author for their elucidation is absolutely necessary to make them moderately intelligible; and the interview can only be obtained through the medium of an additional fee.’

“‘The rogue,’ said Bro. M‘Gillivray, ‘is grasping to

receive, but always unwilling to pay. Like Billy Green, the idiot, who accosted every one he met, with 'Sir, give a penny, and I will sing you a song, but *give me the penny first*,' he stipulates in his prospectuses, as a *sine qua non*, that all payments must be made *in advance*, and all letters be post-paid.'

" 'I have had the curiosity,' Bro. Batson remarked, 'to visit his crack Lodge; but my attention was excited by nothing so much as the extreme unction with which he pronounced the self-laudatory address that terminated the proceedings.'

" 'And what did he say for himself?' the R. W. M. asked; for he felt some slight interest in any personal anecdote of a character who had established such an unenviable notoriety.

" 'It was in the style of eulogy, delivered in extremely coarse and vulgar language,' Bro. Batson replied; 'and he was a good mimic,' " the Square interposed, parenthetically. " 'Brethren, my name is William Finch. I am not ashamed of it. The name of Finch will be known when those of his calumniators are forgotten. I am the true and only conservator of genuine ancient Masonry. No man understands it so well as myself. I am the greatest Mason in Europe, as all the foreign Lodges are ready to testify. Those who wish to learn the science must come to me. I alone can teach the true secrets of mysticism, cabalism, and theurgy, practised by those learned masonic bodies the Chevaliers Bienfaisants, the Amis Réunis de la Vérité, the Philalethes, and the Misraimites. They are not known to any Englishman except myself! I'm wide awake, my friends! I know a trick or two! Put down your gold, dear Brethren, and you shall see—what you *shall* see. They'll bowl me out, will they? If they succeed, my name is not William Finch. No, no, they can't do it. I should like to see them try. Ha! ha! They *have* tried more than once, and failed; and they will not do it again, I'll engage.' And thus he ran on, something in the style of Richard Brothers, the political prophet, to the edification of his youthful admirers, and the unconcealed disgust of all right-minded Brethren. *Risum teneatis amici!*

" 'I have, myself, been weak enough,' said Bro. Dagge, to purchase one of his manuscripts, and I cannot say

that my disappointment was altogether unexpected, when I discovered that on the most material points I was referred to other pamphlets, as well as to a private interview for explanation. This course was evidently pursued with the undisguised intention of inducing the purchase of *them* also at the same price, that his nest might be effectually feathered. Well may it be said that charlatanism pays better than merit; for I soon found that it would be impossible to decipher his complicated hieroglyphics so as to understand the system, unless I had every one of his books before me, as well as the keys of his ciphers, and elucidations of his numerous blanks and spaces,<sup>11</sup> and even then it is doubtful whether any useful information can be extracted from their perusal; for they leave the reader nearly as much in the dark as when he commenced the hopeless task of unriddling these cabalistic productions.'

<sup>11</sup> Read the following delectable specimen as an example, if you can. "5 He liwvivw those t—r—g 33 to wrerdv gsvn hvoevh equally into ulfi wrerhrlmh, one of which was to go down to Qlkkz where the materials were ozmwvw for the yfrowrmt and vmjfriv, if any such nvm had yvvm gsviv at the same time to wrhxiryv gsvn they received uli znhdvi there had, but owing to the vnyzitl they could not obtain a kzhhtzv, they therefore returned into the rmgvirli kzig of the xlfm gib, those gsviv 33 then returned orpvdhrv, and on passing by the nlfgs lu a xzev by the hvz hrwv they svziw the following vexoznzgrlmh (here follows the various vexoznzgrlmh) they knowing by their elrxvh they were nvm lu Gbiv and by their vexoznzgrlmh that they were the hznv, they were rm kvihfrg lu they therefore if hsvw rm and awd ulfmw the same, they then ylfmw gsvn and yilftsg gsvn yvulix K S—." Again in another pamphlet. "So r—m— and i— from the W— M— in xxx E—; xxx and c—t—txt— S. W. in the W. In xxx S— &c. (See the first part of my Union Lectures.) Once more. The origin of the M— M— O— B— is taken from a custom of the Jews when they E— i— a— S— E—, they b— f— a— B— and c— it a—; and p— b— the p— t—, they said t— l— it be done t— h—, and t— l— h— q— b— b— c— a—, who shall b— h— o—." These extracts will be quite sufficient to show that the real intention of the charlatan was to extract money from the pockets of his dupes; but I cannot refrain from giving another quotation from his pamphlet on the Royal Arch. "W— w— t— do a— in l— and unity the S— W— o— a— R— A— M— to k— a— n— t— r— i— t— a— i— t— w— unless it be when t— s— a— w— d— m— and a—. They now give the S— of S— the t— t—; which done they a— t— t— p— and S— on the f— s— of their c— s—. Z— s— I— d— t— g— and R— C— d— o— in the n— o—g. There is another method of opening the Royal Arch Chapters far more sublime than this; which may be had in MS. by application to W. Finch!!!"



"It may save trouble," the Square continued, "to sum up this impostor's history by an account of his final exposure, although it did not occur until many years afterwards, for his career was long and profitable. Success and impunity at length made him reckless and incautious, and he became so eager in the pursuit of his game, that sometimes it eluded his grasp. When he was expelled from Masonry, as I have already observed, the fellow opened a surreptitious Lodge in his own house, in accordance with a false principle, which he publicly avowed in his circulars, that every Lodge possesses an inherent power of acting on its own authority, and that any body of Masons, being not less in number than seven, are at full liberty, from their inalienable rights, to open a Lodge when and where they please, to make Masons, and perform all the rites and ceremonies of the Craft. In his own Lodge the fees were enormous, and he succeeded in finding a competent number of dupes who were weak enough to submit to the imposition.

"Now it appears," said the Square, "that he considered himself to be the sole *usufructuarius* of the property, both of his Lodge and trumpery publications; and, therefore, though he charged unprecedented prices for certain miserable engravings which were intended to elucidate his system of Masonry, yet he frequently succeeded in defrauding his workmen of the fair profits of their honest labour, by persuading them to be initiated in his Lodge. A poor fellow, named Smith, was thus victimized. When he sent in his bill for work done, Finch, as usual, favoured him with a cross account for masonic instruction. Smith refused to pay the demand, and brought an action to recover the sum of £4. 2s., as balance of an account for engraving and printing Finch's masonic pictures. As a set-off against this demand, Finch was imprudent enough to plead that Smith was indebted to him £16. 19s. 6d. for initiation, passing, raising, and instruction in various degrees of Masonry at the Independent Lodge in his own house. Smith brought forward Dr. Hemming, Past S. G. W., and Brothers White and Harper, the Grand Secretaries, as witnesses, who proved that Finch was not authorized to open any such Lodge, to make Masons, or to give instructions in Masonry; and that his whole system was an imposition on the public, which ought

not to be suffered to exist in a civilized country, or remain under the protection of its laws.

"The judge therefore ruled," continued the Square, "that as it had been clearly proved that Finch was an impostor, his claim could not be legal; that his conduct was unjustifiable; and as he had been repudiated by the Fraternity, he stood before the Masonic world as an outlaw without a claim to protection. The jury gave their verdict accordingly for the full amount of the engraver's demand.

"In consequence of this defeat, Finch issued a manifesto in which he made the following extraordinary disclosure, although few persons were found credulous enough to believe it. 'About four years ago,' so runs the document, 'our worthy and respectable Rabee, the Master of the Lodge at Hampton Court, was deputed by his Brethren at that place, and parts adjacent, to wait on me (W. Finch), and solicit my attendance at Hampton, to instruct the Brethren in various parts of Masonry. The evening was fixed for holding a conclave and Encampment in the degree of Knights Templars, &c., in which my assistance was most earnestly solicited, to conduct the business of the evening, and to make several Brothers Agreeably to this request, I attended; and Dr. Hemming was one of the party. He assisted me as one of my officers; acted according to my instructions; agreed with all my systems; and paid me five guineas for my trouble. Now I call upon Dr. Hemming to deny any part of this statement if he can; and had he not been so extremely officious as to have come forward in an action for debt wherein I was chiefly concerned, I should not have thus exposed him.'

"This statement, which is in every respect unworthy of credit," the Square continued, "was followed by an attempt to renew the schism, after the union between the two sections had been effected; and, for this purpose, he invited the Lodges to secede under a statement of imaginary grievances, *sustained by himself*. And, in the year 1815, he dispersed a circular amongst the Fraternity, in which he broadly asserted that 'a vast number of Brethren view with regret and concern, that since the union has taken place, the inundation of modern innova

tions, and the exclusion of most of the ancient rules and ceremonies, have given such umbrage to a great number of old Masons, that nearly fifty Lodges in town and country have already withdrawn from the Union. That the union between the Athols and Moderns seems to be but a temporary measure towards the restoration of perfect harmony; for whilst they continue to deviate from the ancient landmarks, and pursue their persecutions against the R. W. M. of the Independent Lodge of Universality (himself), it only tends to widen the breach which friendly means might contribute to heal. That the Grand Lodge have violated the ancient landmarks of the Order, which they entered into with the Brethren when they constituted a Grand Lodge in the year 1717, and which bound them, by the most solemn engagements, to preserve inviolate in all time coming; and by virtue of which they were recognized as a Grand Lodge, and held their power as such, on this tenure only. By the violation of those acts, their power as a Grand Lodge cannot henceforth have any legal existence; as they have cancelled their own authority by this infraction on their own voluntary act and deed. That every Lodge may, therefore, act independently, &c.'

"And he further said, in his Preface to another publication in 1816, 'On the Origin of Masonry,'—'I am well convinced in my own mind that these individuals (Dr. Hemming and the two Grand Secretaries) would almost as soon lose their office as have the present work made public; I have, therefore, thought proper to oblige them with its publication; and since they have compelled me to withdraw the veil, I shall give publicity to several other matters that I know will prove highly acceptable to these generous gentlemen, *unless sufficient remuneration is made me for the loss sustained by their ill-judged interference.*'

"After these futile attempts, we heard no more of Bro. W. Finch. He had played out his game, and lost it. From thenceforth he degenerated into an ignoble obscurity, and died in the most abject poverty; yet, as he created some sensation at the time, I could not consistently avoid giving you a brief but connected history of his proceedings. And I have been rather more diffuse on



the subject than I originally intended, for the purpose of illustrating the certain consequences of a breach of discipline, and disobedience to masonic law.

"And now," the Square continued, "after leading you, as John Bunyan did his pilgrims, through the gardens of Beelzebub, to show you the forbidden fruit, rank and unwholesome, that flourishes there—the apples of charlatanism, the grapes of Antimasonry, and the cowans' figs, not particularly wholesome, I must return to the ever-blooming delectable mountains and sunny vales, which are situate in the midst of a Lodge, just, perfect and regular, when it is open, but closely tyled.

"The eighteenth century was the age of clubs," said the Square, "and their public suppers were generally scenes of unmixed, though rather turbulent enjoyment; but there was a festive gratification thrown over a masonic banquet, which was unapproachable by any other society. Even the celebrated Heidegger, the *arbiter elegantiarum* of high life, was often heard to say, that if he had not been a Mason, he should never have had a perfect zest for the exercise of his art. It is not in the viands (they are the same everywhere), it is not the wines—we cannot boast of any superiority there. The secret may be found in the congeniality of feeling which mutually exists amongst the Brethren—knit together by closer ties—cemented by a chain of more sincere and disinterested affection—each and all being determined to give and receive pleasure—to be happy themselves, and the source of happiness to others. By this means a Lodge of true-hearted Brothers, during its hours of relaxation and refreshment, is a region of peace, and the patented abode of good temper and unmixed enjoyment.

"This result," said the Square, "arises out of a community of interests, so nicely balanced and regulated by the Constitutions of the Order, that being directed by Wisdom, supported by Strength, and ornamented by Beauty, harmony establishes itself without any artificial assistance; and the Lodge, like a well constructed machine, true in all its parts and proportions, performs its work with the most perfect accuracy and unvarying correctness. Interests seldom clash; each officer's duty being so clearly defined as not to admit of any mistake; the springs and wheels execute their respective functions so

truly, as to preserve their symmetry, and contribute to the beauty, magnificence, and durability of the whole.

"This exact regularity, as I once heard Bro. Calcott say," continued the Square, "so far from occasioning a melancholy seriousness, diffuses the most pure delights; and the bright effects of enjoyment and hilarity shine forth in the countenance. It is true that appearances are sometimes a little more sprightly than ordinary, but decency runs no risk of violation; it is merely wisdom in good humour. For if a Brother should so far forget himself as to use any improper expressions, a formidable sign would immediately recall him to his duty. A Brother may mistake as a man, but he has ample means of recovering himself as a Freemason. And although order and decorum are always scrupulously observed in our Lodges, we do not exclude gaiety and cheerful enjoyment. The conversation is always animated, and the kind and brotherly cordiality that is found there, gives rise to the most pleasing reflections.

"These particulars may justly recall to our minds the happy time of the divine Astrea, when there was neither superiority nor subordination, because men were as yet untainted by vice on the one hand, and uncorrupted by licentiousness on the other."

## CHAPTER XII.

COWANS.—JOHN DENT.

1794—1798

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“It is frequently urged against Freemasonry, that some of those who belong to it are intemperate, profligate, and vicious. But nothing can be more unfair or unjust than to depreciate or condemn a society in itself, on account of the faults of those who pretend to adhere to it. The abuse of a thing is no valid objection to its inherent goodness. Worthless characters are to be found occasionally in the very best institutions upon earth.”—HARRIS.

“Nothing is more common than for giddy young men, just entering into life, to join the Society with the mere sinister view of extending their connections. Such men dissipate their time, money, and attention, in running about from one Lodge to another, where they rather aim to distinguish themselves in the licentious character of jolly companions, than in the more discreet one of steady good Masons.”—NORTHOUCK.

“Let Cowans, therefore, and the upstart fry  
Of Gormagons, our well-earn'd praise deny,  
Our secrets let them as they will deride,  
For thus the fabled fox the grapes decried,  
While we superior to their malice live,  
And freely their conjectures will forgive.”

MASONIC PROLOGUE, 1770.

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“I REMEMBER,” the Square continued, “and it is one of the earliest circumstances which has been imprinted on my memory, that after the great fire of London, 1666, when the re-edification of St. Paul’s was in progress, the surveyor was setting out the dimensions of the great dome, and had fixed upon the centre, a common labourer was ordered to bring a flat stone from the heaps of rubbish (such as should first come to hand), to be laid for a mark and direction to the masons: the stone, which was immediately brought and laid down for that purpose, happened to be a piece of a gravestone, with nothing remaining of the inscription but this single word, in large capitals,—RESURGAM. This circumstance made so



strong an impression on the mind of Sir Christopher Wren, that he caused a Phoenix, rising from the flames with the motto *Resurgam* inscribed beneath, to be sculptured in the tympanum of the south pediment above the portico, as emblematical of the reconstruction of the church after the fire.<sup>1</sup>

"This circumstance occurred in the year 1715," the Square observed, "and referred not merely to the re-edifying of the cathedral, but also to the restoration of ancient Masonry, which was accomplished about the same period, and is supposed to have a further allusion to the revivification of the Order, by the reunion of ancient and modern Masons, that was now in progress, and actually completed within a few years from the present period. The preparations for this great event were already arranged, and our present R. W. M., Bro. John Dent, was one of the influential parties who brought it about.

"He was elevated to the chair on St. John's Day, 1794, and his inaugural address was received with acclamations. It was to this effect:—

"Brethren, by a unanimous vote you have elevated me to the proud distinction of R. W. M. of one of the oldest Lodges on record. Invested with the Jewel of that far-famed architect Sir Christopher Wren, I will take especial care that its brilliancy shall not be sullied in my possession. I trust you will never have occasion to reflect that your confidence has been misplaced. I have too high a respect for the system to allow its beneficial operation to be jeopardized by any species of neglect or moral delinquency; and I trust, that while I adhere to the general Constitutions of Masonry, and the provisions of our Bye-Laws myself, I shall be enabled, with your kind co-operation, to prevent their infraction by others.

"'We have all much to learn,' he continued, with becoming humility, 'and it will be our own fault if we

<sup>1</sup> Mr. Brayley conjectures that the stone which was thus brought to Sir Christopher was the same as had been provided in commemoration of Dr. King, who preached the sermon before James the First, for promoting the rebuilding of St. Paul's; and who directed by his will that a plain stone only, with the word *RESURGAM*, should record his memory.

do not gladly embrace every opportunity which presents itself, in the labours of the Lodge, of improving our minds, and correcting our morals; for while Masonry tolerates private judgment in matters of religion and politics, and even forbids the introduction of questions which may produce a diversity of opinion on those exciting subjects, it enters very largely on the sacred duties of morality, and expatiates, with a pardonable enthusiasm, on almost all the Christian graces and perfections.

“In the First Degree, we find many types of the Great Atonement, by which, according to the repeated promises made to the patriarchs and prophets in the Old Testament, original sin was to be expiated, and mankind placed in a condition of salvation. And the Lecture contains a series of significant symbols, which inculcate the morality of the New Testament. The first clause exhibits an emblem which reminds the Brethren of the necessity of observing a strict attention to silence or secrecy in their commerce with the world, because it is a Jewel of inestimable value, derived from the practice of the Deity, in concealing from his creatures the secret mysteries of his providence. And this is not only the duty of a Mason, but of every person who is desirous of maintaining a spotless reputation amongst his fellows. For instance, if a friend intrusts a secret to your keeping, it is with a tacit understanding that it shall be preserved inviolate, for a babblers or a tale-bearer is a character universally despised, and deservedly scouted from civil society. He who betrays a secret is guilty of treason to his friend. What confidence can be placed in any one who has been so indiscreet as to violate a sacred pledge? You might as well pour water into a sieve under the impression that it will not escape, as to pour your griefs and sorrows into the bosom of a man who will communicate to the next person he meets every fact which you are desirous of concealing from the world.

“‘The same subject,’ Bro. Dent continued, ‘is recurred to in the Third Degree, where you have each undertaken to keep a Brother’s secrets as carefully as you would conceal your own. And for this reason, that the betraying of such a trust might do him the greatest injury he could possibly sustain; it would be like the villany of an assassin, who lurks in darkness to inflict a mortal

wound upon his adversary when unarmed and least prepared to meet an enemy. And so careful is Freemasonry in enforcing an observance of this duty, that it forms a part of the solemn obligation which every Mason enters into at his initiation, and is repeated with additional solemnity at the commencement of each degree. And it will not be too much to anticipate that by an attention to this one duty the Fraternity will prove themselves more worthy of the confidence of their friends; and the profession of Masonry will thus conduce not only to their own peace and comfort, but to the general benefit of society.

“The E. A. P. Lecture then proceeds to explain the tendency of those expressive ceremonies which took place at your initiation, for the purpose of showing that the most minute observance was not without its moral signification, and calculated to contribute its powerful aid towards promoting the great design of the Institution, the improvement of the reasoning faculties, the cultivation of the intellect, and a gradual progress in the science of virtuous living. You are here first introduced to those Great Lights which are to be your guides and directors in passing through the chequered scenes of good and evil with which this transitory world abounds. This constitutes the abiding excellence of the Order; for an institution founded on the covenant between God and man can never be shaken, unless its peculiar principles be abandoned by an alteration of its standing landmarks. The Bible is the great charter of a Mason's privileges, and the basis on which he rests his hopes of salvation. The Square teaches us our social and relative duties, and represents the golden rule which the Redeemer proposed as the distinguishing portraiture of a Christian—viz., to do to others as we would have them under similar circumstances do to us; to render strict justice in all our undertakings, and to study to promote the blessings of order, harmony, and brotherly love.

“Thus, my Brethren, you will perceive that Freemasonry is intended to make you just and honest in your dealings with your fellow-creatures, and to explain and simplify the duties which the Christian religion enjoins on all its sincere professors, that you may keep within Compass with all mankind as members of a common faith,



in the hope of sharing the rewards which are promised to all those who nobly earn the character of good and faithful servants of T. G. A. O. T. U.'"

At this point the Square made an abrupt transition, for the purpose of favouring me with a gratuitous disquisition on the beauties of the Order. "Freemasonry," he said, "is in itself the most perfect and sublime Society existing in the world of mere human establishment. It is calculated to promote the happiness and comfort of all ranks and descriptions of men, when practised in its intrinsic purity. It is a Society of peace, where nothing is allowed to enter which may disturb the equanimity of its Members. The jarring elements of discord are banished, under the presidency of a judicious governor, whose conduct tacitly pronounces the ancient formula of exclusion,

‘Procul, O procul esto profani!’

Good temper prevails, and nothing is tolerated but suavity of manners, and mutual courtesy of deportment.

"There are many methods of producing human felicity, and Masonry absorbs them all. We have science—we have morality—we have benevolence—we have brotherly love and sacred truth; and how exalted soever may be the conceptions of any individual respecting the mode of disseminating universal happiness, and producing the amelioration of mankind, his ideas may be amply developed, and his plans for the advantage of his species carried out in the comprehensive system of Masonry. All the peculiar aspirations of a Howard or a Fry are embraced in the wide grasp of masonic beneficence. Peace on earth is its object, Christian morality its practice, and the rewards of virtue its end.

"Whoever is desirous of hearing useful and salutary doctrines, should enter into a Masons' Lodge, and there his wishes will be gratified. Is he anxious to learn what will procure him the veneration and respect of his species? Let him become acquainted with the Lectures of Masonry; let him mark, learn, and inwardly digest them, and his hopes will not be disappointed. Does he require some general rules, by the use of which he may perform his duty to God acceptably?—Freemasonry will teach them. Does he wish to learn how he may profit-

ably discharge his duty to his neighbour? Does he ardently desire the knowledge of a precept by which he may conduct himself impartially, and with strict and equal justice in all his undertakings?—Let him resort to the Lodge, and there he will be taught these invaluable maxims. Does he study to avoid the Scylla of intemperance, or the Charybdis of slander and evil speaking, that he may walk in the narrow path which will preserve his self-respect without violating the divine commands?—He may attain this comparative degree of perfection by following the teaching of Masonry.”

The Square now balancing upon one leg, and spinning half round, continued, inquiringly, without expecting me to answer, but rather speaking in soliloquy—“And what do you think the cowans and opposers of Masonry say to the above statement? Why,” he answered, as he completed the circle, “they triumphantly urge—If this be true, why do you keep it to yourselves?—why do you not reveal it for the benefit of mankind? And if it be *not* true, why do you so pertinaciously assert and reiterate a falsehood? There’s your dilemma—shake yourselves clear of it if you can.

“Why, a mere tyro,” said the Square, “would easily avoid its formidable horns, by merely asking in return, how is it that T. G. A. O. T. U. conceals from mankind the secret mysteries of his providence? For the wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth.

“We endeavour to sustain our character as Masons creditably, by avoiding all meanness and dissimulation; and, though we are tenacious of our secrets as a belted knight of his honour, yet we have no wish to keep them entirely to ourselves, or to withhold information from any worthy man who may desire to participate legitimately in the benefits to be derived from the Craft. On the contrary, we are ever ready to communicate our mysteries to all candidates who are freeborn and of good report, if they be willing to accept the conditions. For, though we close our Lodges against impertinent curiosity, they are always open to the researches of liberal and consistent inquiry.

“To this argument our impervious cowan turns a deaf ear, and cries out—Ea! we don’t want to know any

thing about either you or your mummery, for we consider it to be a wretchedly selfish and exclusive pursuit.

"A most lame and impotent conclusion," said the Square. "There is nothing selfish about it. It is an open letter, which every one may read—a rich mine, more valuable than the gold of Ophir, which every worthy Brother may explore, and bear away its exhaustless treasures without diminishing its intrinsic value; nor did any one ever commence an earnest search into its hidden stores without reaping an ample reward.

"Another class of Antimasons object," the Square proceeded to say, "that we are Levellers, and strive to bring down every class of society to an equality of rank, and, therefore, they denounce the Institution as a dangerous nuisance, which ought to be abolished.

"So prejudice misrepresents truth," replied my communicative mentor. "It is admitted that, in masonic inquiries, there is a perfect equality—not that equality which would level the distinctions of civil and social life, but a moral equality, which places all mankind on a level in the eye of God, with whom there is no respect of persons. Can that be a levelling system which teaches, both by precept and example, that every man must consider himself subject to the higher powers? The very construction of Masonry forms a practical commentary on its teaching, for there is no other institution which is so stringent in exacting a due subordination to its rulers and governors, supreme and subordinate. We meet on the level in our mutual search after the hidden secrets of science; but our moral equality, even in the Lodge, is moderated by the dictates of justice and reason; for honour and respect are uniformly awarded to those who deserve them, and it is the industrious and sober inquirers who realize the benefit, and not the idle and dissolute.

"Our privileges and advantages are strictly equal," the Square continued. "We all start from one common point. But the face of things changes as we proceed; and individuals who have shown themselves earnestly desirous of meriting the esteem of the Fraternity, are sure to rise to offices of distinction; while those who are careless and indifferent, and do not improve their advantages, or who turn back, and, like Pliable in the Pilgrim's Progress, *leer away on the other side*, being



ashamed of what they have done, will remain all their life long on the threshold, and never emerge from the slough of despond in which their energies have been concentrated and swallowed up.

"I remember," said the Square, "a curious scene which took place in the Lodge-room, before the Lodge was opened, which it may be useful to record. It was in the month of March, 1797, the tyler having disposed the Lodge in order, and laid the Officers' Jewels on their respective cushions, when I was surprised by the entrance, unusually early, of a zealous Brother, who looked cautiously round the Lodge-room to ascertain, as I conjectured, whether any other person were present; and, being satisfied that he was alone, he slipped quietly into the Master's chair, and thus soliloquized:—

" 'Well, I think I have half an hour free from interruption, and I will, therefore, rehearse a section of the Lecture. Bro. S. W., where did you and I first meet? On the Level. Where hope to part? On the Square. And what did you come here to do?'—A pause.—'No, that's incorrect—let me see—from whence come you? From the West. Whither going? To the East. What for? Pish! My memory is once more at fault. I wish I knew the ritual as well as our excellent R. W. M. Aye, now I have it. What induced you to leave the West and go to the East? In search of a Brother, by whom I might be instructed in Masonry. Capital! I hope I shall not be detected. What next? O—who are you that want instruction? A Free and Accepted Mason. If I was Master of the Lodge, how I would astonish the Brethren! And then, only think of being addressed by the honourable title of Right Worshipful—R. W. Sir this, and R. W. Sir that; and, it is the R. Worshipful's will and pleasure; and, your commands shall be obeyed, R. W. Sir. This is the glory that I covet; and I trust the day is not far distant when these honours and distinctions will be conferred upon me.'

"And then he proceeded," said the Square, "with his agreeable amusement, sometimes right, and sometimes wrong, till he was interrupted by the entrance of Brothers Shelton and Marshall.

" 'Ha! Bro. Bell,' said the new-comers, 'you are early.'

"It will be needless to tell you," the Square interposed, "that Bro. Bell vacated the chair when he heard them coming up stairs; and he replied, 'I should like to know who would not be early when such a treat is provided for him as the proceedings of a Masons' Lodge. And I have been anticipating the pleasure by endeavouring to repeat a portion of the Lecture.'

"'Misspent time, misspent time,' Bro. Shelton responded. 'Who cares about the Lectures now-a-days, except, perhaps, the Masters and Wardens, whose business it is to know them perfectly; but to those who have no ambition for office, they are little better than a bore.'

"At this observation," said the Square, "Bro. Marshall rubbed his hands with pleasure, in the hope of seeing Bro. Bell's enthusiasm lowered; for he was known to be a zealous young man, who entertained a very exalted opinion of the Order; while such men as Brothers Shelton and Marshall were mere sensualists, and embraced Freemasonry for the sake of its convivialities only. His glee was not unobserved by Bro. Bell, although he was at a loss to account for it; and he replied—'I am sorry to hear this, because I can scarcely believe that you are speaking the true sentiments of your heart. And if such really be your opinion, I am bound to conclude that it is singular, and not likely to have many abettors. The generality of our Brethren would unequivocally repudiate such a doctrine, and entertain a very indifferent opinion of those that avow it.'

"'You are quite mistaken,' said Bro. Marshall, full of mischief. 'A clear majority of our Brethren think with Bro. Shelton and myself on this subject.' And he gave a self-gratulatory sniff with his nose, as if conscious that he had said a good thing.

"Bro. Bell appeared to be in the land of dreams," said the Square. "He muttered to himself—'Is this real? Are these men hoaxing me? Or am I truly hearing stern though unpalatable truths?' At length he replied, 'I sincerely hope and trust you are joking, else why do you attend the Lodge—what other inducement can you possibly have?'

"The two new-comers looked at each other and smiled, as though they would have said, if they had been

alone, that their companion was rather verdant in his ideas. At length Bro. Shelton returned—‘It is the refreshment, my dear Brother, the refreshment, the cheerful glass, the song and toast, the laugh, the joke, the sparkling conversation when labour is suspended. In our opinion, to quote the words of a favourite chorus—

“A bumper, a bumper, a bumper of good liquor,  
Will end a contest quicker  
Than justice, judge, or vicar;  
So fill each cheerful glass,  
And let good humour pass.

“But if more deep the quarrel,  
I’d sooner drain the barrel,  
Than be that hateful fellow,  
That’s crabbed when he’s mellow.  
So fill each cheerful glass,  
And let good humour pass.”

Besides, what is Freemasonry intrinsically, that you would so earnestly entreat us to fall down and worship it?”

“‘I’ll tell you what it is,’ Bro. Bell replied; ‘it is a beautiful system of morality, veiled in allegory, and illustrated by symbols.’

“‘Illustrated,’ said Bro. Shelton, with a sneer. ‘Symbols are *mentioned*, I admit, in what you term the Lectures, but not by any means *illustrated*; and I should like to know, if you can tell me, why, in that technical code on which we are expected to pin our faith, the illustrations are so meagre?’

“‘A fair question,’ Bro. Bell responded, ‘and shall be fairly answered. It would be difficult, and perhaps impossible, to give a complete explanation of our symbols in any course of Lodge Lectures, because they are necessarily compressed into as narrow a compass as may be consistent with perspicuity, that human ingenuity may be able to devise. The emblems are so numerous and diversified, and admit of such an extensive application, that volumes would be required to contain all that might be said on this interesting subject. And, therefore, those who aspire to a superior knowledge of Masonry, and are desirous of becoming distinguished Members of the Craft, will not be contented with simply mastering the Lodge Lectures, ample though they be, but will aspire, by



using the accessories of reading, study, and serious meditation, to something of a higher character, which may enable them to enlighten the Brethren, when they shall be called on to rule the Lodge, by imparting the fruits of their own experience, and by amplifying and explaining, in detail, the recondite mysteries embodied in types and symbols, as well as the doctrines of morality, which are veiled and hidden under an expressive series of significant allegories.'

"'Allegories, indeed!' Bro. Marshall interposed. 'Such as neither you nor I, nor any other person can possibly understand. And what benefit can be derived from such an unprofitable course of study and research?'

"'None whatever,' chimed in Bro. Shelton.

"'I crave your pardon, Brethren,' said Bro. Bell; 'on the contrary, the profit will do infinitely more than compensate for the labour. It is clear to me, that whoever shall pursue this laudable course earnestly and assiduously, may very reasonably expect that it will be attended with success. It will make him a wiser and a better man, and secure for him a place amongst the venerated names by which our Society is dignified, and whom we delight to honour. The Craft will respect him; the world will admire him; and his name will descend to posterity, crowned with glory and immortality.'

"'Pshaw!' said Bro. Shelton. 'It is nothing but an unsubstantial shadow. Concealment is useless. The convivialities of Masonry are the only inducements which draw us to the Lodge. And as the Welsh peasantry are seldom absent from the sermon, on account of a subsidiary dance which follows the service, so we are willing to endure the tiresome Lecture, because we know that, like all other inflictions, each clause must have an end, and the Lodge be called from labour to refreshment. The sections are not very lengthy; and, at the close of each, our forbearance is rewarded with an appropriate toast and song. And now you know the reason why we attend the Lodge.'

"Having said this, Bro. Shelton turned away, and walked to the fire with an air which indicated that, after such an avowal, nothing further could be advanced on the subject.

"Now, you will understand," said the Square, "that

Bros. Shelton and Marshall belonged to a certain party in the Lodge which constituted a feeble and uninfluential minority; and they all entertained similar opinions on the uses and enjoyments of Masonry. It is also probable that every Lodge in the kingdom might exhibit a few—some more and some less—of the same species; men who entertain no respect for the science, and care little about the honours of Masonry. Their sole enjoyment centres in its convivialities, and they are callous to every other incitement. Each of these worthies could swallow, and carry off, without much inconvenience, his two bottles of wine on festive occasions, although, thanks to the general regulations of the Craft, this was practicable only at the quarterly suppers, and they seldom failed to take advantage of so favourable an opportunity. Now, although these propensities were no secret to the Brethren with whom they were associated, yet, as they were sufficiently discreet to appear orderly and attentive during the delivery of the Lectures, it was scarcely supposed that they held them in contempt; and, therefore, when Bro. Shelton made the above explicit acknowledgment, Bro. Bell exclaimed, in the utmost surprise, at an open avowal which had never so much as entered into his imagination—in fact, he believed all Masons to be as enthusiastic as himself—‘As the Irishman says, this beats Bannagher, if you be really in earnest!’

“‘Never was more earnest in my life.’ Bro. Shelton replied, as he stood with his hands behind him, and his back to the fire; ‘and more than that, many of our Brethren entertain the same feeling. What say you, Mike?’

“‘I, for one, quite agree with you,’ Bro. Marshall responded. ‘I do not care a fig for the Lecture, or any such trumpery. The stoup, the flagon, and the bicker are my favourite symbols, and I love them better than Square, Level, and Plumb. And no exercise is so agreeable to me as charging, firing, and driving piles.’

‘Give us some punch, and let it be strong,  
And we’ll drink to the man that sang the last song.’

“‘Hip! hip! hip! Three times three! Hurrah! That’s my taste!’

“‘Then,’ replied Bro. Bell, ‘you have opened my

eyes to an astounding fact, which nothing short of your own confession could have induced me to believe. But since you are so intensely devoted to these pursuits, perhaps you are able at least to tell me the masonic origin of this three times three, which seems to monopolize your enthusiasm.'

"The two Brethren were perplexed," said the Square. "It was a puzzling question, and they looked rather sheepish at being obliged to confess their ignorance respecting their own estimate of the peculiar excellence of Freemasonry. At length they acknowledged that they could not tell.

"'I thought as much,' said Bro. Bell. 'It was scarcely to be expected, with such views and propensities, that you would be able to say your own catechism. And I dare say you will thank me for enlightening you on the subject.'

"'They should gladly acknowledge the obligation,' they replied, 'although the enjoyment was not lessened because they were ignorant of its origin.'

"'You must know then,' Bro. Bell resumed, 'that in ancient times the E. A. P. degree was alone prevalent amongst the generality of our Lodges; for no Brother could be *passed* and *raised* except in the Grand Lodge, and few availed themselves of the privilege. Hence they had only one sign, one token, and one word, and these three constituted the honours. But the Members of the Grand Lodge had three signs, three tokens, and three words, and, therefore, three times three were appropriately termed the Grand honours. By subsequent arrangements the power of conferring all the degrees has been conveyed to every Lodge under the Constitution of England, and the Grand honours have passed along with this privilege. Hence, all private Lodges are now at liberty to use them at their pleasure. But you would not surely have me to understand that you really prefer toasts and songs, and such rubbish, to the sublime speculations of pure masonic inquiry.'

"'I should be glad to know,' replied Bro. Shelton, 'what you call pure masonic inquiry, apart from the *rubbish*, as you ignominiously term it, of the elements of conviviality? Or, in plainer language, what, in your opinion, is the distinguishing characteristic of a Mason?'



“ ‘Virtue and decency, which ought always to be found in every true Mason’s breast,’ answered Bro. Bell, in the very words of the Lecture.

“ ‘And how do you describe virtue, as a Mason?’ Bro. Marshall asked.

“ ‘Virtue is the highest exercise of the mind,’ said Bro. Bell, with some degree of enthusiasm in his manner; ‘the integrity, harmony, and just balance of affection; the health, strength, and beauty of the soul. The perfection of virtue is to give a full scope to reason; to obey with alacrity the dictates of conscience; to exercise the defensive passions with fortitude, the public with justice, and the private with temperance, each in its due proportion. To love and adore God, and to acquiesce in his kind Providence with calm resignation, is the surest step towards testing our virtue, and an approach to perfection and happiness; as a deviation therefrom is to that of vice and misery. Such is virtue as it is described in the Lectures of Masonry. But independently of this, have you no pride in the privilege of meeting friends and Brothers in a just and perfect Lodge, where we feel that we are companions of princes and Brothers of kings?’

“ ‘Absurd!’ exclaimed Bro. Shelton. ‘How can we be the Brothers of kings?’

“ ‘Because,’ said Bro. Bell, ‘a king, like ourselves, is but a man; and though a crown may adorn his head, and a sceptre his hand, yet the blood in his veins is derived from the common parent of mankind, and is no better than that of his meanest subject. But Freemasonry teaches us to regard our superiors with peculiar esteem when we see them divested of external grandeur, and condescending, in a badge of innocence and bond of friendship, to trace wisdom, and to follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility; wisdom is the channel by which virtue is directed and conveyed; wisdom and virtue only can distinguish us as Masons.’

“ ‘You said, if I understood you rightly,’ Bro. Shelton replied, ‘a just and perfect Lodge. Now, I should like to know what you mean by a just and perfect Lodge?’

“ ‘It is technical,’ Bro. Bell answered, ‘and is thus explained by a passage in our ordinary Lectures, which

I should have thought, as you must have frequently heard it, would have been perfectly familiar to you. The Holy Bible, which is the primary supreme grand archive of Masonry, renders a Lodge *just*, because it contains that Sacred History which has been handed down to us by Moses, the Grand Master of the Lodge of Israel, and an inspired writer of God's commands. It also contains the writings of the prophets and apostles, together with a revelation of all the most eminent virtues, both moral and divine; the incitement of our love and fear of God, the origin of all wisdom. It inspires us with spiritual discernment, enables us to practise the above virtues, which will confer the blessings of peace and comfort here, with a full assurance of celestial happiness in the world to come. The *perfection* of a Lodge relates to number; and, as you well know, cannot be held in the absence of its R. W. M., Wardens, and certain other Brethren.'

“ ‘However this may be,’ said Bro. Marshall, ‘you cannot deny but the custom of renunciation by a shoe is childish and unmeaning.’

“ ‘I am not prepared to make any such admission,’ Bro. Bell replied. ‘It is a good custom, and an ancient. In the eastern parts of the world, when an inferior person paid his respects to a prince or noble, he took off his shoes, as a symbol of humility, and left them outside the door of the apartment where the audience was granted. This custom was also observed during the performance of religious worship, and probably originated in the interview which Jehovah vouchsafed to Moses at the Burning Bush, where the latter was commanded to take his shoes from off his feet, because the ground on which he stood was holy. You have truly observed, that taking off a shoe is a token of renunciation. Amongst the Jews, when a man died childless, his nearest relation was bound to marry the widow. If, however, it was inconvenient to perform this duty, he took off his shoe in the presence of competent witnesses, and passed it to the next of kin, as a legal token that he renounced his claim; and thus the inheritance was transferred. We Free and Accepted Masons copy the usage, to intimate that we renounce our own will and pleasure in all matters of Masonry, and undertake to render due obedience to its excellent laws and regulations.’

‘ ‘And you call this a sublime speculation,’ said Bro. Marshall. ‘Heaven defend me from the misery of such far-fetched elucidations!’ And the recusants indulged themselves in a hearty laugh.

“Bro. Bell was thunderstruck,” said the Square. “He looked earnestly, first at one, and then at the other, being uncertain what argument to apply in a dilemma that he had never so much as contemplated. As a lover of pure Masonry, he did not believe it possible for any Brother, who had been regularly initiated, had attended the Lodge meetings with moderate punctuality, as the two Brothers before him had uniformly done, and, consequently, had heard the sublime doctrines which were periodically promulgated there,—the pure morality,—the strong incentives to virtue—the teaching of active benevolence and God-like charity, accessible by the steps of faith and hope—he had never reflected, I say, on the possibility of a nature capable of proving callous to these impressions, or impervious to the salutary workings of a course of discipline so fructifying to the soul of man. He could scarcely believe his ears.

“It never occurred to him,” the Square continued, “that these men were specimens of a class—that, as confirmed *bon vivants*, and wedded to the habits of hard drinking which characterized the period, they had no taste for the refinements of science, or the beauties of virtue. What! he thought to himself, is it possible that the husk should be preferred to the fruit—the chaff to the grain—brass to gold? Can a Mason be so perfectly insensate as to turn a deaf ear to the most sublime precepts ever offered to the consideration of a being designed for immortality? Can the carnal so far preponderate over the spiritual as to stupify the feelings, and make them insensible to the aspirations of such a pure and holy morality as is enunciated in the teaching of a Masons’ Lodge?”

“He looked at them again, supposing he might be under some disagreeable hallucination, that cast a baleful influence over his judgment; but there they stood visibly before him, with the broad grin of undisguised amusement still upon their faces, enjoying the unmistakable marks of astonishment which he so visibly displayed. How long he would have stood, or what might have



been the ultimate result of his mental deliberations, it may be difficult to say, for they were cut short by Bro. Shelton, who said, as if for the purpose of diverting the conversation into a new channel, 'You know that noisy and troublesome fellow Browne, don't you?'

" 'Of the Corinthian Lodge, No. 188, Strand,' said Bro. Bell.

" 'The same.'

" 'I know him for no good,' Bro. Bell responded. 'I am told that his chief pleasure consists in keeping the Lodge in hot water, by fomenting disputes among the Brethren.'

" 'And proposing subjects for discussion,' added Bro. Marshall, 'on which he knows there exists a diversity of opinion, for the purpose of gloating, like the agent of evil, over the confusion which he has himself created.'

" 'A delectable amusement truly,' said Bro. Bell; 'but what of him?'

" 'He was ambitious of becoming Master of the Lodge at the last election of officers,' returned Bro. Shelton; 'but the Members, under the apprehension of a stormy year, if the power were placed in such dubious hands, rejected him in favour of a much younger but more peaceable Brother; and he was so exasperated by defeat, that he withdrew himself from the Lodge.'

" 'To the unfeigned satisfaction of all the Brethren,' Bro. Bell interposed.

" 'You may truly say that,' added Bro. Shelton; 'but further—in revenge, he threatens to disclose the secret.'

" 'He may threaten with safety,' said Bro. Bell; 'but fortunately it is not in his power to execute any such design. Let him make the attempt, and he will know, by experience, how few persons are to be found who will extend their credit to a self-proclaimed perjurer. Besides, he cannot betray a secret which he does not know.'

" 'Not know!' exclaimed Bro. Shelton, in unfeigned amazement, 'what do you mean? With all his faults he has the reputation of being a clever and intelligent Mason.'

" 'Granted,' Bro. Bell replied; 'but he still may be

profoundly ignorant of the peculiar secrets of the Order.<sup>2</sup>

“‘Explain, explain,’ said Bro. Marshall, ‘you speak in riddles.’

“‘That is easily done. I dare say you both think, as he doubtless does, that you are acquainted with the secret of Masonry, and that you could easily divulge it if you were so inclined. It is quite a mistake, my dear fellows. You know nothing about the matter. The true secrets are of a deep and recondite nature, and not so easily mastered.’

“The two Brothers,” said the Square, “looked the picture of surprise and incredulity, while Bro. Bell went on.

“‘You would like me to tell you what the secrets are; but I am in great doubt respecting my ability to gratify you. Ask Franklin whether he understands the secrets of electricity, and he will promptly answer in the negative. He has devoted his life to its improvement, but the secret remains undiscovered. Ask Watt whether he knows the secret power of steam, and you will receive the same reply. What did the learned Bishop Sanderson say about the secret or mystery of godliness? Why, he said that we may as well think to grasp the earth in our fist, or to empty the sea with a pitcher, as to comprehend these heavenly mysteries within our narrow understanding. *Putens altus*; the well is deep, and our buckets, for want of cordage, will not reach near the bottom.<sup>3</sup> No, no; I am under no apprehension of any untoward consequences from the revelations of such a stupid fellow as Bro. Browne.<sup>4</sup> Besides, what sort of character at-

<sup>2</sup> Browne himself tacitly acknowledges this in his Introduction; where he says, “to those who are not Masons the author is well convinced that he has by no means revealed any of the masonic mysteries; and by printing it in this abstruse manner he defies them to make out any part. And were even that possible, they would be just in the situation of one who should attempt to fire a pistol without powder, or erect a stately fabric without tools or materials.”

<sup>3</sup> Sermon, ad Aulam, on 1 Tim. iii., 16.

<sup>4</sup> There had already been published an attempted revelation of certain mysteries of Masonry in a work entitled “Remarkable Ruins and Romantic Prospects of North Britain, by Charles Cordiner, of Banff.” London, Taylor, 1795. In this book the author founds a

taches to a man who attempts to divulge the mysteries of Masonry? Horace is very explicit on this point. He says,—

————— • *Vetabo, qui Cereris sacrum  
Vulgarit arcanae, sub iisdem  
Sit trabibus, fragilemque mecum  
Solvat phaselum;*

and so say I. And he adds, '*est et fidei tuta silentio merces;*' there is a certain reward for a faithful silence.'

" 'But my good Brother,' said Bro. Shelton, 'whether he be capable of disclosing the secret or not, he may publish the Lectures and ceremonies.'

" 'You mean his version of them,' replied Bro. Bell; 'but who will vouch for their accuracy?'<sup>5</sup> He is not

theory of initiation on the device of the Abbey Seal of Arbroath, in the following words:—"This seal, of which I have given an engraving, evidently represents some formidable ceremony in a sacred place. Where a pontiff presides in state, one hand on his breast, expressive of seriousness; the other stretched out at a right angle, holding a rod and cross, the badge of high office; while he makes some awful appeals respecting a suppliant, who, in a loose robe, blindfolded, with seeming terror, kneels before the steps of an altar, as undergoing some severe humiliation; while several attendants, with drawn swords, brandish them over his head. As some explanation of the above, it may be observed that there is a remarkable concurrence of design and resemblance of persons and attitudes, in the figures of the above seal, with those in a print accompanying a pamphlet on Masonry, published by an officer at Berlin; and this is the more worthy of notice, because he there gives an account of the ceremonies of initiation; and the prints are apposite representations of them. That which exhibits the manner of administering the tremendous oath of secrecy, and of receiving the rudiments of the occult science at the communication of the first beams of light, is a pretty exact counterpart of the figures on the seal." The original seal of the abbey is in my possession, and represents the death of Thomas à Becket, to whom the abbey was dedicated.

<sup>5</sup> Browne executed and published his trumpery under the title of "Browne's Masonic Master Key throughout the Three Degrees, by way of Polyglot, under the sanction of the Craft in general. Containing the exact mode of working, initiation, passing, and raising to the sublime degree of a Master. Also the several duties of the Master, Officer, and Brethren while in the Lodge; with every requisite to render the accomplished Mason. An Explanation of all the hieroglyphics. The whole interspersed with Illustrations on Theology, Astronomy, Architecture, Arts, Sciences, &c.; many of which are by the Editor. By John Browne, P. M. of six Lodges, and M. A.' London, Printed and sold by the Editor, No. 60, Snowhill. Price Five Shillings and Sixpence, interleaved. First Edition, 1798. Second Edition, with additions, 1802.



the first, nor will he be the last, who has decried, and attempted to expose to public contempt, our flourishing Institution; as evil birds always prey on the sweetest fruit. Like Virgil's harpies, they endeavour to spoil what they have not the taste to enjoy.

'At subitæ horrifico lapsu de montibus adsunt  
Harpyiæ, et magnis quatunt clangoribus alas :  
Diripiuntque dapes, contactuque omnia fœdant  
Immundo ; tum vox tetrum dira inter odorem.'

ÆN., iii., 225.

" 'I shall not certainly vouch for the accuracy of his disclosures,' said Bro. Shelton; 'for in the ordinary affairs of life his veracity is by no means to be relied on. And if he anticipates that the profits of his threatened publication will be sufficiently remunerative to liquidate his debts, he may probably find himself mistaken.'

" 'O,' replied Bro. Bell, 'as to the profit of his experiment, I should conceive it would be the very last consideration that would influence a man like Browne. His principal object would be to gratify his egregious vanity by the indulgence of his pique against a Society which has virtually repudiated him. His vain-glorious promises may be classed in the same category with those of Dean Swift's Rosicrucian, who thus addresses his besotted dupes. 'Look here, ye blind and ignorant neophytes, and be enlightened by me. I have couched a very profound mystery in the number of Os multiplied by seven, and divided by nine. Also, if a devout Brother will pray fervently for sixty-three mornings, with a lively faith, and then transpose certain letters and syllables according to prescription, in the second and fifth sections, they will certainly reveal into a full receipt of the *Opus Magnum*. Lastly, whoever will be at the pains to calculate the whole number of each letter in my MASTER KEY, and sum up the difference exactly between the several numbers, assigning the true natural cause for every such difference; the discoveries in the product will plentifully reward his labour. But then he must beware of *bythus* and *sige*; and be sure not to forget the qualities of *acamoth*; à *cujus lacrymis humecta prodit substantia*, à *risu lucida*, à *tristitia solida*, et à *timore mobilis*."

" 'Ha! ha! ha! very good!' exclaimed Brothers Shel-

ton and Marshall together. 'I could almost fancy,' the former added, 'I see Bro. Browne standing on a barrel-end in the midst of an indiscriminate mob, and vending his wares, like a miserable quack doctor, in the very words you have put into his mouth. Did you never see such an empiric, Bro. Bell, with a score or two of gaping rustics about him, recommending his trumpery nostrums for all the ailments of life, by an unwearied repetition of the same unintelligible gibberish?'

" 'There is no want of quacks,' Bro. Bell replied, 'to batten on the simple gullibility of John Bull; and I should not be surprised if he eagerly swallows the impositions of our faithless Bro. Browne, and confers upon him the questionable distinction of an unenviable notoriety.'

" 'But it is no matter,' Bro. Shelton chimed in. 'The very possibility of committing such a base encroachment on our rights and privileges, forms, in my opinion, a cogent argument against allowing every Brother to become master of the secret. Bro. Marshall and I have no such ambition. We are fully contented with our share of the convivialities, without wishing to understand more of Masoury than is contained in the songs and toasts.'

" 'The rest,' said Bro. Marshall bluntly, 'is all humbug!'

" 'Humbug!' exclaimed Bro. Bell, his blood rising to boiling heat,—and I do not know what might have ensued," said the Square, "if the entrance of the R. W. M., and several Brethren, who had been waiting for him in the Tyler's room, had not put an end to the conversation. Brothers Shelton and Marshall were amused by his excitement; for it is quite true that they were kept in countenance by many Brethren, who were unfortunately more attached to refreshment than to labour."

## CHAPTER XIII.

BEGGING MASONS.—STEPHEN JONES.

1798—1800.

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“Old men for the most part are like old chronicles, that give you dull but true accounts of time past, and are worth knowing only on that score.”—SWIFT.

“Late hours, irregularities that impair the health of the body, and much more the faculties of the mind, create and increase family dissensions, and reflect a dishonour on Freemasonry, from which its intrinsic excellence cannot at all times redeem it in the public opinion.”—STEPHEN JONES.

“There’s a difference between  
A beggar and a queen,  
And I’ll tell you the reason why;  
A queen cannot swagger,  
Nor get drunk like a beggar,  
Nor be half so happy as I.”  
BRO. JAMES ROBERTSON.

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“It was said by a periodical writer of the eighteenth century,” the Square observed, in continuation of his interesting remarks, “while describing the abuses of science,—‘As this supposititious learning diffuses itself, the manner in which it operates upon the new provinces of life on which it encroaches, how soon it accommodates itself to a new range of subjects, elevates the low, amplifies the little, and decorates the vulgar. There is now no occupation so mean into which it has not found its way, and whose consequence it has not raised, from the maker of geometrical breeches, to the manufacturer of manuscript sermons. We all begin to exalt our tones and pretensions, and adopt a prouder language. Mr. Powell, the fire-eater, is a singular genius; and Mendoza has more science than Johnson. I have heard of hieroglyphical buckles; so that our very shoes will want deciphering, and the Coptic language must soon make part of the education of our Birmingham buckle-makers. Alpha-



betical buckles are become common; insomuch that, in teaching ourselves to talk with our fingers, we may begin with learning to spell with our toes. Our wigs are made upon principles, which used to be made upon blocks. Our chimneys are cured of smoking by professors; and a dancing-master engages to teach you the nine Orders of the Graces, and if you take forty lessons, will throw you in an eleemosynary hornpipe. Our servants are beginning, as my correspondent tells me, to read behind our carriages; and the Bond street lounge, with his breeches cut by a problem, has as much of the language at least of learning, as any servitor in black logics at Oxford.'

"There is much truth in these quaint observations," continued the Square, "and the principle was unfortunately extended to Freemasonry, as will be apparent before my Revelations are concluded; for a case in point occurred during the presidency of our new R. W. M., Bro. Stephen Jones, the friend, pupil, and admirer of Bro. Preston, who had been recently restored to the Craft with all his blooming honours thick upon him.

"Bro. Jones was an active man, and had acquired, under the persevering instructions of this sincere friend, a competent knowledge, not merely of the ceremonies and lectures, but of the real object and design of the Order, which imparted a brilliancy to his other qualifications for judicious government; and he became one of our numerous good Masters, on whose breast I was proud to be seen glittering, like the morning dew on a rose-leaf in the merry month of June.

"At his inauguration," continued the Square, "he gave evidence of such a correct knowledge of his duty as gave ample promise of a career of future usefulness; for he was but a young man, and though his Wardenship had passed over irreproachably, it was quite uncertain how he would execute the complex duties of the Chair. Bad officers make bad members. There never was an inefficient Lodge, but it owed its imperfection to the blunders or carelessness of its officers. If the Society be feeble, depend upon it the officers are naught. If the Master be mild and quiet in his manners, the Lodge will, most likely, be well governed and prosperous.

"After the installation of Bro. Jones, the confidence of the Brethren was confirmed by a most eloquent inau

guration speech ; in the course of which he made a proposition which he admitted might be considered Utopian, *i. e.* to draw together, by the pure principles of Masonry, a select number of Brethren from the Fraternity at large, who, properly impressed by the tenets of the profession, shall have courage to carry them into practice, and make them the unerring guide of their conduct through life.

“‘Our Society, my Brethren,’ he added, ‘can only acquire its proper rank in the scale of human institutions, by a general and faithful observance of its own precepts; and if this cannot be effected in its corporate capacity, very much may be expected from the junction of well-disposed individuals, who shall be inclined by the constant tenour of their lives to recommend the profession, and to prove that Freemasonry is only another term for inflexible virtue.’

“Although the R. W. M. was desirous of inducing all the Members of the Lodge to be strictly zealous in the discharge of their respective duties,” said the Square, “yet he never failed to caution them in friendly terms against the indulgence of an enthusiastic spirit, because, as he told them, they had other important demands on their time and talents, besides those which are imposed by Masonry, that ought not to be neglected. He would say to the younger and more ardent Brethren, ‘that when a man becomes a Mason, he sees, if he be a sensual man, the pleasures of the table to indulge his appetite, and the splendour of decoration to gratify his sight; if, on the other hand, he be a thinking man, he enters an ample field for contemplation; he receives the lessons of morality and of virtue, and is taught, by an easy and pleasant process, to diffuse its blessings among mankind; if he be a good man, he will illustrate the precept by his own conduct in life. But mark! to do this, it is not necessary that he should enroll his name among the members of I know not how many Lodges and Chapters, to shine a Z. in one, a R. W. M., a P. M., a S. W., a J. W., a T., and Heaven knows what, in others. Distinction, to be sure, is flattering; but distinctions of this nature can only have charms for weak minds.

“‘Is your knowledge increased,’ Bro. Jones continued, ‘or your power of doing good to your fellow-creatures enlarged, in a just ratio with the number of offices

you fill, or the number of societies to which you belong? Are not the sage tenets and maxims transmitted to us from our ancestors by oral tradition all comprehended in one regular series of doctrines, made memorable by the ancient simplicity of their style, universally prevalent, and adapted alike to the minds of all nations and sects? What is there new, that is not innovative? What fanciful, that is not corrupt?

“If, then, one general system comprehend all that is valuable, all that is genuine, and that system be to be attained, in its primitive purity and perfection in one Lodge, whence results the need of attending others?”

“During this period,” the Square observed, “the literature of Masonry assumed a lofty position, which empiricism found it difficult to reach. Some of the Lodges were fitted up with a philosophical apparatus, and scientific lectures were delivered, to the great edification of the Members. In others, the Brethren held special meetings for mutual improvement, which were termed Masonic Councils, and were usually holden on a Sunday evening. I disapproved of the practice, I assure you, but was compelled to be a consenting party. This system, I am inclined to think, was carried out in the provinces with greater spirit than in the metropolitan Lodges, although it is true that occasionally the discussions were deformed with untenable hypotheses, and speculative facts unsupported by authority, and altogether unreasonable and absurd.

“However, we were not without our literary reunions,” the Square playfully continued, and he solaced himself with a scientific twirl on his dexter limb, to display his satisfaction; “one of which occurred in 1799, the chair being occupied by Bro. Hannan, the author and actuary of the Masonic Benefit Society, which was matured and brought to perfection by his own individual exertions. And his zeal in its behalf ceased only with his life. He watched its progress carefully, and strained every nerve to make it instrumental in producing the welfare and happiness of the Fraternity. Bro. Preston terms its establishment an event of real importance, and so it was; for what can be more important than the institution of a society for the relief of sick, aged, and imprisoned



Brethren, and for the protection of their widows and orphan children? H. R. H. the Prince of Wales, G. M., became its patron; and the Earl of Moira, and the other acting officers of the Grand Lodge, its President and Vice-Presidents, and it was strongly recommended to the notice of the Provincial Grand Masters. Several thousand names were speedily enrolled; and the contributions amounted to a very considerable sum of money.

"But this is a digression," said the Square; "we were speaking (*we* indeed!) of literary re-unions as applied to Masonry, one of which was holden under the presidency of Bro. Hannan. And there were present, Brothers Preston, Jones, Blackman, Meyrick, Shadbolt, Inwood, Henry Bell, Daniell, Deans, Lambert, and many other eminent Brethren.

"The conversation was opened by a remark of the President, that he had been reading for the first time, although the book had been published more than ten years, 'A Recommendation of Brotherly Love on the Principles of Christianity,' by Bro. the Rev. James Wright, of Maybole;<sup>1</sup> in which, amongst many other sensible remarks, he judiciously observes that the office-bearers in every Lodge ought to take good heed to the characters of those whom they admit into the Society; because an Accepted Mason is held by all foreigners, as well as by us, to be a term which implies a man of honour and virtue; one who has a right to be admitted into the company of gentlemen of every description, and of the highest rank. By granting a man the privilege of being an Accepted Mason, ye do virtually give him a letter of recommendation to the acquaintance, and friendship, and confidence of a certain number of the most respectable characters that are to be found in every part of the world.

"'Bro. Wright is perfectly correct in his recommendation,' said Bro. Bell; 'for the absence of such caution may, and often does, introduce confusion into a Lodge, which it is difficult to allay. But Bro. Wright bears the

<sup>1</sup> "A Recommendation of Brotherly Love upon the Principles of Christianity; to which is subjoined an Inquiry into the True Design of the Institution of Masonry." In Four Books. London, Murray 1786.

character of an experienced Mason, and his example has produced many genial and beneficial effects in the locality which enjoys the advantage of his presence.'

"The Chairman then commended Bro. Sketchley, of Birmingham, for having done good service to Masonry by the publication of a useful little manual,<sup>2</sup> which contains some valuable little papers, particularly a curious lecture on Moral Geometry,<sup>3</sup> which contains a beautiful view of the ancient principles of the Art; and was written, as was thought, by Bro. Dunckerley; and also a Funeral Oration, which has some good points, and is worthy of a perusal.<sup>4</sup>

"'I have been much pleased,' said Bro. Jones, 'with two sermons, by my friend Turner, of Woolwich,<sup>5</sup> in which are many beautiful passages. What can be finer than this description of brotherly love?—'Verbal love is but painted fire; therefore, let His example, who went about doing good, be the pillar so elegantly adorned with lily-work, kindly directing and inflaming your humanity towards the Brethren. Meet the very lowest of them on the level of condescension, nor venture to despise the man for whom a Saviour died; that so you may be able to hold up your heads when justice is laid to the line, and righteousness to the plummet. Let your pure benevolence spread every way, like the more than gem-studded arch of heaven, expanding even over your enemies when in distress, that you may prove yourselves to be the children of the Most High, who is benign to the unthankful, and to the evil. Philanthropy is not confined to name or sect, to climate or language. Like the power of attraction, which reaches from the largest to the smallest bodies in the universe, it unites men from the throne to the cottage.'"

"Bro. Blackman added his testimony to the superior excellence of Bro. Turner's preaching. But the crown

<sup>2</sup> "The Freemason's Repository, containing a Selection of valuable Discourses, Charges, Aphorisms, and Letters." Birmingham, Sketchley, 1786.

<sup>3</sup> Printed in the "Golden Remains," vol. i., p. 157.

<sup>4</sup> "An Oration on the Death of James Rollason," delivered by a Brother at the St. Paul's Lodge, Birmingham, 1789.

<sup>5</sup> "Two Discourses delivered at Woolwich." By the Rev. Daniel Turner. 1788.

of his character is, that he is a good man as well as a worthy Mason—indeed, the one can scarcely exist without the other—and practises what he preaches.

“Bro. Deans begged to call the attention of the Brethren to an interesting discussion in print between the Rev. H. E. Holder and Dr. Maryat, on the Philosophy of Masons,<sup>6</sup> in which it is satisfactorily proved that the masonic philosophy includes the practical doctrines of Christianity; the Cardinal and Theological Virtues; a firm belief in the atonement of Christ, leading to a resurrection from the dead, and eternal happiness in a future state.

“‘In the absence of which doctrines,’ Bro. Inwood observed, ‘no true Christian would be found in the ranks of Masonry; which, though it be confessedly an institution professing the principles of pure morality, yet, without some more recondite reference, it would be like the dry bones mentioned by Ezekiel the Prophet; and it might, with equal propriety, be asked—Can these bones live? And the answer would be, They cannot live unless vitality be infused into them by the Great Architect of the Universe.’

“‘Turn we now to another part of the kingdom,’ said Bro. Lambert, ‘and we shall find Dr. Jieans enlightening the Brethren of Southampton by an Oration at the Audit House,<sup>7</sup> in which the instruments of architecture, or moral Jewels of Masonry, are ably illustrated. Freemasonry, he says, deals in hieroglyphics, symbols, allegories; and to be qualified to reveal their meaning, a man must know more than a mere nominal Mason: the full interpretation of them, like that of the mysteries of old, is in select hands—has been committed only to those of tried

<sup>6</sup> “The Philosophy of Masons, in several Epistles from Egypt to a Nobleman.” By Thomas Maryat, M. D., of Bristol. London, Ridgway, 1790. A Brief, but it is presumed a Sufficient Answer to the Philosophy of Masons.” By the Rev. H. E. Holder. Bristol, Pine, 1791. “A Letter to the Rev. H. E. Holder, on his Brief and Sufficient Answer.” By a Layman. Bristol, Rough, 1791. “An Answer to the Layman’s Letter.” By H. E. Holder. Bristol, Pine, 1791.

<sup>7</sup> “An Oration pronounced at the Audit House in Southampton, on the occasion of laying the chief corner-stone of a building consecrated to the worship of God.” By Bro. Thomas Jieans, M. D. Southampton, 1792.



fidelity, who conceal it with suitable care: others, if not deficient in intellect, yet wanting industry or inclination to explore the penetralia of the Temple, are not qualified, if willing, to betray it. Hence the secrecy which has so long distinguished the Fraternity. This secrecy, however, has been urged against our Institution as a crime, but the wise know that secrecy, properly maintained, is one of the best securities of social happiness: there is more private misery arising from an unqualified communication of words and actions, than from the anger of the heavens.'

" 'The Oration or Lecture in defence of Masonry,' and Bro. Meyrick, 'pronounced at Liverpool by Bro. McConochie,'<sup>8</sup> successfully combats the wild assertions of Professor Robison, who accuses the Fraternity of a deeply-concocted plot to overturn all the religions and governments in the world. He contends, on the contrary, that it contains nothing but a lovely display of benevolence to the distressed of every clime, without the distinction of birth, colour, or religion. Independent of every other consideration, he says, Masonry holds out two weighty arguments in its favour;—a universal language, understood by the Fraternity in every quarter of the globe; and a universal fund, for the relief of the distressed, whatever may be their religion, or country, or complexion. Our language is understood by every country, pretending to the slightest degree of cultivation, under heaven. The Mason needs but to speak it, and he is fed, and clothed, and comforted by men who never saw his face before.'

" 'In a review of the literary productions of our country Brethren,' Bro. Preston observed, 'we must not overlook the Rev. James Watson, P. M., of St. John's Lodge, Lancaster, who has published two excellent Addresses on Taking and Resigning the Chair.'<sup>9</sup> They entitle him to our highest consideration, although I can

<sup>8</sup> "A short Defence of British Freemasonry; being the substance of a Lecture delivered to Lodges No. 20, 25, and 299, Liverpool.' By Bro. James McConochie.

<sup>9</sup> "An Address to the Brethren of St. John's Lodge, Lancaster." By the Rev. James Watson, on his Installation into the Chair of the Lodge, Dec. 27, 1794. "An Address to the same Brethren, on quitting the Chair," Dec. 28, 1795.

scarcely subscribe to his distribution of the three Degrees. He says, the three Degrees into which Masonry is divided, seem to have an obvious and apt coincidence with the three progressive states of mankind, from the creation to the end of time. The first is emblematic of man's state of nature, from his first disobedience to the time of God's covenant with Abraham, and the establishment of the Jewish Economy. The second, from that period to the era of the last, full, and perfect Revelation from Heaven to mankind, made by our Great Redeemer. The third, comprehending the glorious interval of the Christian Dispensation, down to the consummation of all things.'

" 'I believe,' Bro. Shadbolt observed, 'that our learned and intelligent Brother Hutchinson first promulgated that opinion, for I am not aware that it can be traced to any higher antiquity. A reference to the three ages of man would, I think, be more orthodox.'

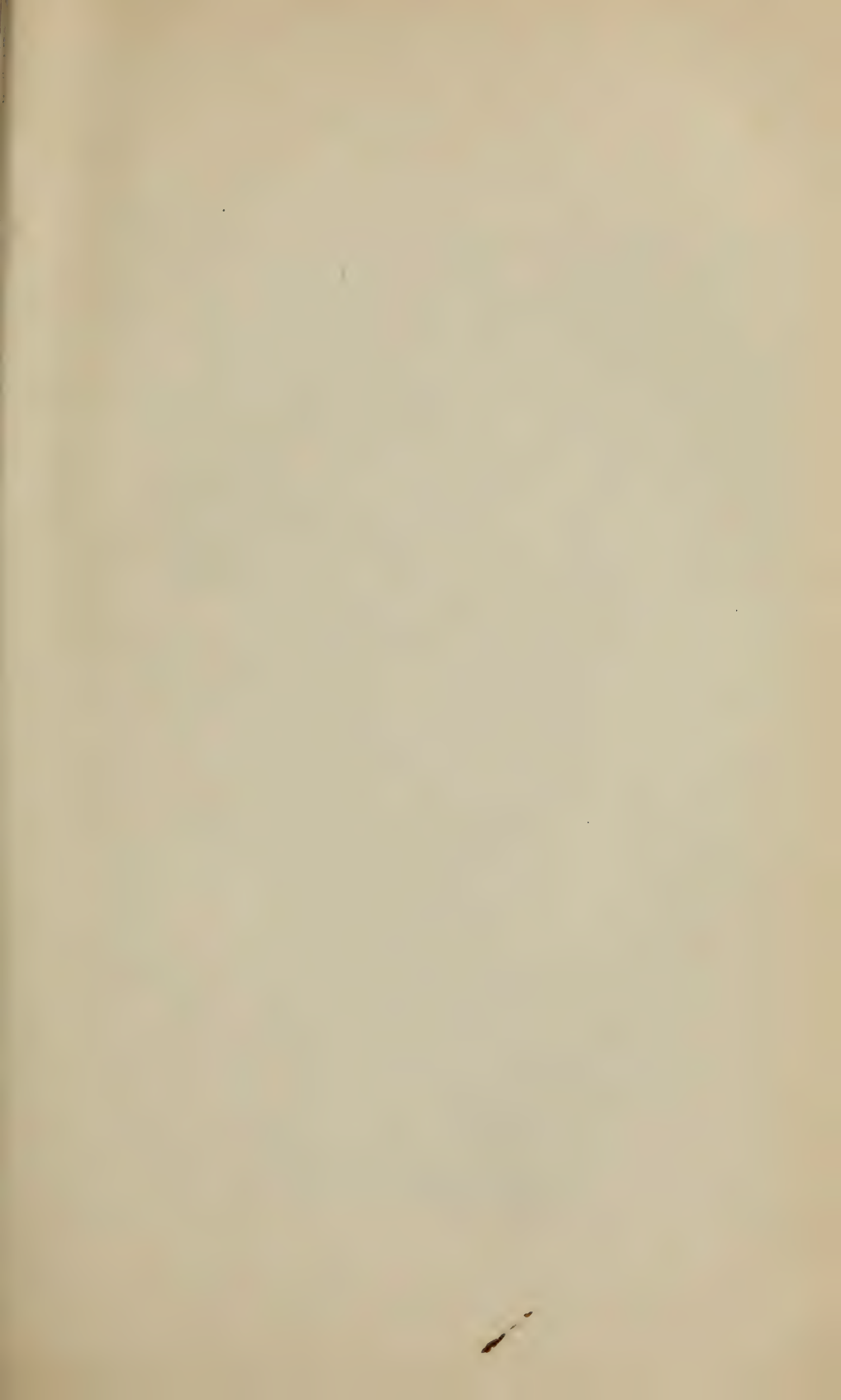
" 'I am rather inclined,' Bro. Preston replied, 'to make the reference scientific. According to my view, the First Degree enforces the duties of morality, and imprints on the memory the noblest principles that can adorn the human mind. The Second Degree extends the plan, and comprehends a more diffusive system of knowledge by the study of the liberal sciences, especially geometry, which is established as the basis of our Art. While, in the Third Degree, every circumstance that respects government and system, ancient lore and deep research, curious invention and ingenious discovery, is collected and accurately traced.'

" 'Who is to decide when doctors disagree?' Bro. Daniell asked, laughingly.

" 'My dear sir,' Bro. Preston replied, 'this is an open question, on which every Brother is entitled to form his own opinion.'

" 'I am afraid we are slightly wandering from our subject,' Bro. Hannan interposed, 'and we must not omit to do justice to the production of a Rev. and esteemed Brother, although he be present, when masonic literature is the theme. I allude to Bro. Inwood's volume of sermons, just published,<sup>10</sup> which would be creditable to any body

<sup>10</sup> "Sermons; in which are explained and enforced the Religious,







ANCIENT WARRIORS RETURNING FROM BATTLE.

of men in the kingdom, not excepting the profession to which he himself belongs, teeming, as it does, with the brightest emanations of learning and talent. If the enunciation of the purest principles of Masonry and Christianity, expressed in chaste and beautiful language, and enforced by unadorned eloquence, be entitled to commendation, then Bro. Inwood's Masonic Sermons will receive the universal welcome of the Craft.'

" 'I beg to be permitted to add my testimony,' said Bro. Preston, 'to the exceeding beauty and excellence of these Sermons, which dignify and adorn the literature of Masonry.'

" 'And I,' said Bro. Jones. A mark of approbation which was echoed by every person present.

" 'Dear Brethren,' said Bro. Inwood, 'your eulogium is greater than my simple compositions merit. I have endeavoured to preserve unimpaired what I conceive to be the general and particular bearings of the Order, and it is not my fault if I have been unsuccessful. But the encomiums which you have thought proper to bestow in the presence of such a company of distinguished Brethren, convince me that I have not had the misfortune to fail. I am proud of your favourable opinion, and the value of the discourses will be enhanced in my own estimation, after having been thus honoured with your approbation.'

"A few evenings after this literary reunion," continued the Square, "the subject of begging Masons, and the impositions practised on the liberality of the Craft by mendicants travelling with false certificates, was introduced by Bro. Arthur Tegart, during the hour of refreshment; and the Treasurer of the Lodge communicated some interesting facts which had occurred to him in the discharge of his official duties since the previous Lodge.

"But to make the subject intelligible," said the Square, "you must understand, that at this period begging Masons, and pretended Masons, abounded in this metropolis; and by their importunity gave the Treasurers a great deal

Moral, and Political Virtues of Freemasonry. Preached, upon several occasions, before the Provincial Grand Officers, and other Brethren in the counties of Kent, Essex, &c." By the Rev. Jethro Inwood, P. G. Chaplain for the county of Kent. London, Crosby and Letterman, 1799. Published in the "Golden Remains," vol. iv. Spencer, 1849.



of trouble. The Athol Lodges initiated unworthy persons for a trifling fee, and having furnished them with certificates, they converted their Masonry into a regular trade. If one of these men died in a lodging-house, there was suré to be a fierce struggle among the survivors for his diploma. Others gambled away their certificates at all-fours or dice; and hence numbers of common beggars, who had never seen a Lodge, were spread over the country, soliciting charity on the strength of these documents. The Treasurers and Masters of Lodges were obliged, therefore, to exercise the utmost caution in their examinations, lest these unprincipled scamps should glean any hint which might be usefully employed in other places to favour their imposture.

“This being premised, I proceed in my Revelations. The Treasurer *loquitur* :—

“‘About a fortnight ago,’ he said, ‘I was applied to by a Brother in deep distress, who described himself as a stonemason out of work. He was a man of medium height, neither tall nor short, with light hair, and a beard of a month’s growth. His dress was a light-coloured fustian jacket, with horn buttons, a long leather apron, with the skirts tucked under his belt to allow free motion for his legs in walking; and on his head a dirty white hat, with a broad brim and a low crown. Altogether, his appearance was that of a common working mason. He had a mallet in one hand, and a piece of rough stone in the other, and humbly begged relief.

“‘In the exercise of my discretionary power of relieving any indigent Brother to the amount of one shilling, without reference to the R. W. M., I proceeded to ascertain whether the applicant were really a Mason, for I had some doubts about his certificate. I was, however, soon satisfied on that point, for he met all my inquiries very adroitly.

“‘Your name is ——?’ I said.

“‘John Wilkins,’ he replied; ‘or Lewis, if you like it better. But here, some would probably answer by using the word Caution.’

“‘Then I am to understand that you are a Mason?’ I rejoined.

“‘I am so taken and accepted,’ was his prompt reply.

“‘Where were you made a Mason?’ I asked.



“ ‘His answer was perfectly orthodox, although it was accompanied by a sardonic smile, which indicated, if it did not absolutely express, knavery.

“ ‘ ‘What is that in your left hand?’

“ ‘ ‘If I answer as a *Free-mason*,’ he replied, ‘it is a rough ashlar or broached thurnel; but as a working mason I should say it is a boulder-stone.’

“ ‘ ‘So far, so well,’ I thought; and said aloud—‘Since you appear so confident, can you tell me what that stone smells of?’

“ ‘ ‘The rogue put it to his nose scientifically, and, with another smile, gave me a direct and proper answer.

“ ‘ ‘What recommendation do you bring?’ was my next inquiry.

“ ‘ ‘The fellow knew his points, however he might have become acquainted with them, and told me without the slightest hesitation. And, being satisfied that he was a Mason, I gave him the shilling, and he thanked me, and went about his business.

“ ‘ ‘A few days afterwards, a poor shoemaker applied to me for assistance, with hammer in hand, apron before him, buttoned up to his chin, and an awl stuck in his girdle, which was fastened with a wax end. His hair was black, his face dirty, his hat divested of its brim, and fitting close to his head; ribbed worsted stockings, and shoes very much the worse for wear. Divested of his apron, he might have passed for a respectable chimney-sweep, or a worn-out coal porter. Altogether he was a disgusting object, and redolent of the combined odour of stale tobacco and shoemaker’s wax. He said he was on tramp, and could not fall into work. He was averse to begging, as he had not been used to it, and the necessity was galling to his feelings. But being hard up, he was obliged to have recourse to the liberality of his Brother Masons for assistance.

“ ‘ ‘I asked his name, and he answered the question by inquiring whether I alluded to his paternal or his masonic appellation.

“ ‘ ‘Your Christian and surname, sir?’ I replied, sternly, for I was piqued at the fellow’s pertinacity.

“ ‘ ‘James Patchett.’

“ ‘ ‘And your place of abode?’

“ ‘ ‘Faith,’ said he, ‘I can scarcely tell you that; for

my whereabouts has been sufficiently diversified of late, but I was born and brought up at Hinckley, in Leicestershire.'

" 'You say you are a Mason,' I continued; 'will you do me the favour to describe the mode of your preparation?'

" 'Describe to *you*, sir!' he said, with some humour. 'Come, that is a prime joke. As if you did not know all about it! If you must have it, it was thus;' and he satisfied the inquiry correctly. 'Certes,' he added, 'I remember my initiation as well as if it had occurred only yesterday.'

" 'I then tried him with a few of Grand Master Sayer's quaint examination questions, and found him *au fait* even there.

" 'Will you give or take?'

" 'Both, or which you please.'

" 'Are you rich or poor?'

" 'Neither.'

" 'Change me that?'

" 'With pleasure.'

" 'The fellow knew his catechism, and I failed to puzzle him.

" 'Seeing in his hand a hammer,' the Treasurer continued, 'I asked him whether it had any moral or masonic reference.

" 'Call it a mallet, if you please,' he answered with a knowing smile. 'Crispin's hammer is the Mason's gavel, though one is made of wood, and the other of iron; but iron tools ——' and he gave me an orthodox illustration of the implement.

" 'I then observed, for the purpose of hearing his reply,—'I see you wear an apron *out* of the Lodge as well as *in* it.'

" 'I belong to the Gentle Craft,' he replied, 'which is the designation of my *trade* as a cobbler, as well as of my *profession* as a Mason. The apron, sir, is common to both. I cannot, indeed, say much in favour of the whiteness or purity of my present badge, but, for all that, I may be as innocent as a new born babe,' laying a peculiar emphasis on the word *may*.

" 'You carry your awl about with you, I observe.'

" 'My *all*, sir,' he replied, 'is under my hat, and a

shocking bad hat it is! and my *end* will soon overtake me, if not prevented by the exercise of your kindness and commiseration.'

" 'The fellow's ready wit amused me, and I freely tendered him the usual amount of relief, which he pocketed, and took his leave.

" 'The next day I had another and very different applicant. He was a man of rather fashionable appearance, well dressed, and his brown glossy hair neatly arranged; a round hat, nearly new, tight pantaloons, with hessian boots well polished and tasselled, and in his hand a dragon cane. He introduced himself by the aristocratic name of Walter Beauchamp, and apologised profusely for troubling me; but, he added, '*Necessitas non habet legem*'; and here I am—a free and accepted Mason in deep distress.'

" 'I was not at leisure to dally with this gentleman, and, therefore, I determined, after having ascertained that he was really a Mason, to relieve and dismiss him. I asked him successively—What is the first point in Masonry?—What is the chief point—the original point—the principal point—the point within a circle?' He answered these questions without the slightest hesitation or mistake; and I then said carelessly, to catch him tripping, if possible—'By the bye, supposing a Brother to be lost, where might we hope to find him?'

" 'He said nothing, but with his cane traced a square and compass on the office floor. I then asked him whether he had seen a Master Mason to-day?

" 'He laughed, and answered curtly by another question—'Do I see one now?'

" 'I was perfectly satisfied, and while I took out my purse, I inquired what was his trade or profession.

" ' 'A short time ago,' he said, 'I was the conductor of a flourishing academy in the west of England, and my circumstances were promising. I filled the chair of the Rural Philanthropic Lodge, at Huntspill, with credit and success, though I say it myself, who ought not to do so, because the poet tells us—On their own merits modest men are dumb. You have heard the anecdote of a schoolmaster, who, being sea-sick when crossing the Bristol Channel, and seeing the waves run mountain high, hiccupped over the side of the vessel—'It's all very well to



say ‘*Britannia rules the waves,*’ but, for my part, I wish she would rule them straight.’ You have heard this? Very well. I am the man, sir. True, upon my honour. But *quid rides?* If I did not sound my own trumpet, there is no one here to lend me his breath, and, therefore, you must excuse my blushes. Being foolishly kind-hearted,’ he rattled on, ‘I was persuaded to become security for a Brother Mason, *hinc illæ lachrymæ*, who was a Mason in word but not in deed, for he vanished in some mysterious manner when the bills became due, *non est inventus*, and left me to bear the responsibility at my own discretion. As I was not in circumstances to meet the payment, I had no alternative but to copy his example—d’ye take? In a word, I absconded without beat of drum, leaving birchen rods, dunce’s caps, and a whole troop of little boys and girls to satisfy my imperious creditor. Being unmarried, I occupied furnished lodgings, and consequently had no available assets to leave behind. Rather hard upon me, was it not, sir? But *jacta est alea*, and I must bide the result.’

“ ‘Thus he went on,’ the Treasurer added, ‘and talked so fluently and well, that I became rather prepossessed in his favour. To test his qualifications, however, I produced pen, ink, and paper, and desired him to write the word —, I mentioned the pass-word.

“ ‘ ‘Pardon me, sir,’ was his modest reply, ‘I cannot conscientiously do that. Do you think poverty can ever induce me to disregard my O. B.? Fie on it! How poor soever a man may be, let him be honest. Does not the O. B. forbid us to—he repeated the clause. But to convince me of his calligraphic attainments, he wrote half a dozen lines applicable to his own circumstances, in a free and beautiful hand, which excited my admiration. I never bestowed a shilling with greater pleasure, and the poor fellow’s agreeable conversation drew an additional half-crown out of my pocket. And I must say I never met with a begging Mason who acquitted himself so creditably throughout an examination as either of these three poor fellows did.

“ ‘About a week after this interview,’ the Treasurer continued, ‘I was walking down the Strand with a friend and Brother, who is Treasurer of the St. Alban’s Lodge Dover-street, Piccadilly, and the above transaction form-

ed the subject of our conversation, so much had I been charmed with the poor schoolmaster's address. My friend observed that applications for charity had been rather numerous of late; and the last person he had relieved was a poor carpenter out of work, who proved himself to be a clever and intelligent Mason; 'and, if my eyes do not deceive me, yonder he is, with his square and rule under his arm. Let us cross the street and question him; you will be pleased with his answers.'

" 'As we were passing over to the other side, the fellow appeared to eye us suspiciously, as though he wished to avoid the meeting. But when he found it impracticable, he saluted us respectfully, and was moving on. But my companion stopped him by saying,—' Well, my poor fellow, you have not succeeded in finding employment?'

" ' "Why, the truth is," he replied, 'Master Carpenters, as well as Master Masons, are rather shy of engaging with a perfect stranger, without a written character in his pocket; for you know, sir, the old canon—*all preferment among Masons is grounded upon real worth and personal merit only*; and who could discover my worth and personal merit without a certificate from my last employer, which I unfortunately neglected to procure? And, perhaps, they are right; for there are many impostors in this Great Babylon, as I myself have good reason to know.'

" 'I could scarcely believe my ears,' said the Treasurer. 'I looked in his face, and he smiled. I knew that smile, and the peculiar twinkle of his keen grey eye. It was no other than my accomplished schoolmaster!'

" ' "Why, you rascal," I began—but he interrupted the explosion by saying, in his calm and quiet manner,—

" ' "Don't abuse me, sir, I beseech you. Spare your precious breath for a better purpose. You cannot tell how soon you may have occasion for it. Your dull ass, as the grave-digger says, will not mend his pace with beating. As to being a rascal—if I was ignorant of that fact, I must be the stupidest ass breathing, for I am reminded of it twenty times a day. Everybody tells me so—and what everybody says, must be true. I am, indeed, something like the man Snake, in Sheridan's play, which I saw the other night, and most earnestly entreat you not to ruin my bad character, for it is all I have to

depend on. Shakespeare informs his hearers, and his readers too, that each man in his turn plays many parts, and it is perfectly impossible for me to tell how many have fallen to my share.'

" 'The cool impudence and self-possession which the fellow displayed,' continued the Treasurer, 'amused me exceedingly, and I asked him how he managed to get a living, as he appeared to be disinclined to work?'

" 'Why, sir,' he said, 'the truth is, I sometimes live luxuriously, and sometimes starve; for mine is but a precarious employment at the best. At one time I dine off a noble haunch of venison, and wash it down with claret, and at another I am obliged to do penance with Duke Humphrey, or amuse myself by taking an account of the number of trees in the park, to allay the cravings of hunger. And sometimes, *Si fortuna perit, nullus amicus erit*, I am greeted with kicks instead of halfpence.'

" 'Why, then, do you not exchange such a degrading mode of life for some honest and regular employment?' I inquired. 'You appear to have some talent, and by the aid of industry and application, you might become a useful member of society.'

" 'It can't be done, sir,' the fellow replied; 'it can't be done. I have already tried it on without success. A dull droning life won't do for me.' And he began to sing, in a clear tenor voice,—

'Of all the trades in England,  
A beggar's life's the best,  
For whenever he's a weary,  
He can lay him down to rest.  
'And a begging we will go!'

'I fear no plots against me,  
I live in open cell,  
Then who would be a monarch,  
When beggars live so well?  
'And a begging we will go!'

" 'No, gentlemen, it can never be. I live only in an atmosphere of fun and excitement; and even starving for a season is not without its pleasures. Sometimes, indeed, the joke becomes serious; and if it were not for such kind-hearted persons as yourselves, i' faith, I am afraid I should be obliged to work, which, to say the truth, would be very distasteful, and go woefully against



the grain. But long life to the Freemasons! They are a liberal set of men, and not very discriminating, and, therefore, I have but little trouble with them. I shall never be reduced to the hard necessity of working, thank goodness, while we have Lodges in every street, and open-handed Treasurers. They are fruitful milch-cows, and a bountiful Goshen when the land of Canaan reduces me to famine.'

" 'Then you are not a schoolmaster, after all?' I said.

" 'Bless your heart, no,' the fellow replied, with his pleasant smile. 'A schoolmaster! Faugh! To be shut up the live-long day with a flock of dirty urchins, and no escape—it is not to be thought of. Besides, I never could endure confinement. I have been twice in Bridewell, and once in Newgate, not for making an illegal conveyance of property, mind, but, as the big wigs technically term it, as a rogue and a vagabond—for begging, in short; and in my daily Litany I pray to be delivered from all restraint. A schoolmaster! Ha, ha, ha! I have had many a laugh about that, and your beautiful new half-crown. It is clear that you believed my story.'

" 'I certainly did, my good man,' was my reply.

" 'Nay,' said he, 'now you call me good, when in fact it was not I, but the acting that was good.'

" 'The fellow's taunt stung me to the quick, and I asked sternly, for I felt piqued at his unblushing effrontery—'What, then, in the name of the devil, are you—a daring thief, I warrant?'

" 'Not a thief, your honour,' he replied, with the utmost composure. 'I have never yet been reduced to that dodge. Craving your pardon, begging is the safest employment of the two. I can sleep with a quiet conscience when I have no sins under my belt of greater burden than a few innocent white lies.'

" 'You have a trade, I suppose, if you were compelled by necessity to work? Tell me at once what it is.'

" 'That is a question which will be rather difficult to answer,' he replied. 'At this moment, as you see, I am a distressed carpenter; but what I shall be to-morrow is in the womb of fate. I have been the round of all known trades and professions. A horsedealer to-day, a lawyer to-morrow; this day a chimney-sweep, the next a

distressed clergyman. For instance, do you recollect—for further concealment is unnecessary,’ he continued, with the merry twinkle of his eye to which I have already referred—do you recollect a poor cobbler who paid you a visit a week or two back, whose *all* was beneath his hat, and his *end* certain unless you relieved him?’

“ ‘Why,’ I ejaculated, in astonishment, ‘surely—’

“ ‘Your humble servant, sir, and no mistake,’ he coolly replied, with a low bow. ‘And perhaps you have not altogether forgotten a distressed stonemason, who satisfied your scruples by telling you what the rough ashlar smelt of?’

“ ‘And was that one of your performances also?’ I inquired.

“ ‘The same, sir. I am Proteus. Ever ready *tourner casaque*, as the Parisian gamins would say.’

“ ‘Then you have been in Paris?’

“ ‘I have been everywhere. It would be difficult to say where I have not been. Experience is a faithful instructor, and I have been some years under its tuition. And you shall hear what an apt scholar I have been. I once bet a guinea with a pal—you may stare, sir, but I sometimes have a fugitive guinea in my pocket to sport with, as well as my betters. Where was I? O!—I was saying, I bet a guinea that I succeeded in obtaining relief from the Treasurer of a certain Lodge, which shall be nameless, six times within the compass of fourteen days. Having at my command the choice of every species of disguise at the rate of sixpence a day, I accomplished the feat, and the poor dupe remains in perfect ignorance to the present moment that he has been imposed on. And sir,’ he said, lowering his tone of voice, ‘excuse me, sir, but I flatter myself, if I had not been so unfortunate as to encounter both of you together, that the experiment might have been safely and successfully repeated, although the representative of Wisdom in your Lodge does possess the Jewel of Sir Christopher Wren.’

“ ‘The clever scamp chuckled over his reminiscences, and suddenly turning on his heel, and looking me full in the face, he said, in a half-whisper,—‘By the bye, you don’t happen to have such a thing as half a crown about you?’

“ ‘Why? you impudent rogue—’

“ ‘Stop a moment, if you please, dear Brother,’ he said, with his usual quiet smile and twinkle of the eye, accompanied by the most unruffled composure—‘don’t be impatient, I beseech you. I was about to add, that if you have such a thing to dispose of, I am ready to purchase it by communicating a secret which is worth its weight in gold.’

“ ‘This proposal,’ continued the Treasurer, ‘under the circumstances, I thought peculiarly insulting, particularly as the fellow had assumed that remarkably knowing look which seemed to indicate that he intended mischief. I had no wish to be victimized; but as the risk was trifling in amount, even if I got nothing in exchange for my coin, I consented to the proposal, simply for the purpose of ascertaining how far the fellow’s impudence would carry him; and while he pocketed the gratuity, I heard him mutter,—‘Well, you’re a trump any how—you are—and no mistake! I *will* say that; and I’ll not lose sight of you.’ And then he said aloud,—‘The secret I have to communicate is dirt cheap at half a crown. Listen to it:

“ ‘TAKE CARE WHO YOU ADMIT AS CANDIDATES, AND YOU WILL HAVE FEWER BEGGING MASONS.’ ”

“ ‘You will be at no loss to conclude,’ said the Square, “from these Revelations, that things went on very pleasantly with us. We had changes of Masters, it is true; but they all possessed average ability, and some were distinguished by superior attainments. Nothing further occurred, however, worthy of a special notice till the commencement of the nineteenth century, when the Rev. Jethro Inwood was unanimously elected to fill the Chair of the Lodge.”



## CHAPTER XIV.

LEGENDS.—REV. JETHRO INWOOD.

1800—1803.

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“To Heaven’s high Architect all praise,  
All praise, all gratitude be given ;  
Who deign’d the human soul to raise  
By mystic secrets sprung from Heaven.”

HENRY DAGGE.

“There is no violation of truth in affirming that, in London especially, propositions for initiation into Masonry are often too easily, if not eagerly received, on the bare general recommendation of the proposer, and payment of the customary fees. But if character and circumstances were cautiously weighed in the qualification of candidates, though the Society might not be quite so numerous, the members of it would, in proportion, be more respectable, both as men, and as Masons.”—NORTHOUCK.

“Masonry has no principle but what might still more ornament the purest mind ; nor any appendage but what might give additional lustre to the brightest character. By the exercise of the duties of Masonry, the rich may add abundantly to the fund of their eternal inheritance. The wise may increase their knowledge of the nature of God, in all his best perfections, and thereby daily grow still more wise unto eternal salvation. The pure in heart may be always advancing in the divine likeness ; and they who walk in this path of the just, with zeal and activity, will find it as the shining LIGHT, which shineth more and more unto the perfect day.”—INWOOD.

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“I AM about to exceed the limits of our covenant,” said the Square, swinging scientifically round on its dexter limb, with a slow and even motion, as if trying to describe some imaginary circle in the air, “in which, on certain conditions, I promised to reveal some of the peculiar practices of our Brethren in the eighteenth century ; and as you have adhered so faithfully to the preliminary contract, by suffering me to proceed without interruption, I shall reward your constancy by continuing my Revelations for a few years longer, that I may have an opportunity of describing the causes which pro-

duced the extinction of the schism that divided the Fraternity into two hostile sections for three quarters of a century; and it is probable that I may be able to furnish a few new facts which may prove interesting to you."

I replied to my gossiping companion by a nod, and the sign of silence; for, to say the truth, I had become so accustomed to his lively conversation, that I shall regret its termination, whenever it may happen to cease.

"Aye," said he, "you are at liberty to employ our universal language, but not to speak; and I am glad to find that you have learned your lesson so perfectly.

"I have already told you," he continued, "that our present Master was the Rev. Jethro Inwood, curate of St. Paul's, at Deptford; and his opening address, delivered after his installation, was directed at a very prevalent objection of the Antimasons, that the Institution is deistical. He began thus:—

"When the Almighty found it expedient to promulgate a code of laws for the especial government of the Israelites, after their deliverance from Egyptian bondage, to preserve them as a nation distinct from the idolatrous people amongst whom they were placed, he gave them a religious institution, formed upon exclusive principles, which was intended to be the cement of his ordinances, himself being the chief Ruler and Governor both of the civil and religious polity; and he constituted Aaron his authorized deputy over the one, and Moses over the other. On this model Freemasonry has been formed, but at an unapproachable distance. To render the parallel as complete as circumstances would admit, our ancient Brethren made the degrees of Masonry to correspond with the permanent and strongly-marked divisions of the Tabernacle, where the system was enunciated by a regular series of symbolical machinery. In a word, everything connected with the Tabernacle and its services, was typical of a better dispensation, whose builder and maker is God.

"It is not my intention, however, to detain you on the present occasion with an explanation of all the emblems which were embodied in this primitive temple; and, indeed, the attempt would exceed the limits of a single oration, confined, as it must necessarily be, within a very circumscribed space of time. I shall merely

allude to a few brief particulars which appear to be apposite in their application equally to Freemasonry and Christianity. The Tabernacle was built due east and west, in commemoration of that great and mighty wind which first blew east and then west, to divide the Red Sea for their safe transit, and the total destruction of the Egyptian army. For the same reason our Lodges are placed due east and west, in common with all Christian places of worship, for Wisdom sprang out of the east, and thence spread over the western parts of the world.

“‘Our Lectures refer to Christianity in the same manner as the Jewish dispensation did, viz., by types and significant references. The First Great Light is the very basis and pillar of Christianity. The Theological Ladder is invested with a Christian reference; the Two Parallels in our system of Masonry are Christians. Those who aim at neutralizing these and other similar references, or, in other words, of preserving the universality of Masonry by depriving it of its allusions to our holy religion, little think that, by such arguments, they deny the truth of God’s dispensation to Moses, and refuse to acknowledge with the Apostle, that it was intended as a schoolmaster to bring us to Christ. If the Jewish religion was truly a type of Christianity, so is Freemasonry. The conclusion is inevitable, because the Lectures of Masonry embody many of the historical facts, ordinances, and types of that ancient religion which was communicated to man by the Deity himself.’

“These orthodox sentiments,” said the Square, “proceeding from the mouth of a reverend divine who had distinguished himself as a zealous and learned Mason, were highly applauded, and anticipations of an edifying year were indulged by all the members of the Lodge without exception. Their hopes were amply realized; and the popularity of his government formed a theme of congratulation, which extended beyond the four walls of the Lodge. His quiet and gentlemanly manners, and his method of imparting instruction to newly-initiated candidates by a free conversation with other members who proposed such questions for elucidation as they themselves might be inclined to ask, brought a host of visitors every Lodge night, and a marked increase of initiations.



‘One evening, I remember it well,” the Square continued, “after the business of the Lodge had been disposed of, a candidate, recently initiated, whose name was Lambert, rose and said—‘R. W. Sir, if I am not taking too great a liberty—and as I have had very little experience, I am, of course, unable to determine whether I am in order or not—I should be glad if you would inform me by what process you acquired such a perfect insight into the mysteries of Masonry, that I may steer my course by your example, for I confess to the soft impeachment of an ambition to become a good practical Mason.’

“‘And a laudable ambition it is,’ replied the R. W. M.; ‘nor can I have the slightest objection to gratify your curiosity by delineating the pursuits of my early masonic career. When I was but a boy, having been made a Mason, as a Lewis, at eighteen years of age, I determined to fathom the very lowest depths of Masonry; and for that purpose I commenced a regular course of study in the principles of the Order, under the instructions of my father; and, as it was a labour of love, I made a rapid progress. In fact, I am not ashamed to say that I entered on the pursuit with an alacrity, equal, at least, if not superior, to that of reading for my degree at the university. I soon became thoroughly master of the Prestonian Lectures in all the degrees, and capable of going through the ceremonies of making, passing, and raising with equal promptitude and precision.’

“‘And you had sufficient resolution to persevere in this dry study?’ said Bro. Lambert, inquiringly.

“‘Resolution!’ the R. W. M. responded. ‘To be sure I had. And so far from finding it what you term a dry study, I became enthusiastically fond of it; and, in about four years after my initiation, I found myself in circumstances of great popularity with the Craft, and became Master of the Lodge in which I had been admitted a Mason.’

“‘I should like to know,’ said Bro. Lambert, ‘whether you had any extraneous assistance—I mean, whether you had the advantage of printed publications to facilitate the acquirement of the Lodge Lectures?’

“‘In answer to this home question,’ the R. W. M. said, ‘the truth is—and I name it by way of caution—

that, immediately after receiving my First Degree, I was invited to spend a few weeks in Leicestershire; and a masonic friend, perceiving my eagerness to acquire information in the Lectures and ceremonies, placed in my hands a pamphlet called "Jachin and Boaz."

" "Jachin and Boaz!" " exclaimed Bro. Lambert, eagerly; 'aye, I have seen the book—I have read it. But, surely, that work does not contain a correct portraiture of Freemasonry?'

" 'You shall hear,' replied Bro. Inwood. 'Did you ever read about the mirage in the arid steppes of the desert, which mocks the thirsty traveller with hopes that are destined to be disappointed? Well, thus it was with me. At first, the possession of this pamphlet appeared to be a God-send; and I felt as much gratified by its acquisition as Gil Blas, when he was constituted critic in ordinary to the Archbishop of Grenada. I applied myself to its study with great earnestness, and read it for whole days together under the umbrageous shade of trees—*recubans sub tegmine fagi*—with the full determination of making myself perfectly master of its contents. Professing to be a complete exposition of the Lectures and ceremonies, instead of consulting my father, as I ought to have done, I entered heart and soul into its merits, and ultimately succeeded in fixing every line tenaciously in my memory. I liked the excitement. It was a rich treat. I had as great an affection for this trumpery book as a young mother for her first child, and always carried it in my bosom. I was delighted with the possession of such an easy means of becoming acquainted with the details of the Order. But, alas! it was all a delusion; and I have frequently had occasion to lament the sacrifice of so much valuable time to so little purpose.'

" 'Well, and how did it end?' Bro. Lambert asked.

" 'The result may be a useful lesson to you,' replied the R. W. M., 'and to all others who seek for a royal road to the knowledge of Masonry; or, in other words, who are desirous of becoming learned Masons without a devoted application of the adjuncts of time, labour, and serious meditation. When I received the Third Degree of Masonry, I found that all my pains and anxiety had been wasted, and that the pretended revelations, like the

forgeries of poor Chatterton, were a gross imposition. Nay, it was worse than leisure misapplied, for the impressions already produced interfered materially with the subsequent study of our legitimate Lectures; and I found the task of obliterating from my memory that which is false, more difficult than acquiring a perfect knowledge of that which is true. It was a work of retrogression, and mortified me exceedingly. I had been deceived on the threshold of Masonry, and the wonder is, that I did not relinquish the pursuit in disgust, as numbers do every day from causes infinitely less influential.'

" 'But you persevered?'

" 'I did; for there is a springiness in the ardent nature of youth which is not easily discouraged. On a reference to my venerated father, I found I had been duped; but I did not allow the imposition to quench the spirit of inquiry which had been excited in my bosom. I made the best use of the means at my disposal, and, by dint of severe application, I became at length fully indoctrinated in the ceremonies, rituals, and genuine Lectures of the Order. And if you will pursue the same process, I doubt not but your exertions will be rewarded with the same success.

" 'Then huzza for a tough spell of masonic study without the assistance of "Jachin and Boaz!"' Bro. Lambert exclaimed, 'for I am determined to be, in the strictest sense of the word, a Mason.'

" 'You will at once conclude, from this description,' the Square continued, 'that Bro. Inwood was an assiduous Mason; and he permitted no opportunity to pass unimproved of storing his mind with useful knowledge, or of imparting instruction to those who needed it. At his first quarterly supper, a remarkable instance of this disposition occurred. Amidst the intervals of song and toast, a private conversation was going on between Bro. Dent and a visiting Brother from the country, by which the former seemed greatly interested. At length, during the brief silence which succeeded a song, Bro. Dent was heard to say—'Are you really in earnest, when you tell me that such a belief prevails extensively in the provinces?'

" 'This was heard by the Chair, who immediately said



—‘Bro. Dent, have you forgot that excellent Charge, which forbids you to hold separate conversations, without leave from the Master? If your communication with our visiting Brother be on the subject of Masonry, I am sure you will not deprive us of any benefits which may be derived from it. If important, let us hear it; if not, I call on you for a song.’

“On this challenge from the Chair,” the Square continued, “Bro. Dent rose and said—‘R. W. Sir, whether the conversation between myself and friend, whom I have already introduced to you by the name of Bro. the Rev. Samuel Oliver, from Leicester,’ (your respected parent,)” said the Square, parenthetically; “but it happened before you were initiated, and, therefore, you are probably, ignorant of the circumstance.”

I gave a nod, to signify that it *might* be new to me; but I thought it scarcely probable, as, indeed, it proved when the Revelation was made, for I had heard the greater part of it from my father’s own lips.

The Square, however, went on with Bro. Dent’s reply—“‘Whether Bro. Oliver’s communication be or be not worthy of your attention, is not for me to determine. I can only say that he was detailing a series of facts, if facts they be, which have astonished me not a little.’

“‘Let us hear, let us hear,’ said the R. W. M. ‘If the matter be interesting, as you represent, we can afford to suspend our convivialities for a few minutes to share in your surprise.’

“‘Nay,’ Bro. Dent responded, ‘I have only heard the commencement of the strange recital; but it appears that there are some mysteries in each of the Three Degrees, of which we Metropolitan Masons are profoundly ignorant.’”

At this point the Square, with one of his quaint twirls on the point of his dexter limb, interrupted himself by a reference to a remark of the witty Dean of St. Patrick’s, who said that some people are much more dexterous at pulling down and setting up, than at preserving what is fixed; and they are not fonder of seizing more than their own, than they are of delivering it up again to the worst bidder, with their own into the bargain. And to this observation he might have added, that it is doubtful whether what they set up is half so useful or half so

true as what they pull down. You shall judge for yourself, when I have repeated the following conversation.

“Bro. Dent went on to say,—‘From what I have heard this evening, some of the country Lodges are *disposed* on a novel principle, which appears to militate against our preconceived notions; and the Entered Apprentices are instructed to entertain the doctrine as a matter of faith.’

“Bro. Preston declared that the information would be peculiarly interesting to him, should it contain anything new; as he had already bestowed infinite pains in the collection of facts on all subjects connected with the usages and customs which exist amongst the Craft in every part of the world.

“Bro. Oliver was then requested by the Chair to recapitulate his communications, that the Brethren might have an opportunity of judging whether they are in accordance with ancient custom.

“Bro. Oliver rose and said, ‘He was not aware that the conversation with his friend Bro. Dent would have had the effect of bringing him out so prominently before the Lodge, nor did he believe that an assembly of Brethren so well versed in the usages of the Craft, would be edified by anything he might have to say. It is true,’ he continued, ‘that some R. W. Masters, but not in the Lodge to which I belong, make a point of instilling into the minds of the Apprentices the form of the Lodge and the disposition of its furniture; because they think this knowledge constitutes an excellent foundation for any superstructure which they may find occasion to erect upon it. And I shall have great pleasure in communicating all I know on the subject, with this proviso, that the detail will be found to embrace many doubtful facts, to which I cannot conscientiously subscribe.’

“‘First, then,’ Bro. Preston said, ‘let us hear the hypothesis respecting the form and disposition of the Lodge.’

“‘Willingly,’ returned Bro. Oliver. ‘The form of the Lodge is said to be in length, double its height and breadth, as a representation of the Altar of incense in the Tabernacle of Moses, which was a double cube. The Bible, Square, and Compasses are placed upon the Tressel-

board before the Master, in the east; with the former open at the book of Ruth. The Constitutions lie before the Past Master; the Globes before the Senior Warden; the rough Ashlar in the north-east for the use of the Apprentices; the perfect Ashlar in the north-west for the use of the Fellowcrafts; the Master Masons in the south-west, and the Past Masters in the south-east. The Mosaic pavement, Blazing star, and Tessellated border, with the emblems of science, are deposited in the east for the use of the R. W. M.'

"There is certainly something new and ingenious in this,' Bro. Preston observed, 'and I should also say, partially heterodox. But will you allow me to ask you one question? Are you an ancient or a modern?'

"In answer to this question,' Bro. Oliver replied, 'I must honestly say that I am both. Or I should answer more correctly were I to tell you that I am acquainted with the peculiarities of both. I was made in a modern Lodge, but afterwards became a member of another Lodge, which had just exchanged its Athol warrant for a Constitutional one, and still continued to practise the ancient system. And in that Lodge I acquired the marvellous information, which is very much at your service, if you think it worth hearing.'

"This preliminary being understood,' said Bro. Preston, 'you will now permit me to ask whether you have any varieties to recount respecting the Second Degree?'

"We teach our Fellowcrafts,' replied Bro. Oliver, 'the particulars of a curious legend touching the Pillars of the Porch. When the Ark of Noah rested on Mount Ararat, and its inmates came forth, the Patriarch erected a Pillar, which was highly venerated by his descendants, who added thereto many ornamental decorations. After the migration from Shinar, the wandering tribes built pillars in imitation of this great prototype in every country which they planted, to commemorate the universal Deluge, whence the custom originated. Many years after the deliverance from Egypt, Boaz erected two Pillars on his estate near the town of Bethlehem, one of which he called by his own name, and the other Jachin, after the son of Simeon, one of the twelve tribes of Israel. These two Pillars supported an arch or gate-



way, under which he married Ruth, after she had been formally renounced by a nearer kinsman; who took off one of his shoes as a pledge of his sincerity, and gave it to Boaz for a testimony, in the presence of competent witnesses, that he was at liberty to stand in his shoes as the legal claimant to the hand of Ruth.'

" 'I have heard something of this,' said Bro. Inwood; 'but have ever considered it too absurd to merit any serious attention, as it rests on no authority whatever; and I am curious to know in what manner this gateway is connected with the Pillars of Solomon's Porch.'

" 'The connection is thus explained,' replied Bro. Oliver:—'Boaz was the great grandfather of David; and Solomon's Pillars were called by the above names to commemorate his marriage with Ruth; for whose memory Solomon is said to have entertained such a respectful veneration, that when David anointed him King, he requested that the ceremony might be repeated under the gate at Bethlehem, which was supported by the two Pillars that Boaz himself had erected. The legend further says that *he was sleeping under this gate, and between the Pillars*, when he was favoured with that remarkable vision where the Most High condescended to offer him his choice of wisdom, long life, or riches, when he preferred the former. Between these Pillars he married his Egyptian wife; and here Hiram Abiff was first introduced to him by the noble prince Adoniram. In the same place he received the Queen of Sheba, when she came to view the magnificent Temple of Jerusalem, and to ascertain by personal communication whether the miraculous traditions of his wisdom and penetration were founded in fact.'

" 'And this is the legendary lore which is taught in the Lodges of our ancient Brethren!' exclaimed Bro. Pigou. 'I do not envy their pretensions to superior knowledge. After this explanation we find no difficulty in understanding the boast of Lawrence Dermott, that *ancient Masonry contains everything valuable amongst the moderns, as well as many other things that cannot be revealed without additional ceremonies*. These absurdities, I conclude, constitute a portion of those *other things which cannot be revealed*.'

" 'Your observation is very appropriate,' said the R.

W. M.; 'but let us have the whole case before us, ere we venture to express an opinion on its merits.'

" 'I feel considerable interest in this communication,' interposed the D. G. M., Sir Peter Parker, who happened to be present, 'and trust our visiting Brother will favour us with the remainder of these curious legends.'

" 'The next point,' Bro. Oliver replied, 'appertains to the Third Degree. The Temple of Solomon is represented as having two foundations, one beneath the other, in the form of an oblong square. The lower foundation is said to have been composed of compact rows of stones, in number 900; while the upper consisted of only twelve stones, to represent the tribes, which were placed in three rows, and were inlaid with upwards of nine hundred costly precious stones. It is further taught that, in order to perpetuate the infamy of the Tribe of Dan, which perpetrated the first apostasy, King Solomon commanded that the stone which appertained to that tribe should be defaced, and a certain cubical stone, which had formed the basis of Enoch's subterranean Temple, should be substituted for it, as it occupied a situation immediately beneath the centre of the Most Holy Place.'

" 'I have heard,' said Bro. Meyrick, 'another version of the above legend, which contains a more noble and rational reference. According to my account, the Temple of Solomon had three foundations, the first of which contained seventy stones; five courses from north to south, and fourteen from east to west. The centre course corresponded with the upright of a cross, whose tranverse was formed by two stones on each side of the eleventh stone, counting from the east end of the centre row, which constitutes the upright beam, and the fourth stone from the west. The stone which occupied the place where the beams cross each other, was perpendicularly under the centre of the S. S.; a design which contained an evident reference to the Cross of Christ; and it was so placed, that the portion where the heart of Christ would be at the time of His Crucifixion was exactly beneath the Ark of the Covenant and the Shekinah of Glory.'

" Bro. Eamer, afterwards Sir John Eamer, Lord Mayor of London, and S. G. Warden in 1798, hoped that Bro.

Oliver had something more to communicate, and might be allowed to proceed.

"Bro. Oliver replied, 'that he had very little to add, except on the subject of the Temple decorations, which probably are known to every Brother present, and which it may, therefore, be unnecessary to detail.'

"'Go on, go on,' was heard from every part of the Lodge; and Bro. Oliver proceeded to say that the number of precious stones in the Holy Place is said to have been 22,288, arranged in symbolic figures by Hiram Abiff. In the most Holy Place were 603,550 precious stones, in commemoration of the offerings of the children of Israel towards the construction of the Tabernacle. The centre of the ceiling was decorated with a hieroglyph of the Sacred Name, curiously wrought with precious stones, in the form of a circle, inscribed within a square; which produced a more dazzling effect than the most superb rose-window in one of our richest cathedrals.

"Now, what value do you suppose our sapient Brethren place on these precious stones?" said the Square, parenthetically. "Open your mouth wide, and I will fill it. Why no less a sum than sixty-two thousand six hundred and seventy-five millions of pounds sterling!!!

"Our erudite visitor proceeded to inform us—and you will not be surprised to hear that we listened with due attention—although he personally repudiated the facts as being too incredible for belief—yet he had heard them insisted on with great pertinacity in a Lodge that he could name. 'In the Temple were 10,480,000 gold and silver vessels, which cost 6,904,832,500 pounds sterling. The workmen's wages amounted to 140,000,000 sterling; and the inferior materials to 150,000,000 pounds. The expense of the whole building was 69,869,832,500 sterling pounds!

"After all these expenses had been incurred and satisfied, as the legend asserts, the funds subscribed by David, Solomon, Hiram, the Queen of Sheba, and others, were unexhausted; for David himself contributed 911,416,207 pounds; and the Queen of Sheba eighty thousand millions of pounds! It appears, therefore, that the sum of 11,041,583,707 pounds remained as an available surplus after the work was finished, for Solomon to amuse



himself with, in the erection of palaces and towns at his pleasure!"

"This perilous stuff," the Square observed, "which is indebted for its origin to the Jewish cabalists, has very properly become obsolete. Freemasonry has been judiciously weeded since the union, and all such glaring improbabilities cancelled. But, sir, as my sole object in making these revelations is to display Masonry as it was in actual operation during the last century, a brief notice of these puerilities could not be consistently avoided. I think I have already told you that they were originally imported from the continent, like a cargo of smuggled merchandize, and were openly practised in the Athol Lodges as a constituent part of the system. Some of the constitutional Masons followed this pernicious example, in defiance of the repeated cautions of the Grand Lodge.

"The harmony of the evening," continued the Square, "was not disturbed by these communications; and Bro. Oliver, though a very indifferent singer, at the request of the R. W. M., favoured the Lodge with an original song of his own composition, which was highly applauded, to the old tune of 'Balinamona ora,' which you shall hear.

'As journeying in darkness through life's toilsome way,  
The cheerful light darting not one feeble ray;  
No friendly companion my sorrows to smother,  
Kind fortune at last sent a true-hearted Brother.

'Sing Balinamona ora, &c.  
A Mason's the guardian for me.

'His words smooth as oil, and as honey were sweet;  
He guided my path and directed my feet;  
He mysteries and dangers with me did explore,  
Through a lab'rynth of horrors I ne'er trod before.

'The terrors of darkness encompass'd me round;  
But light, truth, and friendship I speedily found.  
No suspicion of falsehood can ever appear,  
To proceed from a Mason who acts on the square.

'By signs and words guarded, like Argus's eyes,  
All guile and deceit a Freemason defies;  
He lives within compass, he works with his tools;  
And levels his ways by the Grand Master's rules.

At length quite enlighten'd, experience and truth  
 Beam'd rays of refulgence from East, West, and South,  
 I never beheld so resplendent a scene;  
 And none but a Mason can tell what I mean.

'No longer in darkness I now grope my way,  
 Illum'd by the beauty and glory of day,  
 The dense mists of error that clouded my sight  
 Are dispersed and destroyed by the Science of Light.

'So now, being fearful I trespass too long,  
 I beg to conclude with my thanks and my song;  
 Your praises, dear Brethren, I'll sing while I've breath,  
 May we meet in the Grand Lodge above after death!'

"A few evenings afterwards—it was in the month of November, if my memory does not deceive me," my amusing companion proceeded to say, "when we had some initiations coming off, I was entertaining myself with certain profound<sup>1</sup> reflections on the peculiar situation of a candidate, as I lay reposing on the cushion of the pedestal before the Brethren assembled, which were interrupted by the entrance of the R. W. M., and a very numerous company of Brethren.

"After the Lodge was opened, and the minutes read and confirmed," pursued the Square, "our Rev. Brother produced from a small casket a medal, which he handed round the Lodge that all the Brethren might see it, observing 'that it was intended to strike off a sufficient number of them for distribution amongst the Craft, to commemorate the appointment of their R. H. the Prince of Wales (afterwards George IV.) as Grand Master of Masons, and the Duke of Clarence (afterwards William IV.) as Grand Principal of the Royal Arch. He was acquainted,' he said, 'with the artist, who had entrusted the proof to him for a few hours to exhibit to the Lodge.' After the beauty of the design and chasteness of the execution had been sufficiently admired, the business of the Lodge proceeded.<sup>2</sup>

"We had three initiations; and after the ceremonies were completed, and the Prestonian Charge read, the R.

<sup>1</sup> Profound! The Square vaunteth itself! What an egotistical nonentity it is! *Umbras falsæ gloriæ consecatur!*—P. D.

<sup>2</sup> See the Lithograph of this beautiful Medal, which will be more satisfactory than the most elaborate description.

W. M., turning to the north-east, said, with great solemnity and effect,—

“ ‘Brethren and friends, the usual routine prescribed by our ritual at the initiation of candidates into Masonry having been accomplished, it may be necessary to enter on some special explanation of our rites; that you may not esteem them to be frivolous or trifling; for the minutest observance, which you have this evening witnessed, has its peculiar reference to some dignified virtue; or to some ancient observance which points out a moral duty.’

“ ‘Perhaps, R. W. Sir,’ said Bro. Jones, rising from his seat, ‘I humbly venture to suggest—perhaps you would be kind enough first to explain to the candidates what a Freemason is; for, although they may have heard a great deal about Masonry, and may have desired admittance amongst us from a sincere wish of being serviceable to their fellow-creatures, yet, from a hint which I have just received across the table, they are anxious to know what are the exclusive privileges and characteristics of a worthy Brother.’

“ ‘I shall have much pleasure,’ Bro. Inwood replied, ‘in attending to your recommendation.’ Then turning once more to the north-east, he said, ‘A Freemason, my Brethren, is a free man, born of a free woman, a brother to kings, and a companion to princes, if they be Masons; an assumption which will be illustrated by the Senior Warden, if you will give him your attention.’

“ ‘The Senior Warden then rose, and said,—‘Brethren, by command of the R. W. M., I will endeavour to explain the hypothesis of our perfect freedom, and our jealousy lest the vicious habits of slavery should contaminate the true principles on which Masonry is founded. You will observe that many of our usages and customs originated at the building of the Temple of Jerusalem. Now our ancient Brethren, who were employed by King Solomon to work at this famous edifice were declared free, and exempted from all imposts, duties, and taxes for them and their descendants. They were also invested with the privilege of bearing arms. At the destruction of the Temple by Nebuchadnezzar, the posterity of these Masons were carried into captivity with the Jews. But when the time of their humiliation was expired, by the



good-will of Cyrus they were permitted to erect a second Temple, being declared free for that purpose. Hence we are called Freemasons. The custom of *accepting* as candidates none but the sons of free women, dates its origin from a much earlier period; even from the time when Abraham held a solemn festival at the weaning of his son Isaac, when Ishmael amused himself by teasing and perplexing the young child. When Sarah was acquainted with this, she remonstrated with Abraham, requesting him to put away the bond-woman Hagar and her son, as they were not competent to inherit with the free-born. She spoke by divine inspiration, as she knew that from Isaac's loins would spring a great and mighty people, who would serve the Lord with freedom, fervency, and zeal; and she feared that if the lads were brought up together, Isaac might imbibe some of Ishmael's slavish principles; for it is well known that the minds of slaves are more contaminated than of those who are born free.'

"The R. W. M. then resumed his instructions, by calling the attention of the candidates to the fact that 'these two persons, Ishmael and Isaac, to whom the Senior Warden has referred, are typical of the Law and the Gospel; the one given by Christ; the other by Moses; and the circumstance has been embodied in Freemasonry to show, that although a person may have been born of a free woman—although he may have been made a Mason, and entitled to all the privileges of initiation—yet if he undervalues these privileges, and neglects to improve his mind by an application of the doctrines and precepts which he hears in the Lodge, instead of profiting by his freedom as Isaac did, he will be no better than a profane bond-slave like Ishmael, who was cast out from his father's house as unworthy of any share in the inheritance. It was by the same carelessness and inattention that the Jews forfeited their freedom, and suffered their privileges to be transferred to others. By their wilful rejection of the Messiah, they have been excluded from the Covenant of Grace—have taken the place of the Sons of Slavery—have been cast out of the vineyard of promise, and are aliens from the true Israel of God.'

"'The candidates have remarked, I doubt not,' Bro.

Tegart observed, 'with no little curiosity, how careful we were to prevent them from bringing anything offensive or defensive into the Lodge. With submission, R. W. Sir, it may be useful to explain the reasons for a caution which might otherwise be considered rude and inexplicable.'

"You are aware,' said the R. W. M., addressing himself to the newly-initiated Brethren, 'that in the earliest ages of the world there was a peculiar pollution attached to the contamination of metal tools. T. G. A. O. T. U., speaking of the construction of an Altar, commands it to be made of earth or rough stones; observing that if a metal tool were used in its fabrication, it would be polluted. In like manner the Temple of Solomon was built by the divine direction, without the noise of metallic tools; the stones being hewn in the quarry, then carved, marked, and numbered; the timber felled in the forest of Lebanon, there carved, marked, and numbered also. They were then floated down to Joppa, and from thence conveyed upon wooden carriages to Mount Moriah at Jerusalem, and there set up with wooden mauls made for that purpose; so that there was not heard the sound of axe, hammer, or metal tool throughout the whole building, for fear the Temple should be polluted.'

"The sense of this is plain,' Bro. the Rev. S. Colman observed, 'and the excellence of the Craft thereby proved; for though the stone and timbers were prepared at so great a distance, yet when they were put together, each part tallied with such exact nicety, that the Temple appeared to be constructed of a single stone. From this result the Jews, and some Masons, have adopted the fancy that they were not cut and polished by any instrument; but that a worm, called Samir by the Jews, and Shermah by the Masons, accomplished the work under the Divine direction, and that they were fitted into their respective places on Mount Moriah by the agency of angels. It may, however, be remarked, that the transaction was an emblem of the peace and quietness which ought to exist in the Christian Church, where all things should be done decently and in order. But, R. W. Sir, the most important point that it will be necessary to enlighten our young Brethren upon is the peculiar state in which they made their first appearance in the Lodge,

which may otherwise be the cause of some misapprehension on the nature and occult practices of the Order.'

"'Thank you, Bro. Colman, for the suggestion,' said the R. W. M., 'which I had nearly overlooked. You will observe then, my young friends, that the complicated preparation for the ceremony you have just witnessed, is intended to impress upon your minds how dependent you are on others for every comfort, as well as for every advantage you enjoy. The state of mutual subordination in which God has placed His creatures ought to exclude an inordinate regard for self, and annihilate its influence by a desire to promote the happiness and welfare of others. Man was not born for himself alone, but to contribute his quota towards the general benefit of the community. When, therefore, you see a worthy Brother reduced, by unavoidable misfortunes, to a state of distress—poor and penniless—if you be impressed with a due sense of your responsibility as Masons, pity will flow from your hearts, attended with that relief which his necessities may require, and your own circumstances will admit. But you are never expected to extend your charity beyond what you can conveniently afford. And after all, this is not masonic charity, but relief, and there is a wide distinction between the two, which I would recommend you never to lose sight of.'

"'Perhaps you would favour the Lodge with your own definition of masonic charity,' said Bro. James Deans. 'The candidates would be edified by the recital, and the Brethren cannot hear it too often.'

"'With pleasure, Bro. Deans. The universal charity of a Mason is like the charity of the Mason's God, and his God is the God of love. Within the Compass of his mind, he measures and draws the Square of his conduct, and within that Square, having honestly provided for his own household, he forms his little angles of benevolence and charity to the distressed of all communities. He visits the fatherless and the widow, not out of idle curiosity, to know the extremity of distress, but, from the impulse of a loving heart, to cherish and to relieve. He searches out the secret and concealed cottages of distress; pours the balm, and oil, and wine of consolation into the bosom of sorrow, affliction, and misery; and through



the influence of the love of God and of his Brother, he thus keeps himself unspotted from the evil of the world. This is true Masonry; this is true religion, and the conduct of every true Mason. Masonic charity is the charity of the heart; he thinks no evil of his Brother; he cherishes no designs against him. It is charity upon the tongue also; he speaks no evil; bears no false witness; defames no character; blasts no reputation; he knows that to take away a good name is to commit an evil, the damage of which no wealth can repay—it is of more value than great riches—rubies cannot repurchase it—the gold of Ophir cannot gild it again to its original beauty. It is the charity of the hand also; he anticipates his Brother's wants, nor forces him to the pain of petition; he enters the house of woe, and there finds the mouth he ought to feed, the sickness he ought to cure, and, perhaps, also, the very mind he ought to instruct before it can be fitted for an eternal world. Thus the heart, the tongue, the hand of the really Free and Accepted Mason, are warmly engaged and diligently exercised in all those grand principles of the Royal Order which render it in its nature and effects so much like the Order of that amiable band, whose love to each other so forcibly convinced their adversaries as to draw from them that honourable acclamation—"See how these Christians love!"

"At this point, one of the candidates said, inquiringly, 'But the secrecy, R. W. Sir; I am anxious to hear your reasons for it.'

"The R. W. M. replied, 'My dear Brethren, you must not be too eager in your inquiries. The secret of Masonry, and the reasons for it, will be communicated in due course. You are at present only on the threshold of Masonry, and must not expect to attain to a full development of our mysteries till you have not only passed through all the degrees, but have employed much study and research in their attainment. At present you have received the keys of our treasure in the signs, words, and tokens of the First Degree, and the Lodge is now employed in giving you a lesson on its philosophy. You must, therefore, at present be contented with knowing that you are bound to observe the strictest secrecy respecting the occult points of the masonic science. In the ordinary transactions of life, as in Masonry, an

apprentice is bound by his obligation to keep his master's secrets. Before your admission you were in a state of darkness, as a member of the profane world, and hence you are to learn that it is one part of your duty to keep all mankind in the darkness of ignorance respecting the secrets of Masonry, unless they come to the knowledge of them in the same lawful manner that you have done—*i. e.*, by initiation; for it is a necessary preparation, that the heart should be taught to conceal before the eyes are suffered to discover any valuable and recondite information.'

" 'These remarks on the several points of your preparation,' the R. W. M. continued, 'will, I have no doubt, satisfactorily point out that our ceremonies are neither trifling nor unimportant, but have a moral reference to something of a higher and more dignified character than the observances themselves would appear to indicate. Do you think it improbable that simple rites should convey a complex meaning, or that they cannot be significant because they are not complicated? Why, the distinguishing peculiarity of the masonic ritual is the unsophisticated character of its construction. It is very possible, however, that you may have formed certain frivolous conjectures respecting some few particulars connected with the mode of your preparation, which may not square with your preconceived views of the probable mode of your reception; but I trust that the explanations you have heard will turn the channel of your ideas into a more favourable construction of our plan. I am anxious that you should not quit the Lodge this evening without a competent knowledge of the ultimate reference of our proceedings; and for this purpose, though at the risk of being accounted tedious, I shall now give you a Lecture on our Tressel Board, which, added to what has been already said, will convey such a meed of instruction as will at least enable you to reflect without regret on the scene of your first introduction into a Masonic Lodge.'

"The Lecture was given in Bro. Inwood's best style," said the Square; "and when the Lodge was closed, the Brethren returned to their respective homes, delighted and edified with the instruction they had received from the Chair."

## CHAPTER XV.

LADY MASONS.—WILLIAM MEYRICK, JOSEPH SHADBOLT

1803—1810.

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“—————Freemasonry

Is like the Ladder in the Patriarch's dream,  
Its foot on earth, its height above the skies,  
Diffus'd its virtue, boundless is its pow'r;  
'Tis public health, and universal cure.  
Of heavenly manna 'tis a second feast,  
A nation's food, and all to every taste.”—PRIOR.

“Kepe your rule. And then care not who se youre rule, who rede your rule, who knowe your rule. Rede it your selfe, knowe it your selfe, preche it, teche it, and openly shewe it. Be nothyng affrayd ne daungerous therof so ye fyrst kepe it and werke it.”—RICHARDE WHYTFORDE. (m.cccc.xv.)

“Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good to mankind; creating, in all its varieties, universal benevolence and Brotherly love. It teaches us those useful, wise, and instructive doctrines upon which alone true happiness is founded; and at the same time affords those easy paths by which to attain the rewards of virtue; it teaches us the duties which we owe to our neighbour; never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, to be above all meanness and dissimulation, and in all our avocations to perform religiously that which we ought to do.”—H. R. H. THE DUKE OF SUSSEX.

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THE Square, being a primitive implement, exhibited at the building of Solomon's Temple, and used at a much earlier period, as no fine piece of architecture could be completed without its assistance,—my companion and instructor occasionally adduced Old World incidents and anecdotes in illustration of his historical and moral maxims; and he now broke off abruptly, to edify my mind by a simple anecdote of ancient times:—“When Eudamidas, the Lacedemonian general,” he observed, “first saw Xenocrates, the philosopher, with a



beard as white as snow, reaching below his girdle, he inquired of a friend who that venerable old man was. 'A wise man,' was the reply, 'seeking after truth.' The next question was, 'When does he calculate on reducing it to practice, after it is found, if he be still employed in the search?'

"The same may be said of those who defer the study of Freemasonry to a late period of life—they will have little time left to enjoy the benefit of its acquisition. Whoever is desirous of becoming a bright and active Mason, let him take advantage of the spring time of life, when ardent spirits predominate, and joy, and love, and hope unite to animate his soul to active enterprises, and fill it with genial aspirations."

After he had applied this little anecdote to his satisfaction, the Square gave a triumphant twirl, and then went quietly on.

"Bro. W. Meyrick," he said, "was elected R. W. M. of our Lodge on St. John's day, 1802, and proved an active and zealous Officer, and his services to Masonry, uniformly conceded for a series of years, elevated him at length to the proud distinction of Senior Warden in the Lodge of Reconciliation at the Union between the two sections, termed *ancient* and *modern* Masons, and Grand Registrar in the United Grand Lodge of England, after that event had restored perfect harmony to the English Craft.

"I was much pleased," the Square continued, "at his Installation Banquet or annual festival of the Lodge, with the brief, but very comprehensive manner in which he returned thanks for the handsome reception his name met with from the assembled Brethren, when his health was proposed by Bro. Inwood, the Past Master. I drew from it a favourable presentiment of what his government would be.

"Brethren," he said, "I beg leave to return my best thanks for this additional mark of your esteem. Some years have now elapsed since I enjoyed the gratification of sitting with you at the festive board of Masonry. During that period, prejudices of long standing have yielded to the voice of truth. Like the dense vapours which darken the atmosphere, and obscure the face of the sun, they have been broken by a bright ray from the glory in the centre; they float before the reason as the

light and impalpable clouds chequer the clear expanse of heaven, and will at length be wholly dissipated, and leave our science before the world's eye, clad in all its glories of wisdom, strength, and beauty. Permit me to offer, not only my thanks, but my best and most heartfelt wishes. As *men*, may you enjoy every happiness and prosperity this world can afford; as *Christians*, may you have peace in this world, and happiness in the next; as *Masons*, may you enjoy the intellectual supremacy which the science you profess is so well calculated to bestow; may your Brethren always speak as well of you in your absence as in your presence; may no slanderous tongues, like the assassins of Tyre, destroy your fair fame; may no cold-hearted envy efface in your breasts the excellent and invaluable precepts and principles imparted by our Lectures; may you practice morality and justice by the Square, equality by the Level, and integrity by the Plumb; like the Perfect Ashlar, may your mind be so true in all its feelings and propensities, as to be able to undergo the ordeal of the Square of God's word, and the Compass of your own conscience; that when death, the Grand Leveller of all human greatness, shall have drawn his sable curtain round your bed, you may receive possession of an immortal inheritance in those heavenly mansions veiled from mortal eye by the starry firmament, and be admitted by the Grand Master of the whole universe into His celestial Lodge, where peace, order, and harmony shall eternally reign.'

"During this period," the Square continued, "the true friends of masonic literature were neither few nor idle; and the beginning of the century was marked by several published Addresses and Sermons. The names of Samuel Oliver,<sup>1</sup> Killick, and Bryan,<sup>2</sup> Dr. Orme,<sup>3</sup>

<sup>1</sup> "A masonic Sermon, preached in St. John's Church, Peterborough, July 26th, 1802; being the day appointed for the Consecration of the Lodge of St. Peter within that city. By the Rev. S. Oliver, Chaplain of the same Lodge, Member of the Union Lodge, Nottingham, and Honorary Member of the Scientific Lodge, Cambridge. Cambridge, Nicholson, 1803."

<sup>2</sup> "Two masonic Addresses delivered in the Lodge of Freedom, Gravesend, Dec. 27, 1803; being the Anniversary of the Festival of St. John the Evangelist. By Brothers Killick and Bryan. London, Asperne, 1804."

<sup>3</sup> "A Sermon preached in the Church of Louth, at a Provincial Grand Meeting of Free and Accepted Masons, Aug. 13th, 1804. By

Stephen Jones,<sup>4</sup> and Hyppolita Da Costa,<sup>5</sup> were familiar to the London Craft, and their several productions were read to the Brethren as Lectures.

"Meantime our Lodge continued to prosper under the Mastership of Bro. Meyrick; and well it might, as you may judge from the part he took in an interesting conversation which occurred at a meeting when the Lodge was remarkably well attended, and in which his knowledge of the tendency of genuine Masonry became apparent to his hearers.

"He had been explaining the supporting pillars of the Lodge, in connection with the three rounds of the masonic Ladder, and concluded by saying—'The great and distinguishing principle on which Freemasonry is founded, as you all know, is Brotherly Love—a principle which was equally unknown both to Jews and heathens, either in youth or age. Many of the latter spent their whole lives in search of virtue, but without success, for they failed to discover the chief of all virtues—charity and love towards each other.'

"When the R. W. M. had concluded his Lecture, Bro. Shadbolt rose and said—'R. W. Sir, it strikes me that the sole reason why heathen nations did not practise the pre-eminent virtue of Brotherly Love, was, because they did not understand it. And hence when it was first brought practically under their notice by the early Christians, they expressed their surprise by asking one another whether they were acquainted with the mysterious link which cemented the Christians together, or the process by which they arrived at that display of mutual

the Rev. Thomas Orme, D.D., F.S.A., Prov. Grand Chaplain for the county of Lincoln. Louth, Sheardown, 1804."

<sup>4</sup> "A Vindication of Masonry." "Cursory Thoughts on the Masonic Institution; being part of a Letter addressed to the Author of the Illustrations of Masonry." "A Friendly Remonstrance to a skilful but over-zealous Mason." "A short Hint to the Fraternity at large." With many other orations and addresses by various Brethren. "Masonic Miscellanies in poetry and prose. In three parts. 1. The Muse of Masonry, comprising nearly two hundred masonic Songs, adapted to familiar tunes. 2. The Masonic Essayist. 3. The Freemason's Vade Mecum." By Stephen Jones, P. M. of the Lodge of Antiquity. London, 1797. Second Edition, 1811.

<sup>5</sup> "Narrative of his Persecution in Lisbon by the Inquisition, for the pretended crime of Freemasonry. By M. Hyppolita Joseph da Costa, Representative of the Portuguese Lodges in the Grand Lodge of England. 2 vols., 8vo. London, Sherwood, 1811."



love and charity which distinguished them from all people amongst whom they lived? And when the Emperor Decius commanded them to produce their treasures, they brought the lame, the blind, the diseased, the widows and fatherless children that were supported at the common expense of the Church, and said, These are our treasures; they are the only wealth which Christ bequeathed to His followers. The same may be said of Freemasonry, when practised in accordance with the doctrines enunciated in its Lectures.<sup>6</sup>

“‘But if this view of the matter be correct,’ Bro. Tegart observed, ‘how are we to account for the instances that did actually occur, of such disinterested affection, both amongst Jews and heathens, as undoubtedly existed between David and Jonathan, Nysus and Euryalus, Damon and Pythias, and others in the same category?’

“‘The solitary exceptions,’ replied Bro. Meyrick, ‘serve to make the rule more evident. *Exceptio probat regulam*. They did not occur once in a century; and in every recorded instance, the sentiment was not practised as a principle, but as a passion, seldom witnessed, little understood, and barren of fruits to the rest of mankind.’

“‘True,’ said Bro. Inwood; ‘and this very observation places the system of Freemasonry in a new and beautiful point of view. That Sacred Volume which consecrates the Master’s pedestal, and enlightens and sanctifies our proceedings, has its corresponding doctrines embodied in the Lectures.’

“‘Otherwise,’ the R. W. M. interposed, ‘the Lectures would be inanimate, vapid, and useless. Our frequent appeals to the Grand Architect for favour and protection, display our firm belief in the Most High, whilst the first and third steps of the winding staircase are referred to the Trinity in Unity, both displaying our renunciation of the cold and repulsive principles of deism, which are clearly denounced in the Ancient Charges.’<sup>6</sup>

<sup>6</sup> In which it is distinctly provided that “a Mason is obliged by his tenure to believe firmly in the true worship of the eternal God, as well as in all those sacred records which the dignitaries and fathers of the Church have compiled and published for the use of good men; so that no one, who rightly understands the rite, can possibly tread in the irreligious path of the unhappy libertine, or be induced to follow the arrogant professors of atheism or deism; neither is he to

“ ‘And an evidence of the same truth,’ said Bro. Hemming, ‘is afforded in a series of tests that were used by the four old Lodges before the revival in 1717 ; a portion of which ran in this form :—‘How many precious jewels has a Mason? Three ; a square Ashlar, a diamond, and a square.—How many lights? Three ; a right east, south, and west. What do they represent? Three divine persons ; Father, Son, and Holy Ghost.—How many pillars? Two ; Jachin and Boaz.—What do they represent? The Strength and Stability of the Church in all ages.—How many angles in St. John’s Lodge? Four, bordering on squares, or a perfect cross.’

“ ‘And yet,’ Bro. Inwood responded, ‘strange to say, notwithstanding these distinct and unequivocal avowals, our opponents appear determined to make our Lodges so many nests to mature and disseminate the filthy dogmata of infidelity. Our protestations to the contrary they affect to disbelieve, in order that they may have the gratification of keeping up a kind of guerrilla war against us ; for if they were deprived of that hackneyed objection, which has been refuted a thousand times over, they would have no excuse for the discharge of their splenetic diatribes against the Order.’

“ ‘The above representation,’ said the R. W. M., ‘shows their utter disregard of the plainest facts. It is well known that our rituals eschew every system of unbelief and false worship which are forbidden in the former portion of the Decalogue. The first lesson that a candidate receives at his initiation, teaches him never to pronounce the sacred name of God but with that reverential awe which becomes a creature to bear to his Creator ; to look upon him as the Summum Bonum which we came into the world to enjoy, and to regulate all our pursuits according to that unerring principle. To act upon the square with our neighbours, by doing as we would be done by ; and by avoiding all intemperance and excess,

be stained by the gross errors of blind superstition, but may have the liberty of embracing what faith he should think proper, provided at all times he pays a due reverence to the Creator, and deals with honour and honesty towards his fellow-creatures ; ever making that golden precept of Christianity the standing rule of his actions, which engages him to do unto all men as he would have them do to him.”

—See the Ahiman Rezon, Ed. 1813, p. 18.

whereby we ourselves may be rendered incapable of following our work, or be led into any behaviour which is unbecoming to our laudable profession.'

" 'This recommendation,' the R. W. M. continued, 'which is taken *verbatim* from the Lectures, forbids a breach of the third commandment. And the following examination questions equally evince our punctual observance of the fourth.—'Have you ever worked as a Mason? Where? How long?' 'Six days in the week.'—'And why not on the seventh?' 'Because the Almighty has strictly commanded that day to be kept holy.'—Nor has the latter portion of the Decalogue been overlooked in the construction of our very comprehensive system. The duty of children to their parents is taught by the Lewis. We are warned of the evil consequences and sin of murder by the remorse and punishment of certain Tyrian assassins, when the Temple at Jerusalem was completed; of adultery, by the O. B. of a M. M.; of covetousness and theft, by the four original Signs; of slander and false witness, by the Key; and of interfering with the property of others by the Moveable Jewels.'

" 'But, notwithstanding the purity of these doctrines,' said Bro. McGillivray, 'which can neither be denied nor controverted, and their undoubted efficacy in promoting the practice of virtue and morality, it is to be lamented that they have not been of sufficient efficacy to prevent the sacred floor of the Lodge from being occasionally polluted by unworthy men.'

" 'And for this cogent reason,' the R. W. M. replied, 'while such men outwardly comply with the letter of the Constitutions, we cannot pronounce sentence of expulsion against them; nor can they be subjected to censure without the clearest proof of some wilful violation of masonic law. Philip of Macedon, it is true, having two subjects whom he suspected of treason, ordered one of them, without any proof, to leave the country, and the other to follow him; but we have no law which decrees expulsion from a Lodge, without ample evidence of some determinate offence.'

" 'This truth is illustrated,' Bro. Stephen Jones observed, 'in the conduct of the impostor Cagliostro, who conducted his masonic innovations with so much tact and judgment, as to steer clear of the laws then in



force on the continent of Europe; for they were not sufficiently stringent to prevent the encroachments of designing empirics, and hence such characters became numerous and successful, both in France and Germany, and by their mercenary dealings brought great discredit on the Order.

“‘The true principles on which Masons ought to govern their life and conduct,’ the R. W. M. observed, ‘are very simple, and plainly chalked out in the FIRST GREAT LIGHT, which, being the Tracing Board of the Most High, presents a perfect idea of the excellent plans and moral designs by which our commerce with the world ought to be regulated. Indeed, when we look at Freemasonry, and consider its antiquity, its usefulness, its vast aggregate of simple piety and unostentatious benevolence, its countless host of enthusiastic champions, its unburdensome support, its innumerable charitable institutions, we ought cordially to unite in the preservation of such a beneficent Order from the attacks of envious Cowans, when, like the wild boar out of the woods, they would break down its fences, and destroy its fruits.’

“‘The SECOND GREAT LIGHT of Masonry,’ the R. W. M. continued, ‘is the Master’s Jewel,’—exhibiting me,” said the Square—“‘and hence our ancient Grand Master, King Solomon, has left it on record, that the lips of knowledge are a precious Jewel.’<sup>7</sup> And as its operative use is to bring rude matter into due form, so it is appropriated to the chief Officer and Ruler of the Lodge, as an allegorical emblem, suggestive of his numerous and paramount duties, and to indicate, that to preserve harmony among the Brethren, his chief care should be to suppress promptly and firmly, by the certain process of morality and justice, every attempt at insubordination, and to cause all animosities to cease, should any unfortunately exist, that order and good-fellowship may be perfect and complete.’

“‘And R. W. Sir,’ Bro. Inwood added, ‘every conscientious Master, who consults his own credit equally with the reputation and stability of his Lodge, will emulate the qualities which are symbolized by the Square; and,

<sup>7</sup> Prov. xx., 15.

when judiciously exercised, they will add dignity to the office, and convey an influence which cannot fail to produce a salutary effect on the community under his jurisdiction, and elevate the Order to its proper rank in the opinion of mankind.'

"'Nor ought the THIRD GREAT LIGHT to be overlooked,' said Bro. Hemming, 'for without its assistance the expert architect could not complete his magnificent designs, or bring his plans to perfection. And hence it constitutes in Speculative Masonry the appropriate badge of the Grand Master, because the government of the entire Order is committed to his charge, and he is required, not only to be true and faithful, but, in the exercise of his office, to adopt such judicious plans and designs as may gradually and effectually advance its private interests and public popularity, and contribute to the general benefit of its Members, both in and out of the Lodge.'

"'This significant symbol,' Bro. Shadbolt observed, 'possesses, as I am inclined to think, a further and still more important reference. It should suggest to the Grand Master a due caution not to be biassed or led astray, by the advice of interested or injudicious friends, from that cause which his judgment pronounces to be the best adapted to promote the universal prosperity of the Craft; for not only in Masonry, but in every other institution, whether scientific or political, many councilors will arise, whose deliberations, like those of Achitophel, are influenced more by a regard to their own personal interests than the benefit of the Society which they profess to entertain an anxious desire to improve. In the words of Dryden, slightly altered,—

'To further this the charlatan enlists  
The malcontents of all the separatists,  
Whose differing parties he could wisely join,  
For several ends to serve the same design,  
He heads the faction while their zeal is hot,  
And popularly prosecutes the plot.'

"'The Theological Virtues,' said Bro. Deans, 'which you, R. W. Sir, have so ably illustrated, and are so highly esteemed among Masons as to assume a prominent situation amongst our symbols, will admit, I venture to

suggest, of a more extended illustration than is assigned to them in our Lectures; and I am sure the Brethren present would be gratified to hear your sentiments on that interesting subject.'

"The R. W. M. being thus appealed to," said the Square, "replied without hesitation, 'That their reference might be safely extended to other topics of the utmost consequence to the best interests of man on this side the grave, as preparatory to a more perfect state of existence in another and a better world. They may be likened to the Three Pillars of the Lodge, which point out the three ages of man, and the three prismatic colours, blue, purple, and crimson. The initiatory rite of baptism amongst Christians, and admission into the Lodge amongst ourselves, are symbolized by the White, as the representative of external purity, and internal truth, embodied in the Apron of lambskin—that animal being the personification of innocence. Blue, the colour of Faith, represents the First Degree, because it is an emblem of Creation, the first work of T. G. A. O. T. U., and hence, in the cosmogonies of all nations, the Creator is painted blue, in reference to his perfect wisdom.'

"'Purple, the colour of Hope,' continued Bro. Meyrick, 'denotes the Second Degree, as well as the second stage of life, and the Pillar of Strength. It was royal, and formed the usual clothing of kings and princes. Thus, Xenophon says in the "Cyropædia," that his royal hero was clad in a vest of a purple colour, half mixed with white. His outer robe was wholly of purple, and on his legs he had yellow buskins. This description naturally reminds us of the yellow jacket and blue breeches of our ancient Brethren. Purple was adopted as the colour of a Fellowcraft, which was the highest degree acquired by the Fraternity in ancient times, and even qualified a Brother for the office of Grand Master. It also referred to the middle stage of life, through which every one passes in his progress from infancy to old age, or from birth to death. This colour was placed on tombs in Christian symbolism, to illustrate the solemn doctrine—"In the midst of life, we are in death."

"'Charity was represented by the Crimson or Rose, which is the colour of beauty, and belonged to the closing stage of human life, and the Third Degree of



Masonry. In the spurious Freemasonry of Greece and Rome, the rose was a symbol of death and resurrection, which were imitated in the ceremonies of initiation. And it was used by our Fraternity for much the same reason. An unfailling Charity is the ever-burning fire of the heart; and Freemasonry enlightens the mind of the candidate, by opening it to the influence of divine love, and instilling that degree of purity, which is the chief end of masonic regeneration.'

"‘This combination,’ the R. W. M. concluded, ‘of the Three Degrees of Masonry, the Three Colours and Pillars of the Lodge, with the Three Ages of Man, will fairly place the Free and Accepted Mason, through the medium of Faith, Hope, and Charity, on his way to those celestial mansions which are veiled from mortal eye by a canopy of clouds; and if he shall continue in this effectual walk of Faith, he has a promise of shining like the stars for ever and ever.’

"‘I should rather have been inclined to transpose these remarkable coincidences,’ said Bro. Inwood, ‘and make the infant to represent Beauty, the man Strength, and old age Wisdom.’

"‘I had some conversation a short time ago,’ said Bro. McGillivray, ‘with a Hebrew Mason, who had been on the continent; and he informed me that his Brethren there reject and totally repudiate our application of Faith, Hope, and Charity, to Freemasonry, because they are the peculiar virtues of Christianity, and belong to no other system of religion that ever existed on the face of the earth. The staves or rounds of the Ladder, which we term innumerable, they limit to seventy-two. These, they say, refer to so many branches of science, over which JEHOVAH presides, because they all derive their essence from the Divine power. But they subjoin no account of its origin or symbolical use, and simply say that it is called by the allegorical cabalists l’Echelle de Jacob.’

"‘The argument is evidently delusive,’ replied Bro. Hemming; ‘because, if that be the name which they assign to it, their explanation falls to the ground; for it cannot, in that case, have any other reference than to the Theological Ladder of our system of Freemasonry, which has the Holy Bible for its basis, Faith, Hope, and Charity

for its supporters, Jehovah for its president, and Heaven for its end?

“‘The true masonic philosopher,’ said the R. W. M., ‘sees in all things an ever-present Deity, as the Governor and Director of those magnificent works which proceeded from His hand, all guided by the celestial dictates of these Theological virtues. If the trees of the field bud and blossom under the influence of a genial sun—if the teeming earth is irrigated with gentle showers—if

‘Fleecy flocks the hills adorn,  
And valleys smile with wavy corn;’

it is the blessed ordinance of a benignant Divinity. If the great ruler of the day rise in the morning to call the inhabitants of the earth from their slumbers, and commence their labours—if the ruler of the night move majestically through the heavens, partially enlightening the darkness with her silver light, and dividing the year into twelve equal portions for the convenience of man;—if the stars and planets with which the firmament is studded, like an azure canopy charged with sparkling knobs of burnished gold, pursue their accustomed courses century after century without the slightest deviation—it is to display the power and goodness of the Great Architect, and His provident care in making all the works of the creation subservient to one object—the comfort and happiness of His creatures. And we ought reverentially to bow the knee, and exclaim with our Ancient Grand Master, “Lord, what is man that thou art mindful of him, or the son of man that thou visitest him?””

“‘Excellent!’ said Bro. Tegar; ‘this is the true poetry of Freemasonry, and an able illustration of the ordinary labours of a well-conditioned Lodge.’

“‘But this is not all,’ said Bro. Inwood. ‘The R. W. M. will tell you that our labours and investigations extend also to many sublime branches of science and philosophy, human and divine, which admit of ample discussion under the care of a judicious and talented Master, when performing the paramount duty of his high station—the instruction and improvement of the Brethren in Masonry.’

“‘It is quite true,’ Bro. Hemming observed; ‘and in the absence of such researches, Freemasonry will be but

a name without a substance, and will fail to convey any peculiar benefits. Without a proper attention to its poetry and philosophy, the Lodge would sink to the level of an ordinary club-room, and the Brethren into mere members of a convivial society. And it may be for this reason that so many of the Fraternity appear to entertain an indifferent opinion of the Order, because their attention has not been drawn to these prominent beauties which are applicable to the best interests of man, whether in this world, or in that which is to come.'

"During the course of this discussion," the Square parenthetically observed, "Brothers Shelton and Marshall frequently cast a significant look at each other, in which weariness and dissatisfaction were combined; but they wisely held their peace.

"'The Free and Accepted Mason,' replied the R.W.M., 'who is really desirous of deriving benefit from the practice of Masonry, will never entertain any doubts respecting the intrinsic excellency of the lessons he receives in open Lodge, because doubt leads to despair, and despair to renunciation. Let him take a lesson from honest John Bunyan, who very judiciously makes the giant Despair the occupant of Doubting Castle, in which the pilgrims atoned for their doubts by imprisonment in one of its deepest dungeons. Hope, however, revived, and they opened the gates of the dreary cell with the Key of promise.'

"'The most effectual safeguard,' Bro. Inwood observed, 'against the encroachments of doubt, is prayer, which constitutes an essential element in the system of Freemasonry. Our Lodges are opened and closed with prayer; and the same holy exercise accompanies the ceremonies of every degree. And if the Mason hopes to attain the summit of the Ladder which terminates in the Cloudy Canopy, it must be by the prayer of Faith and Hope, and the exercise of Charity; for these are the only steps by which he can have access to the glories that lie beyond it, and lead to the regions of everlasting Light.'

"'And yet,' said Bro. Hemming, 'some of our adversaries contend that the Society is anti-Christian. But to mark more strongly the utter absurdity of the imputation, another class of opponents, with Professor Buhle at their head, assert that we exclude anti-Christians from



our assemblies! His words, as we learn from a paper, read only last year before the Philosophical Society of Gottingen, are, '*Women, children, those who are not in full possession of civil freedom, Jews, anti-Christians, and Roman Catholics, are excluded from the Society of Freemasons.*'

"'So conflicting and unscrupulous,' the R. W. M. replied, 'are the assertions of all who decry Masonry, without understanding either what they say, or whereof they affirm. Freemasonry, however, furnishes a series of rules by which every true-hearted Brother may easily surmount the difficulties which impede his progress in the pursuit of knowledge. And if he adheres, amidst evil report and good report, to the precepts which are promulgated from the Master's Chair, and applies them steadily to his masonic and Christian duties, he will be at no loss to steer his course, be the vituperations of the Antimason ever so loud, or the conjectures of the cowan ever so absurd; and with the promised land in view, he will go on his way, rejoicing in the hope of attaining to its never-fading glories.'

"In the year 1808," the Square continued, "viz., on St. John's day, Bro. Shadbolt was installed into the Chair, and proved worthy of the honour conferred upon him. I remember an amusing conversation which took place in the Lodge on the subject of female Freemasonry, during his year of office, which may be interesting to you.

"In order to make it intelligible, you will observe that the Lodges of Adoption on the continent of Europe, which admitted females to share in the celebrations, resumed their meetings after the excitement occasioned by the French Revolution had subsided. On a notice to that effect issued by authority, the Members assembled in full force, the badges were furbished up or renewed with great alacrity, and the initiations were numerous. A Grand Festival of the Order was celebrated in Strasburg, over which the Empress Josephine presided; and another in Paris, under the presidency of the Duchesse de Vaudemont, which were attended by many of the chief nobility of France, both male and female.

"On the evening to which I have referred," said my entertaining instructor, "a visitor was introduced by Bro. M'Gillivray, who had been residing some time at Paris.

He informed us that he had attended several meetings of the Adoptive Masonry, and found them conducted with remarkable order and propriety.

"The R. W. M. asked him if he had witnessed an initiation?

"He replied, that he had enjoyed the good fortune of being present when each of the Five Degrees was conferred.

"Do you recollect the names of the Degrees?" Bro McGillivray inquired.

"Perfectly. They are, 1. Apprentie. 2. Compagnone. 3. Maitresse. 4. Parfait. 5. Elue. Under this arrangement, the Jewel of the Order is a Golden Ladder, with five rounds or staves. Originally, however, the Androgyne Lodges had only Four Degrees, which were denominated l'Apprentissage, la Compagnonnage, la Maîtrise, and la Maîtrise parfaite; but this arrangement has been discontinued for many years.'

"Are you at liberty," said Bro. Meyrick, 'to communicate the ceremonies?'

"I was allowed to witness them,' our intelligent visitor replied, 'without any injunctions of secrecy; for I believe all Freemasons, who have passed the degree of a Fellowcraft, are eligible for admission.'

"I am afraid,' Bro. Inwood suggested, 'that there must be some degree of indelicacy in the proceedings.'

"Not the slightest, I assure you,' said the visitor. 'The ceremonies are conducted with the most laudable decorum. We are, of course, totally ignorant of the proceedings of the dark room, as none but females are admitted to that penetralia, and the preparations are conducted by females only. But when these are completed, and the trials of fortitude come on, the novice is conducted through the process by a lady and gentleman together.'

"The lady candidates, I presume, are not subjected to any very severe tests,' Bro. S. Jones observed.

"By my faith,' said the visitor earnestly, 'but you are mistaken. The trials they have to undergo would be sufficient to make many of our more robust sex tremble.'

"Their powers of endurance, however,' Bro. Tegart observed, 'cannot be very strictly dealt with, or many

of them would shrink from the infliction, and the number of initiations would be considerably reduced.'

" 'On the contrary,' the visitor replied, 'their trials are urged to the severest extremity, and the novices endure them bravely. Occasionally, indeed, a timid female may faint during the harrowing process, and I am told it does sometimes happen. An anecdote is related of an event of this kind which occurred at the Revolution, just before the Lodges were closed.'

" 'Which you will perhaps do us the favour to relate,' the R. W. M. interposed.

" 'With the greatest pleasure,' our visitor replied. 'But to make the detail clearly intelligible, I ought first to inform you that the Adoptive Lodges are fitted up with scenery and machinery like a theatre prepared for one of our most complicated pantomimes. This being premised, you will have no difficulty in comprehending the following extraordinary scene.'

" 'A young lady, of somewhat irritable temperament, was introduced as a candidate for admission. During the preparatory examination, she exhibited a degree of nervous excitement, which attracted the observation of the Venerable, or R. W. M., and he asked her kindly whether she had any confidence in her own fortitude?'

" 'I know,' she replied, 'that there is danger to be encountered; but I am not afraid of it.'

" 'Not to deceive you in this matter,' responded the Venerable, 'I think it right to add that your person will be exposed to the most imminent perils; and if you feel any misgivings, it would be better for you to retire unscathed than to fail in courage and resolution; for if you should be so unfortunate as to shrink from the actual presence of danger, you will expose yourself to the contempt and derision of the Lodge.'

" ' "You insult me by your doubts," said the lady; 'exhibit your terrors, and see if I shall blanch under them.'

" 'She was accordingly conducted through all the usual trials of fortitude, and endured them with the courage of a martyr; and even at last, when placed on the summit of the symbolical mountain, and told that she must cast herself down from thence into the abyss below,



where she saw a double row of bright steel spikes, long and sharp.'

" 'Mimic spikes, of course,' interposed Bro. Inwood.

" 'No, indeed,' said the stranger; 'they were real, substantial spikes, that would have killed a horse, if he should have been impaled thereon. The word was given to throw herself down, and, with a suppressed shriek, she made the required plunge; and so unexpectedly sudden was her obedience, that the *Frère terrible*, or guide, who had charge of the machinery, was scarcely allowed time to touch the spring, before she fell recumbent at the bottom of the abyss.'

" 'Poor creature! What became of her?' asked Bro. Inwood, highly interested.

" 'You shall hear. The machinery is so contrived, that, at the very moment when the final leap is taken, the scene changes to an Elysium of green fields and shady trees, bubbling fountains and purling streams; and beneath the velvet herbage is placed a bed of the softest down, to receive the fair body of the exhausted novice as she falls. In the present case the lady fainted, and lay for a time without motion; but she was soon restored and tranquillized by the application of essences and perfumes, and the soft and soothing influence of delicious music. Being afterwards introduced into the Lodge, her constancy was rewarded by witnessing, and forming a part of, one of the most beautiful and captivating scenes I ever beheld.'

" 'You mean the Lodge, I presume,' said Bro. M'Gillivray.

" 'I do. And my description, I am afraid, will do it imperfect justice. Imagine a lofty room of ample dimensions, magnificently fitted up and decorated; the richly-ornamented walls adorned with a profusion of costly pictures in massive gilt frames, and garlands of sweet-smelling flowers; and at either end of the room superb mirrors reaching from the ceiling to the floor; the hangings of crimson velvet and gold; statues and busts disposed in convenient situations; the floor covered with a rich Turkey carpet; and the room brilliantly lighted by cut-glass chandeliers. The R. W. M., or Venerable, and the Grand Maitresse occupy two gorge-





THE ANCIENT CITY OF JOPPA, PLACE OF LANDING FOR JERUSALEM.



ous thrones in the east, and the sisters, alternately with well-dressed men, are seated around, uniformly habited in pure white robes, relieved by aprons and scarfs in sky blue, from which jewels of gold are suspended; and they are crowned with bouquets of roses.

“ ‘Imagine all this, and still it will be impossible to understand the effect which this brilliant scene produces in the mind. It almost realizes the luxurious description of the palace of pleasure in the groves of Shadaski, by which the merchant Abudah was ensnared.’

“ ‘The French ladies are, of course, enchanted with Freemasonry,’ Bro. Crespigny observed.

“ ‘Why, to say the truth,’ the stranger replied, ‘there are but few that embrace the opportunity. A vast majority of the women are perfectly indifferent to initiation and all its privileges; and even those who have been admitted, are very remiss in their attendance except on occasions where some extraordinary excitement is anticipated—as a gala, an initiation, a ball, or some other species of amusement that is in character with the anomaly of Lady Masons. And some who have evinced a feverish anxiety, before their admission, to know the secrets, have professed themselves grievously disappointed. I am acquainted with an instance of this kind, which is not uninteresting.’

“ ‘And no secret, I presume,’ said the R. W. M.

“ ‘By no means,’ our entertaining visitor replied. ‘An English young lady of good family, residing at P. is, received the addresses of a French gentleman with the concurrence of her parents. Matters had been satisfactorily arranged; and as they sat together on the sofa, he pressed her to name the happy day.’

“ ‘If you would but give up that nasty Masonry,’ she listlessly replied, ‘you should have my permission to name it yourself.’

“ ‘Or admit you into the Lodge,’ he suggested.

“ ‘Ah,’ she sighed, ‘that is a different affair. If that could be accomplished indeed——’

“ ‘We’ll see what can be done,’ he replied.

“ ‘Well, Adolphe,’ she eagerly responded, ‘if you can manage *that*,—why then’—she hesitated.

“ ‘Then what?’ the gentleman asked.

““Why, then, I promise that the marriage shall be solemnized within a week.’

““Agreed,’ said the gratified lover, ‘you shall be made a Mason this very night.’ And he left her to arrange the necessary preparations.

“‘In the evening he escorted her to the Lodge-room, and she was formally initiated by the celebrated Madame Vaudencourt, assisted by the Venerable of the Lodge of St. Caroline, and permitted to ascend even to the third step of the Adoptive Ladder; was invested with the symbolical apron and sash; intrusted with the signs, tokens, and words; and after having heard from the orator the usual explanations of the antiquity (?), the nature and design of the Institution, the banquet was introduced, and our curious novice was instructed in the mystical signification of the cabalistic words—*red oil, trim your lamp, snuff your lamp, lift up by five, &c.*; which being uttered by a sweet and musical voice, possess an indescribable charm, of which those who have not heard it can form no adequate idea.’

“‘I have no doubt but your fair friend was immensely gratified,’ said Bro. Crespigny.

“‘You shall hear,’ replied the visitor. ‘The next morning our eager lover called on his affianced bride early, impatient to receive her thanks and congratulations for procuring her such an unexpected treat. But in answer to his inquiry how she liked Freemasonry, she only exclaimed, in a tone of voice resembling the whine of a noble hound, which receives a smart cut of the whip instead of the expected crust—‘L—a—w! Adolphe! and is this a—ll?’

““All! To be sure it is. What more did you expect?”

““If that is really all,’ she continued, in a listless tone of voice; ‘I half repent my promise; for although the *tout ensemble* is very beautiful—as a show—I confess I am woefully disappointed.’

““Why, what in the name of wonder could you hope to see? Grinning goblins—speaking pictures—or statues weeping blood? Or did you expect any magical performances—evoking spirits, or raising the dead?”

““Be quiet, Adolphe,’ the lady pettishly replied, ‘and do not be ridiculous. I can’t tell you what I ex-

pected. All I can say is—that it is unsatisfactory Heigho! If this be *all*—you will be at liberty to attend the Lodge at your pleasure; but for myself—I shall go no more.’

“‘What a practical lesson does this anecdote furnish,’ said Bro. Meyrick, ‘to those cowans who affect to term the exclusion of females from the celebrations of Masonry a blot in our escutcheon!’

“‘Aye,’ replied Bro. Tegart, ‘and I believe every genuine Englishwoman would exhibit the same noble feeling, if she were to be forced into Masonry. It is not to her taste.’

“‘She would be more agreeably employed,’ said Bro. Simpson, ‘in making shirts for her husband, or puddings for her children; or in pickling walnuts and preserving plums.’

“‘A Frenchwoman,’ Bro. Tegart resumed, without attending to Bro. Simpson’s homely remark, ‘may be pleased with such frippery, and gratified by the adulation and subserviency which accompanies it; but our countrywomen look forward to the more rational pursuits and amusements of their sex; to the pleasure of domestic happiness, surrounded by their beloved children; to the delights which flow from the practice of Christian benevolence; visiting the sick; relieving the distressed; comforting the afflicted; and last, though not least, of superintending the morals of their poor neighbours, and crowning their humble dwellings with industry and content; practising, in a word, all the moral duties of Masonry, without being troubled with its details. This is the glorious career of an Englishwoman, which she would not barter for all the Masonry in Christendom, if it were freely offered for her acceptance. Nor can I be led to believe that if Freemasonry were thrown open to the females of this land to-morrow, any educated or respectable woman would consent to be a candidate for initiation.’

“‘I am acquainted with a lady,’ said Bro. McGillivray, ‘who knows all the signs, words, and tokens of the First Degree, having, I am sorry to say, been enlightened by her husband, at the expense of his O. B.; but she is a woman of honour, and makes no use of the information, but to astonish young candidates of her acquaintance,



by giving them the grip, and whispering in their ear the E. A. P. word; which proves clearly that a woman is capable of keeping a secret; for I am confident that she has never betrayed it to any person of her own sex, or to a man who had not been previously initiated.'

"'But we are all this while waiting to hear the ceremonial described,' said Bro. Simpson.

"The visitor hesitated," said the Square, "and the R. W. M. came to the rescue, by saying,—'Come, come, Bro. Simpson, I think it will be unfair to press our worthy Brother too far. I can easily conceive, although he may be under no particular injunctions of secrecy, that it would be repugnant to the feelings of a conscientious man to reveal what he honestly believes ought, in strict justice and propriety, to be kept secret. Let us not, therefore, pry too narrowly into the recondite mysteries of our fair sisters; but show by our conduct that—

' We are true and sincere,  
And just to the fair,  
Who will trust us on any occasion;  
No mortal can more  
The ladies adore,  
Than a Free and an Accepted Mason.'"

## CHAPTER XVI.

### THE SCHISM HEALED.—DR. HEMMING.

1810—1813.

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“————The grand debate,  
The popular harangue, the tart reply,  
The logic, and the wisdom, and the wit,  
And the loud laugh—I long to know them all,—  
I burn to set the imprisoned wranglers free,  
And give them voice and utterance again.”

COWPER.

“Take care always to choose a good president; and then follow your leader. An army of stags is more to be feared under the command of a lion, than an army of lions led by a stag.”—OLD PROVERB.

“Lo! see from Heav’n the peaceful dove  
With olive-branch descend;  
Augustus shall with Frederic join  
All rivalry to end;  
And taught by their fraternal love,  
Our arms and hearts shall intertwine,  
The Union to approve.”

GLEE, *sung at the Union.*

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“SINCE the revival of Freemasonry at the death of Sir Christopher Wren,” the Square continued, “every consecutive period has been enlightened by the lucubrations of some intelligent expositor, whose suggestions have received the sanction of the Grand Lodge, and increased the value of masonic literature. The laudable exertions of Desaguliers, Anderson, and Bathurst (who was Grand Master of the York Masons), were followed up by Brothers Oakley, Martin Clare, Cole, and Dermott (ancient), Entick, Calcott, Bagnall, Dunckerley, Hutchinson, Thompson, Smith, Noorthouck, Preston, Jones, and Inwood, all well-known names amongst the Fraternity, and many others, whose writings have adorned the Order, and whose lives have been a running commentary on their works.

“I do not enumerate these brilliant masonic charac-

ters," said the Square, "for the purpose of conveying an idea that they stand alone in their several periods as the renovators and pillars of the Craft, because their cotemporaries were numerous and active. These are merely the worthy band of Brothers, to whom at different periods the sanction or countenance of the Grand Lodge was extended as an encouragement to their activity, and an incitement to their zeal in augmenting and displaying the capabilities of Masonry, that it might proceed in its onward march in a line parallel with social and scientific improvement, and prevent the Society from falling back on the moral and intellectual darkness of unrecorded times.

"Such were the observations of Dr. Hemming," said the Square, "when he was elevated to the chair of the Lodge on St. John's day, 1811; and he pursued the same train of thought at great length, to the edification of several eminent scientific Brethren who were present on the occasion. He proved to be an excellent Master, and ever attentive to his duties in the Lodge; strict, even to severity, in his discipline, and watchful over the conduct of his officers in the punctual and orderly performance of their respective functions.

"During this year, a noble and learned peer of the realm was proposed as a candidate for initiation; and our R. W. M. performed the ceremony with such seriousness and effect, as produced a genial impression on his lordship's mind; and when in due course he was raised to the sublime degree of a Master Mason, Dr. Hemming subjoined the following apposite remarks to the Prestonian Charge:—

"'As the foundation-stone of every magnificent edifice,' he said, addressing the newly-raised Brother, 'is usually deposited at the north-east angle of the building, so you, my Lord and Brother, as a masonic postulant, when you had taken your first degree, were placed in the same situation, because you then represented the foundation-stone of a new masonic structure, which, it is hoped, you will beautify and adorn with the rich materials of Wisdom, Strength, and Beauty. In this sense, the degree which was then conferred upon you, represents the outer court of the Tabernacle of Moses, and the court of the Gentiles in the Temple at Jerusalem; for in either



case the uncircumcised could penetrate no further. A similar disposition prevailed in the early ordinances of Christianity; for penitents were only allowed to seat themselves in the *atrium*, outside the western portico of the church.

“‘Again,’ the R. W. M. continued, ‘your lordship will do well to observe another extraordinary coincidence. The Rite or Sacrament of Baptism, which introduced the penitent into the nave of the Church, corresponding with the privilege that enabled a Jew to enter into the second division of the Tabernacle or Temple, is represented by the Degree of a Fellowcraft, which qualifies the candidate to enter into the Holy Place, and be invested with the highest honours and privileges of Masoury; and as this part of the Tabernacle was called Holy, so the advanced Mason is said to stand on Holy Ground. It was denominated by St. Paul a worldly sanctuary; and, therefore, at this step of your progress, you became eligible for instruction in worldly knowledge, and received the rudiments of scientific acquirement. You were taught the elements of the seven liberal sciences, including geometry, with its application to architecture, which may be said to constitute the secular design of the Order, in which your name has now been fully enrolled.’

“‘But it is only when a Mason has been raised to the Third Degree, that he can form an accurate judgment of the real tendency of our mysterious Association. Up to this point, all has been preliminary, and consequently superficial. But now the whole scheme of Masonry becomes revealed to the enlightened eye of the Master Mason. Like the High Priest of Israel entering the S. S. of the Tabernacle and Temple, he beholds, with steady gaze, the Shekinah of glory;—like the perfect Christian admitted to communion with his God and Saviour, he enters the Church Triumphant, and beholds insuperable things, which it is not lawful for him to reveal; and, like St. Paul in the third heaven, he hears unspeakable words, which to utter would be death.’

“‘At this period,’ the Square continued, “the conduct of the Athol Masons formed the all-absorbing subject of conversation throughout the entire Craft, and the unpopularity of the schism was every day increasing. I

remember very well—it was about the year 1755—that Dr. Manningham, our R. W. M., attended a Lodge at the Ben Jonson's Head, for the purpose of ascertaining, by ocular demonstration, the practices of certain Brethren meeting there, which had become objects of suspicion amongst the regular Craft. It had been publicly announced that this Lodge was principally composed of *ancient* Masons, though under the *modern* constitution, and that *some of the Brethren had been on the continent, and had witnessed extraordinary manifestations in ancient Masonry in some of the foreign Lodges*, which it had been agreed by the Members to practise on every third Lodge night there.<sup>1</sup>

“It was at one of these privileged meetings that our R. W. M. offered himself as a visitor; and holding the high office of D. G. M., he could not decently be refused admission, although many other Masons had already suffered the disappointment of exclusion from these mysterious celebrations. Dr. Manningham did not assert his right to occupy the chair as D. G. M., but consented to take his place as the R. W. M. of his Lodge.

“The business went on, and we found ourselves in a new atmosphere, which presented much that we were at a loss to comprehend; and Dr. Manningham at length ascertained, by repeated examinations—and his questions were answered with evident reluctance—that this pretended ancient Masonry consisted of nothing more than a reconstruction of Ramsay's Royal Arch, adapted by the genius of Craft Masonry, the principal feature of which was a transfer of the real Landmarks of a Master Mason to a new degree, unknown to the Fraternity before the date of this unnatural schism.

“Dr. Manningham expressed, in very strong terms, his uncontrollable surprise at this discovery; and told the Brethren plainly that they were practising an imposition on the public. While taunting the constitutional Masons with using a *modern* system, he said, and tampering with the old Landmarks, they themselves were distinguished by an apparatus which could not substantiate an antiquity of more than ten or a dozen years; and were making fearful havoc with the Landmarks, by subdivid-

<sup>1</sup> See the Ahiman Rezon, p. xii., Ed. 1813.

ing the Third Degree into two separate and distinct portions, to lend a sanction to the new and untenable doctrine that Freemasonry consists of four Degrees; the latter of which, called the Holy Royal Arch, was conferred upon no Brother who could not prove himself to be well-versed in the three preceding Degrees,<sup>2</sup>—a very unstable foundation to support the fiction of an ancient establishment.

“After making these wholesale innovations,” the Square continued, “Lawrence Dermott, the then Grand Master, boasted that ‘Ancient Masonry contains everything valuable amongst the moderns, *as well as many other things that cannot be revealed without additional ceremonies.*’ And again, ‘a person made in the modern manner, and not after the ancient custom of the Craft, *has no right to be called Free and Accepted,* according to the intent and meaning of the words.’ And further, that ‘*the number of Ancient Masons abroad, compared with the moderns,* prove the universality of the old Order, &c., &c.”<sup>3</sup>

“Now,” said the Square, “the offensive appellation of *moderns* was inflicted on the original body by the seceders, because, in the year 1740, the Grand Lodge, in order to detect these impostors, as I heard Bro. Noorthouck explain from the Chair when he was R. W. M. of our Lodge, and debar them and their abettors from the countenance and protection of the regular Lodges, made a slight but unimportant variation in the established forms. This afforded a subterfuge at which the refractory Brethren eagerly grasped. They at once, and invidiously, assumed the distinctive appellation of *Ancient Masons*, and stigmatized the constitutional Brethren with the title of *moderns*. This artifice served to strengthen their party; the uninformed were readily caught by the specious deception; and in an age when thousands of people assembled together with the firm belief that they were about to see a man inclose himself in a quart bottle, we need scarcely wonder that a few persons should believe in the plausible fiction that a knot of expelled Members constituted the original Society, and the Brethren who discarded them were the innovators. And the boldness and pertinacity by which the plea was

<sup>2</sup> Ahiman Rezon, p. 113.

<sup>3</sup> Ibid., p. xix.



urged, ultimately secured the adhesion of the Sister Grand Lodges of Scotland and Ireland.

"And what was this variation," the Square inquired, "which produced such important results? Why, I'll tell you in the words of Bro. Daniell. 'I would beg leave to ask,' he said, 'whether two persons standing in the Guildhall of London, the one facing the statues of Gog and Magog, and the other with his back towards them, could, with any degree of propriety, quarrel about their situation, as Gog must be on the right of one, and Magog, on the right of the other?' Such, then, and far more insignificant, was the alteration complained of, and bore not the slightest comparison with the wholesale mangling of the Third Degree, that had been perpetrated by the Brethren who had adopted the style of *Ancient Masons*.

"At the ensuing Grand Lodge, Dr. Manningham communicated the above-mentioned irregularities, and stated his opinion that immediate measures ought to be adopted to discountenance the schism, as he considered it to be an open and gratuitous insult on the Grand Master and the whole Fraternity. After a short debate, in which there was scarcely a difference of opinion, it was unanimously resolved, 'That the meetings of Brethren, under any denomination of Masons, other than as Brethren of this our ancient and honourable Society of Free and Accepted Masons, is inconsistent with the honour and interest of the Craft, and a high insult on our Grand Master, and the whole body of Masons.'<sup>4</sup>

"The D. G. M. then moved, and it was agreed to unanimously, that the consideration of the irregular proceedings of the said Brethren be postponed till the next Quarterly Communication, that a thorough sense of their misconduct, and a determination not to be guilty of the like for the future, may induce them to acknowledge their transgression, and reconcile them to the Grand Lodge.

"But, alas!" the Square apostrophized, "the scheme was too promising to be hastily abandoned. Instead of confessing their fault, the seceding Brethren openly defied

<sup>4</sup> Minutes of Grand Lodge, March 20, 1755. See also Noorth. Const., p. 264.

the power of the Grand Lodge; and, therefore, at the succeeding Quarterly Communication, it was ordered 'that, as the delinquents persisted in their disobedience the Lodge, No. 94, held at Ben Jonson's Head, in Pelham street, Spitalfields, be erased from the list of Lodges, and that such of the Brethren thereof as shall continue those irregular meetings, shall not be admitted as visitors in any Lodge under the Constitution of England.'<sup>5</sup>

"Lawrence Dermott," the Square continued, "was an intelligent fellow, and cared very little for the above denunciation. He proceeded to form a Grand Lodge of his own, elected himself its Grand Master, and performed, without the slightest hesitation, all the functions of an independent body, granting warrants, and exacting fees, with all imaginable coolness; and his imposition was more successful than those of many of the continental innovators, for it enjoyed a supremacy, although not unquestioned, of seventy years' continuance; and, which appears still more strange, his Royal Arch Degree was ultimately adopted by our own Grand Lodge, and formally incorporated into the system, with this essential difference, however, that while the schismatics declared, in their Book Constitutions, that ancient Masonry consists of Four Degrees, the Constitutional Grand Lodge retained the primitive tradition, that Freemasonry contains Three Degrees only, including the Royal Arch."<sup>6</sup>

"At the very beginning of the nineteenth century," the Square continued, "viz., in November, 1801, a charge of a very serious nature was exhibited in Grand Lodge, by Bro. Daniell, S. W. of the Grand Stewards' Lodge, who had been complimented by authority, as a reward for his activity and zeal, with the title of *Defender of the ancient rights and privileges of Masonry*, against Thomas

<sup>5</sup> Minutes of Grand Lodge, July 24, 1755.

<sup>6</sup> The difference between ancient and modern, when divested of all technicalities, was simply this:—The modern, so called by the innovators, retained the original system, consisting of three degrees, in all its integrity; the ancient, so called by themselves, mutilated the third degree, by dividing it into two parts, and pronounced in the Book of Constitutions that *genuine Ancient Masonry consists of four degrees*. They boasted of the sanction of the Grand Lodge at York but I never heard that that Grand Lodge extended its countenance to them; and, indeed, if that assertion had been true, why did they establish a Grand Lodge of their own?

Harper, a D. G. M. of the adverse party, and others, for patronizing and becoming principals in a Society calling themselves Ancient Masons, and acting in direct violation of the laws of the regular Grand Lodge.

“When the complaint was heard, Bro. Harper, pursuant to a summons which had been served upon him, appeared personally; and, in the joint names of himself and his associates, read a rambling defence, in Cromwellian style, which failed either to disprove or justify the charge, and was rather calculated to display the gullibility of mankind, than to exculpate himself. Taking advantage of the Hudibrastic aphorism, that

‘———— the pleasure is as great  
Of being cheated as to cheat,’

he converted the principle to his own advantage, and found it rather a successful ruse. But Bro. Daniell, in his reply, dissipated all his arguments, and substantiated the original accusation by new facts, drawn from Bro. Harper’s own defence. He practically applied the above principle by a humorous allusion to the passage, and pursued his illustrations by quoting a few additional lines from the same inimitable burlesque. ‘Some with a noise,’ he said, amidst loud peals of laughter—

‘Some with a noise, and greasy light,  
Are snapt, as men catch larks by night;  
Ensna’d and hamper’d by the soul,  
As nooses by the leg catch fowl.  
Some with a med’cine and receipt,  
Are drawn to nibble at the bait;  
And tho’ it be a two-foot trout,  
'Tis with a single hair pulled out.

‘As for Bro. Harper’s arguments,’ he continued, ‘*valeant quantum*—there they are—take them for what they are worth—I myself attach no value whatever to them.’

“It was at length resolved, that the laws of Masonry shall be strictly enforced against the offenders unless they promptly withdraw their countenance from the irregular assemblies.

“This resolution having been carried by a very large majority, Bro. Harper threw himself on the mercy of the Grand Lodge, and requested time to consult his officers, which, he said, if the Grand Lodge would be considerate



enough to grant, he pledged his honour that he would use all his influence to secure their consent to a reunion of the two sections, and promised to furnish a definite answer at the next Quarterly Communication.

"After this solemn declaration," continued the Square, "the Grand Master, H. R. H. the Prince Regent, felt so certain, that the seceding Brethren would be no longer contumacious, but, like the repenting prodigal, would return to their allegiance with olive branches in their hands, and *peccavimus* in their mouths, that he instructed his A. G. M., the Earl of Moira, to form a committee with ample powers to receive the erring Brethren with all honour, and bring them back into the fold. And that noble Brother publicly declared, when reporting the Constitution of his committee, that *his heart was devoted to the work*, and that he would use every means in his power to bring it to a satisfactory termination.

"The Fraternity throughout England participated in the enthusiasm of the A. G. M., and were animated with the same hope. Our P. G. Chap., Bro. Inwood, wrote a congratulatory epistle to Bro. Daniell on the subject, in which he expressed his unfeigned pleasure at hearing 'that a union of the two masonic Societies is likely to be accomplished through the medium of our highly amiable and talented A. G. M.; and,' he continued, 'it will impeach the character of any Brother in either division, who shall cast an impediment in the way, which may obstruct such a measure of peace and harmony; for it will prove an hindrance to the growth of brotherly love, and subvert all the genial and beneficial effects which arise, not only from the principles of Masonry, but also from those of our most holy religion.

" 'My hearty wish and sincere desire is,' Bro. Inwood continued, 'that the contemplated union may be speedily effected; that the masonic Temple of universal love and concord may raise its beautiful head, not only above all opposition of those who are unacquainted with its excellences, but also that all its avenues of brotherly love may be occupied by Brethren of one heart and one mind, all aiming, according to the true principles of masonic union, to love each other with a pure heart fervently, that the gazing world, admiring to see how we Brethren love, may anxiously desire to increase our numbers, and our means of doing good.'

"Notwithstanding all these favourable anticipations," said the Square, "the negotiation signally failed. Bro. Harper's influence was not exerted to restore peace and order to the Fraternity, in redemption of his pledge, nor was his answer delivered at the Quarterly Communication; and, therefore, he was again summoned, more than once or twice, to appear before the Grand Lodge, and show cause why he should not be expelled, but without effect. His contumacy being thus clearly established, and his irregularities undenied, the Grand Lodge, after much forbearance, proceeded to more vigorous measures; and, on the 9th day of February, 1803, the A. G. M. being on the throne, and between three and four hundred Brethren present, the matter was discussed *seriatim*; and after a debate, if it can be properly called a debate where all the speakers are of one opinion, Bro. Harper's conduct was unanimously pronounced to be altogether unjustifiable; and the following resolutions were passed *nem. con.*:—

"Resolved, that the said Thomas Harper be expelled the Society, for countenancing and supporting a set of persons, calling themselves Ancient Masons, and holding Lodges in this Kingdom without authorization from H. R. H. the Prince of Wales, the Grand Master duly elected by this regular Grand Lodge.

"Resolved also, that this resolution be inserted in the printed accounts of the Grand Lodge, to prevent the said Thomas Harper from gaining admittance into any regular Lodge.

"And it was further resolved, that, whenever it shall appear that any Masons, under the Constitution of this Grand Lodge, shall in future attend or countenance any of the Lodges or meetings of persons calling themselves Ancient Masons, under the sanction of any person claiming to be Grand Master of England, and not duly elected by this Grand Lodge, the laws of the Society will be strictly enforced against them, and their names will be sent to the several Lodges under the Constitution of England."

"These decisive resolutions," continued the Square, "operated on the adverse faction very powerfully; and many private Lodges, under the Athol system, trans-

mitted their spurious charters to our Grand Lodge, requesting that they might be exchanged for regular warrants under the Constitution of England, which was uniformly complied with, free of expense.

“Exasperated by these proceedings, which the principal leaders of the Athol section incorrectly attributed to the original motion on the subject made by Bro. Daniell, they resolved to punish him for the consequences of their own delinquency; and for that purpose they committed a furious onslaught on his pet Lodge, which was then in the height of its popularity; and I have heard Bro. Daniell assert that its numerous initiations had yielded upwards of a thousand pounds in Grand Lodge fees; and its finances were so flourishing, that no member was ever permitted to apply to the fund of benevolence for pecuniary assistance, but was invariably relieved with sums ranging from five to twenty pounds out of its own charitable fund. It was called the Royal Naval Lodge of regular Freemasons, held at their own hall, Burr street, near the Tower. The Brethren held their general assembly on the first Wednesday in every month, and a masonic council every Sunday evening, from six to ten o’clock.

“I do not approve of Sunday evening councils,” said the Square parenthetically, “but they were of very common occurrence in those days, both in London and the provinces, and excited neither attention nor remark from the public in general. They have now been judiciously replaced by Lodges of Instruction, meeting on a more appropriate day.

“It was against this Lodge,” the Square continued, “that Bro. Harper and his colleagues fulminated an anathema in the shape of a circular forwarded to all their 350 Lodges, in these words:—‘W. Sir, and Brethren,—Beware of certificates with the following inscription engraven under an arch at the top, viz., *Lodge No. 57. of the most ancient and honourable Society of Free and Accepted Masons of all England, according to the old Constitutions.* We have no such Lodge, nor ever had any such under our Constitution. These certificates are, in other respects, an imitation and piracy, taken from our Grand Lodge certificates. It has become necessary to guard you against imposition and the designs of those who, to gratify the ambition of some, or cover the nefa-



rious practices of others, are most sedulously employed to destroy your existence as a Lodge. Signed, Robert Leslie, G. Sec.'

"Bro. Daniell was the R. W. M. of the Royal Naval Lodge at that time, and the last man in the world to submit quietly to such an insult. He, therefore, replied to this fierce attack by taking the bull by the horns, and determined to fathom the very bottom of the mystery by making the Duke of Athol an actual party to the proceeding. For this purpose he published, and circulated extensively, a pamphlet of more than a hundred pages, in the form of an address to the Duke of Athol, in whose name, and under whose authority, all the above-mentioned acts were committed.<sup>8</sup> It was written in flowing language, and exhibited a series of stubborn facts, which were calculated to excite his grace's attention, and dispose him to listen to the pressing solicitations of the writer for an union of their mutual interests, in order to promote the general peace and prosperity of the Craft at large.

"‘The Grand Lodge of England,’ he said, ‘were ready to receive their Brethren with open arms, to register them free of expense, and to let them hold their funds sacred to their own widows and children; or in such manner as a committee, composed of an equal number of Brethren from both the discordant sections, might decide.

"‘That your grace,’ he continued, ‘may proceed on the information of higher and more respectable authority

<sup>8</sup> "Masonic Union. An Address to his Grace the Duke of Athol on the subject of an Union between the Masons that have lately assembled under his Grace's sanction, and the regular Masons of England, of which H. R. H. George, Prince of Wales, is the Grand Master. To which is added an Appendix, containing authentic sources of masonic information, compiled from ancient records; with an Account of the Grand Patrons and Officers of the Grand Lodge from time immemorial to the present period; and a correct list of all the regular Lodges under the sanction of the ancient Grand Lodge of all England. Also, an account of a projected Union lately commenced between the Grand Lodges of Scotland and England, by means of the Right Hon. the Earl of Moira, A. G. M. With invaluable extracts from Inwood's 'Masonic Sermons.' By a Member of the Fraternity. London, printed by J. Shaw, Whitefriars; published by Asperne, Cornhill; and sold by Symonds, Paternoster Row; Hatchard, Piccadilly, and others; and may be had of the Tylers of Lodges, and all Booksellers in Town and Country."

than that of a humble individual like myself, I rejoice to have it in my power to name the Right Hon. the Earl of Moira, whose knowledge of Masonry is equalled only by the goodness of his heart.

“‘Under all these circumstances,’ he concluded,” said the Square, “‘can it be supposed that you, my lord, as a regular Mason, when you are informed of the origin of the Institution, which I am fully persuaded that you have hitherto patronized from the purest motives; can it, I say, be supposed that you, or any other nobleman, would lend his name to support or countenance a society, however praiseworthy its motives may appear, which holds its meetings in direct violation of the laws of the original establishment, and the government of the Fraternity? No, my lord, your public character is too well known—your zeal for the welfare of the country is too manifest—and your attachment to the royal family too deeply rooted to admit of wilful deviation. Therefore, my lord, I trust your feelings coincide with my own, and that you really conceive what honour, what peculiar satisfaction, and what heartfelt pleasure it would give you, to bring that society, which you have lately patronized, under the royal banner.’”

“This address,” continued the Square, “did not fail to produce the intended effect on the mind of the noble duke, as I shall soon have the pleasure of recording; and I have related these anecdotes for the purpose of showing that the attention of our masonic rulers was now more particularly directed to the question of extinguishing the schism, which, like a tower built on sand, was tottering to its fall. The time was rapidly approaching when the delusion should be unmasked; and our R. W. M. was a party to the detection of the imposture. A hope was confidently entertained that the re-admission of the seceders into the pale of genuine Masonry, by the mediation of mutual friends, would be speedily accomplished; although few were acquainted with the particular process by which so desirable a result was to be effected.

“I have already told you,” said the Square, “that a committee had been appointed, consisting of several distinguished members of the Grand Lodge, of which the Earl of Moira was president; and his lordship declared, after accepting that appointment, that if he was fortu-

nate enough to secure the great object of a coalition between the two parties, he should consider the day in which it was ratified and confirmed to be one of the most brilliant of his life.

“The first preliminary step towards the readmission of the refractory Brethren, for they still openly resisted every overture towards a compromise, and even continued to pursue aggressive measures against the regular Lodges, was taken by the A. G. M. on the 30th of November, 1803, at the festival of the Grand Lodge of Scotland. It is acknowledged by Laurie, in his history of the Scottish Craft, ‘that the Masons calling themselves *ancient*, are much to be blamed as the active promoters of the English schism. But having chosen for their G. M. the Duke of Athol, who held the same office in the Grand Lodge of Scotland, an alliance between the two parties was the necessary consequence; and the Scottish Masons hence imbibed a strong prejudice against the Grand Lodge of England, arising from an alleged alteration in ceremonial observances.’ It was to remove the prejudice that the Earl of Moira now directed his attention.

“On the above-mentioned day he attended the annual grand festival of Scottish Masons, and an opportunity being thus afforded for the discussion of this interesting subject, he detailed the entire history of the schism, and dwelt on the repeated failures of the Grand Lodge to convince the seceders of their error, and receive them back into the bosom of their common mother. He further explained that the trifling alteration which it had been judged expedient to make in the ceremonies, was more an imaginary than a real defect; and that the English Craft had ever entertained that affection and regard for their northern Brethren, which it is the object of Freemasonry to cherish, and the duty of Freemasons to feel.

“This explanation was received with plaudits, and the Earl of Dalhousie, G. M. of Scotland, expressed his gratification at hearing that measures were at length contemplated to effect an union which would restore harmony, promote activity and vigour, and invest the Order with its primitive purity and usefulness.

“These proceedings,” added the Square, “furnished



copious matter for reflection and speculation in every Lodge throughout the entire length and breadth of the land; and in 1809, our Grand Lodge, with the design of neutralizing all objections, resolved: 'That it is not necessary any longer to continue in force those measures which were resorted to in or about the year 1739, respecting irregular Masons; and do, therefore, enjoin the several Lodges *to revert to the ancient Landmarks of the Society.*' This measure was completed by the appointment of the Lodge of Promulgation, with powers to put in practice certain instructions preparatory to a final union between the two societies.

"Matters continued in this state," said the Square, "till 1813, when Dr. Hemming was re-elected our R. W. M.; and at the very commencement of the year he communicated the fact in tyled Lodge, which afforded the Brethren unmixed gratification. He said that the preliminary steps had been already taken to bring this controverted dispute to an issue; and that several Brethren were then present who were parties to the conciliatory measure. 'It appears, indeed,' he added, 'to be the almost unanimous opinion of the whole Fraternity of both sections, that the removal of the unimportant differences which have so long kept the Brotherhood asunder, will be a means of establishing in the metropolis of the British empire one splendid edifice of ancient Freemasonry, to which the whole masonic world may confidently look for the maintenance and preservation of those pure principles of the Craft which have been handed down to them from time immemorial, under the protection of the illustrious branches of the royal house of Brunswick,—the practice of loyalty, morality, brotherly love, and benevolence, which it has been the great object of Masonry to inculcate, and of its laws to enforce.'"

"'As this subject has been opened by the R. W. M.," said Bro. Meyrick, 'it may be no breach of confidence on my part to add, that the present unhappy state of the Craft, divided into two hostile sections, in open and undisguised rivalry with each other, having received the attention of Brethren in the highest quarters, they have

\* See Minutes of Grand Lodge, Dec. 27, 1813.

resolved, at all hazards, to remedy the evils which have, for so long a period, resulted from this unnatural opposition—*civile avertite bellum*—by the interposition of measures which cannot fail to be successful. The Duke of Athol has been prevailed on to resign the office of Grand Master at the ensuing election, and H. R. H. the Duke of Kent is expected to be his successor. This being accomplished, an union between the two parties is inevitable; and arrangements are actually in some degree of forwardness to bring this long-controverted dispute to an amicable termination.'

"Bro. Shadbolt then rose, and intimated 'that H. R. H. had graciously consented to accept the office of Grand Master, and certain Brethren have been already nominated on both sides to arrange the details of the projected union, several of whom are now present. I make this communication in perfect good faith, assured that it is in safe hands, and in no danger of being repeated beyond the walls of the Lodge, until it shall be officially announced.'

"The R. W. M. observed, that 'such a breach of faith was not likely to happen, and as he saw the principal Brethren who were in the secret then present, viz., Brothers Washington Shirley, Rodwell Wright, Shadbolt, Meyrick, Tegart, Deans, and Stephen Jones, and as the Lodge, in other respects, was remarkably thin of Members, with no business of importance to transact, it would be a favourable opportunity to communicate to each other the results of our private reflections or active agency in the prosecution of this important measure, and to deliberate on the terms of re-union which it may be expedient to propose to the adverse party, as he was aware that objections, apparently insuperable, must be met and obviated before the erring Brethren could be induced to acknowledge their schism, and sue for readmission into the ample fold of genuine Masonry.'

"'I have already had several conversations with Bro. Harper, and his under spur-leathers, Perry, Agar, and Cranfield on the subject,' said Bro. Tegart, 'and they take very high ground at present. Their demands are so unreasonable, that unless their influence be extinguished by some authority superior to their own, our attempts will fail, and the projected union will never be accom-

plished. Bro. Agar was bold enough to insinuate that our only object was to increase our annual income by the fees for the registration of their numerous Members, and that, consequently, while we are avowedly acting for the benefit of Masonry, we are, in reality, seeking an advantage to ourselves.'

" 'I hope,' said Bro. Wright, 'you repudiated the charge promptly, without descending to a vindication, because they know better; for it has been repeatedly intimated to them that we never contemplated the imposition of new fees, or of alienating any existing funds from the purposes of their original appropriation.'

" 'The assumption is too absurd to merit any serious notice,' Bro. Deans observed; 'but I am anxious to know what Bro. Harper says to the measure.'

" 'Why, the fact is,' replied Bro. Tegart, 'that he says very little, but appears distant and reserved. While declaring that he should not object to the proposed union, if it can be effected on grounds consistent with the honour of the ancient Grand Lodge, he pertinaciously attributes views and motives to our party utterly at variance with the truth, as if he was afraid that an union of the two sections would swallow up and annihilate his own personal power, and reduce him to a mere unit.'

" 'His power and influence,' said Bro. Hemming, 'will, of course, be superseded; for a person in his rank of life can have no legitimate claim to the government of such a vast and influential body as the Society of Freemasons; and, indeed, it is the name of the Duke of Athol alone that imparts or confirms the influence which he possesses.'

" 'The Duke of Athol seldom attends in person, I presume?' said Bro. Deans, inquiringly.

" 'Very seldom,' Bro. Meyrick answered; 'yet every act is published in his name, and is consequently invested with his authority, which will be scattered to the winds of heaven when the Duke of Kent proposes the union from the throne. *Quo more pyris vesci Calaber jubet hospes.* No one, how interested soever he may be in the present state of things, will be bold enough to oppose the projected reform, which is anxiously anticipated by nine out of every ten Brothers in both sections: and as this,



motion will assuredly be made, it only remains for us, who are intrusted by the Grand Master with the management of this delicate negotiation, to determine finally on what conditions their section of the Fraternity shall be re-admitted to all the privileges of constitutional Masonry. And I should be glad to have the benefit of your deliberate opinions on the subject.'

" 'In the first place,' said Bro. Rodwell Wright, 'and as an indispensable condition, Brothers Tegart and Deans, who have been associated with me by authority to arrange the preliminary negotiations, have agreed, firmly, and with brotherly affection, to uphold and maintain the ancient Landmarks, and the rights, privileges, and dignity of the Grand Lodge, and the several Lodges under the Constitution of England; founding the negotiation on principles of perfect equality, and unity of obligation, discipline, and working; that the edifice of the union may be constructed on a basis constituted of such materials as must be rendered more firm and compact by revolving years, and on which the hand of time can work only to prove that Masons possess the art of raising a structure which storms cannot destroy.'

" 'The great difficulty will be,' Bro. Tegart observed, 'about the disposal of the funds of the Athol section; and I am not aware that we have any other course open on this litigated point, than to declare openly and fairly that the property of both sections of the Fraternity shall never be alienated from the benevolent purposes for which it was originally intended; but shall together form one common fund, to be appropriated equally to the distressed of the united community, without respect of persons, or to the education of the orphan children of Masons, as the case may be; that the names of the trustees shall not be changed; but in case of death or withdrawal, the United Grand Lodge shall possess the power of nominating successors, who shall be instructed to take a special care that the property be not diverted to any other use or purpose whatsoever.'

" 'And with respect to rites and ceremonies,' Bro. Deans added, 'I suppose we shall have to deal with them summarily, so as to secure a perfect uniformity, according to the old Gothic Landmarks, Charges, and Traditions; for I shall never consent to depart from these

authentic precedents under any circumstances or conditions whatever.'

" 'It will be absolutely necessary that we make it clearly understood at the very outset,' said the R. W. M., thoughtfully, 'that it must be publicly acknowledged, without any mental reservation or self-evasion of mind, that *genuine ancient Masonry consists of Three Degrees, and no more*, viz., those of Apprentice, Fellowcraft, and Master, including the Royal Arch; and a declaration to this effect must be insisted on as a *sine quâ non*, before we can enter on the details.'

" 'The question is,' Bro. Shirley replied, 'how will the ancients swallow this bitter pill, after having asserted in their Book of Constitutions, that the Order is composed of Four Degrees?'<sup>10</sup> This doctrine has become incorporated so essentially into their system, as to constitute an absolute article of faith, and, in reality, is the sole difference between us and them. They plume themselves upon it, and have passed strong censures on the Constitutional Grand Lodge, because we repudiate it as an innovation. The question is, Can they consistently acknowledge themselves to be in error?"

"Dr. Hemming," continued the Square, "here produced an elaborate engraving of the (so-called) High Degrees, and explained it to the Lodge as being a complicated diagram, published by the ancients about the year 1790, of several Degrees of Masonry which they had derived from France. It was entitled *Mysticum Sapientia Speculum*, and contained numerous symbols of the different Orders of Continental Masonry, and also illustrations of the acknowledged Masonic Cypher. It consisted of a Cross, inscribed in a Circle, the former containing eight Squares, completely charged with emblems of certain Degrees, not generally known in this country. 'The first Square, beginning at the top,' he said, 'is the carpet or floorcloth of the Degree of Knights of the East and West, surrounded by the letters B, D, S, H, P, F, G, which signify Beauty, Divinity, Strength, Honour, Power, Fidelity, Glory.'<sup>11</sup> The second, on the left hand, represents the Birth of Light from Darkness; the next con-

<sup>10</sup> Ahiman Rezon, p. 113, Harper's ed., 1813.

<sup>11</sup> See the Hist. Links., vol. ii., p. 117, for an explanation.

tains the emblems of the Degree of Rose Croix;<sup>12</sup> and the fourth is an allegorical representation of the Order of Harodim.<sup>13</sup> The fifth is the Brute Stone (our Rough Ashlar) symbolizing the elements of Blue Masonry. Then we have the Arches of Enoch, as illustrative of the Degree of Knights of the Ninth Arch;<sup>14</sup> and after it the Cubical Stone (Perfect Ashlar), which, according to a legend at the foot, contains the Sacred Name; and, last of all, a diagram of the Degree of Prussian Knights, or Noachites;<sup>15</sup> and in the lower spandrils are vestiges of the Spurious Freemasonry. In the circle we have a brief exposition of the Seven Liberal Sciences, and at the four cardinal points are appropriate Latin mottoes. The crest, or surmounting symbol, is a hierogram appended to the Degree of Knights of the White Eagle and Pelican.<sup>16</sup>

"After this extraordinary engraving had been examined," the Square continued, "the R. W. M. observed that, 'as it was their intention to confine ancient Masonry to its primitive category of Three Degrees, he entertained an idea of republishing this curious document at the union,'<sup>17</sup> with certain alterations, as a testimony of the exclusive claims of Blue Masonry to the sole consideration of the United Fraternity. Thus he would enliven the dark angles of the Brochure with the words—No RARCH—No KTPS—No HRDM—No KADH, &c., as a standing proof that our Grand Lodge acknowledges Three Degrees only; and that, if other Degrees or Orders are tolerated, they must be entirely disconnected with the United Grand Lodge of Ancient Free and Accepted Masons, and work under Grand Lodges of their own."

" 'This will be a most judicious step,' said Bro. Shirley, 'as it will point their own artillery in the proper direction.'

" 'But,' said Bro. Wright, 'they have not only put on record their conviction that genuine ancient Masoury consists of Four Degrees, but they have publicly, in the

<sup>12</sup> See Hist. Lmks., vol. ii., p. 347.

<sup>13</sup> Ibid. vol. ii., p. 14.

<sup>14</sup> See Ant. Mas., p. 83.

<sup>15</sup> See Hist. Lmks., vol. i., p. 63.

<sup>16</sup> Ibid. vol. ii., p. 139.



Ahiman Rezon, declared that they abhor and detest the unconstitutional fopperies of cunning, avaricious tradesmen, invented and introduced among the *moderns* with no other design than to extract large sums of money, which ought to be applied to more noble and charitable uses,<sup>18</sup> when, in point of fact, if venality really exists, it is all on their own part. But the real delinquent often joins the hue and cry, and is the first to call out, "Stop thief!"

" 'True,' Bro. Deans replied; 'and they have given equal publicity to the avowal that there is an essential difference between us in makings, ceremonies, knowledge, masonic language, and installation,<sup>19</sup> when, in reality, if there be any difference between the systems, it is to be attributed solely to the liberties they have taken with the Third Degree.'

" 'Bro. Laurie has justly observed, in his "History of Freemasonry,"' said Bro. S. Jones, 'that much injury has been done to the cause of Masonry by a book entitled "Ahiman Rezon," written by one Dermott, their Secretary, and very imprudently republished by Thomas Harper, in 1800. The unfairness with which he has stated the proceedings of the Regular Masons, the bitterness with which he treats them, and the quackery and vain glory with which he displays his own pretensions to superior knowledge, deserve to be reprobated by every class of Masons who are anxious for the purity of their Order, and the preservation of that charity and mildness which ought to characterize all their proceedings.'

" 'The *ex parte* observations and censures against the regular Craft,' the R. W. M. replied, 'might be excusable at the first breaking out of the schism, when prejudice ran high, and the disgrace of expulsion was tingling in their minds, as vents for the discharge of superfluous bile, and props to sanction their own designs at the expense of a powerful rival; but why has Bro. Harper reasserted these calumnies at the present moment, when the negotiations are in such a state of forwardness, by the publication of a new edition of the "Ahiman Rezon" even in this very month? This conduct will scarcely admit of an

<sup>18</sup> Ahiman Rezon, p. xxvi.

<sup>19</sup> Ibid. p. xxx.

apology; for it is evidently a device to stave off the approaching union, by a final appeal to the passions and prejudices of his Brethren.<sup>20</sup> But the remedy is at hand. An authority will be interposed that is irresistible, and the private interests of a few must give way to the general benefit of the Fraternity. We shall take our stand on the ancient Landmarks; and that is a position from which it will be difficult to dislodge us. Besides, most of Bro. Harper's immediate colleagues, including Brothers Perry and Cranfield, are as desirous of a reconciliation and general amnesty as ourselves, and, therefore, we do not anticipate any difficulty when the subject comes fairly before a Committee, composed of an equal number of members from either party.

" 'I presume,' Bro. Jones asked, 'that all the Athol Fraternity must be re-obligated before their admission amongst us?'

" 'It will be unnecessary, I should think,' Bro. Meyrick replied.

" 'And yet,' said the R. W. M., 'it will be stipulated as an express condition on our part, that, before their names are entered on our books, the O. B. shall be administered. And for this purpose it has been suggested, that a certain number of expert Brethren from each section of the Craft shall meet together at some convenient central place in London, when each party having opened, in a separate apartment, a just and perfect Lodge, agreeable to their peculiar regulations, they shall give and receive, mutually and reciprocally, the obligations of both Fraternities, deciding, by lot, which shall take priority in giving and receiving the same; and, being thus all duly and equally enlightened in both forms, they shall be empowered and directed to hold a Lodge under the warrant or dispensation to be entrusted

<sup>20</sup> These conversations may be considered by living Masons as an exaggerated picture of the feelings and sentiments of the Fraternity. But, in reality, they are a subdued representation of the very high state of excitement which prevailed amongst both sections for several years before the union was effected. And it would be utterly impossible for any person, who had not witnessed the operation of these feelings, as I have done, to form the slightest estimate of the extent to which the rivalry was carried.

to them, and to be entitled the Lodge of Reconciliation.'

"Accordingly," said the Square, "the Duke of Kent being elevated to the throne, and the preliminaries having been mutually arranged, the Articles of Union were signed at Kensington Palace by the contracting parties, viz., the Dukes of Sussex and Kent, and by Brothers Waller Rodwell Wright, Arthur Tegart, and James Deans, on the part of the constitutional Masons; and Thomas Harper, James Perry, and James Agar, on the part of the Athols; and the Great Seal of each Grand Lodge was affixed on the first day of December, 1813.

"The thirteenth article of union provided that, 'after the day of reunion, certain worthy and expert Brothers shall be appointed to visit and attend the several Lodges for the purpose of promulgating the pure and unsullied system, that a perfect reconciliation, unity of obligation, working, language, and dress, may be restored to the English Craft.'

"On St. John's day, in the above month and year," the Square continued, "this important measure was consummated at Freemasons' Hall by a general assembly of the whole English Craft, and the representatives of several foreign Lodges. As I was suspended from the collar of one of the Masters on this august occasion, I am able to give you a particular account of the ceremony. It was a most magnificent scene, and, unfortunately, the last masonic celebration I was ever destined to witness; for, a new description of jewels being now adopted, I was laid up in ordinary, and have been in obscurity ever since. I'll tell you how it was."

"You need not give yourself the trouble," I exclaimed, forgetting our compact at the moment; "for I am already acquainted with every detail of that memorable ceremony."

I saw my error at once; for, while I was yet speaking, my companion fell prone upon the table, where he lay silent, and, without any token of animation, a simple silver Square, and nothing more. I started—rubbed my eyes—the clock struck two—the candles were burning in the sockets, and I thought I must have been asleep.



I regretted my premature exclamation, which had, probably, deprived me of some interesting anecdotes of the illustrious Brothers who were principally concerned in that celebrated movement; for, as to the transaction itself, it had been already laid before the public in Preston's "Illustrations," and in my own letter to Dr. Crucefix on the "Origin of the Royal Arch."

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A GIFT BOOK.

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WILLIAM T. ANDERSON, 32°,  
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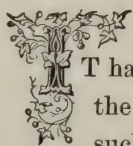
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## PREFACE.



It has been said that there is nothing new under the sun, and a majority of the world believe such to be an absolute fact. The Masonic Fraternity also teach that genuine Freemasonry must be free from all novelties, and are as steadfast in that belief as are those of the, to them, profane world, that everything we see or hear of had an antecedent.

But there must be, if we believe another proverb, an exception to every general rule; and that there is something *new* under the sun, something *purely* Masonic, which is a *novelty* to the entire Fraternity, their wives, daughters, and families, we think will not be denied when they will for the first time have placed before them a Masonic Annual.

The want of such an Annual Offering, or Gift Book, has long been felt by Masons and their families; and the Editor of this volume, clearly understanding their wishes, has labored diligently and faithfully to prepare for them something worthy of their acceptance in the MASONIC TOKEN.



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# MASONIC TOKEN.

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## IS MASONRY COSMOPOLITAN ?

BY JOHN W. SIMONS.

IN looking over the published orations, discourses, lectures and what not of the last generation of Masons, we find that they all present three topics for discussion: first, the great antiquity of the Fraternity; second, an excuse for its secrecy, and third, an apology to the ladies; and these points furnished the staple of articles in the Masonic publications of the day. In the present generation the literature of the Craft has certainly attained a wider range and a more elevated level of thought, showing a better degree of education and a more extensive and varied course of reading among those who have the courage to "rush into print" and expose their thoughts to public appreciation. Of the addresses and other publications of the last twenty years but few will be found in which the author is not at some pains to point out and dwell upon the universality of the institution—the fact that it neither inquires into nor offends the religious or political convictions of its adherents, that it is in fact a platform, a retreat, where the dividing influences of sect, creed and prejudice have no place and can exercise no influence. The assertions thus made are founded in truth because the landmarks and funda-

mental doctrines of the society expressly declare that it only recognizes that universal religion in which all men agree, leaving each individual member to enjoy his own particular opinions. The universal religion, we need hardly add, is the belief in the existence of one ever-living and true God, the Creator and ruler of the universe, and the immortality of the soul; doctrines which were taught in the ancient mysteries, and which maintain their ascendancy in the present day of general light and education. These speakers and writers tell us, what indeed is self-evident and known to reasoning men, as it were, instinctively, that but for these doctrines Masonry could never have attained its present widespread popularity, nor have united in the bonds of friendship so many men who would otherwise have remained at a distance from each other. But for them the antagonistic views and prejudices which are constantly setting up their barriers between men, and keeping up the sentiments of prejudice, selfishness, and division, would have made Masonry but the echo of that sect which, for the time being, might have the greatest number of representatives; and but for them the institution which to-day displays its banners in every land on the globe, and teaches its humanizing precepts to every kindred and people, would long since have been consigned to the reliquaries of the dead past, where lie entombed so many evidences of the great struggle for a purer light and a better civilization, which is the history of humanity.

We all know, or at least ought to know, that these principles are the very basis and vitality of the Craft, its arms and cognizance, inscribed on its banners, emblazoned on its shield, and so interwoven with its life and practice that to remove them is to shear its locks, put out its eyes, and make it grasp the pillars



and pull down the temple on its own head. And, yet, we ask is Masonry cosmopolitan? We have shown in the preceding statement that its doctrines are purely so, and we are happy to add that, very generally, the practice of Lodges and Masons conforms to the theory. But we cannot shut our eyes to the fact that the spirit of sectarianism is constantly seeking to find a lodgement in our sanctuary, and to sow its seeds in the broad and inviting fields so many centuries have contributed to form; and we esteem it a duty we owe to Masonry to say that unless the attention of the brethren is awakened to this source of danger the seeds will take root, and growing into maturity, overshadow and destroy the labors of many generations, destroy our temples and turn back the wheels of progress we have so long and so earnestly striven to move forward.

The apprehension of danger arises from two causes; one, the thoughtlessness and apathy of the masses, the other mistaken zeal for the propagation of what men term faith. In the first instance, the brethren who compose our Lodges are, in the main, believers in the truth of the Christian dispensation, not necessarily professors of religion or members of churches, but accepting the Christian religion as the true faith, just as they accept any other assertion which they do not feel called to investigate or deny. When such men hear in the religious services of the Craft expressions in which the mediation of the Savior is appealed to, their ears are not offended, because they are accustomed to hear them at church or in the family, and they do not reflect that there may be standing alongside of them one born in a different faith, and initiated into Masonry with the distinct understanding that that faith shall neither be interfered with nor insulted, who will be grievously offended, and who has a right to be so offended, because

he has sought Masonic communion as the place of all others where his peculiar faith would neither be propagated nor opposed, where he could enjoy the association of his fellow-man apart from all extraneous and conflicting influences. They forget that, in thus quietly allowing the religious belief of a brother to be rebuked, they are in fact preparing the way for a similar affront to themselves, and, what is infinitely worse, they are tacitly allowing the foundations of the temple to be uprooted, and the vast and magnificent edifice to be toppled about their ears. They fail to perceive that if the Hebrew brother may be compelled to listen to invocations in direct opposition to his mode of faith, it will not be long before the Baptist, the Methodist, the Catholic, the Universalists will in turn be obliged to submit to a like infliction, harmony be obliged to give way to discord, and chaos take the place of symmetry and order. And all this, too, be it remembered, in the very face of our profession as Masons, and in direct contravention of our established landmarks and immutable laws. The second source of danger arises from the mistaken zeal of men, good, earnest, religious men, if you please, but men who *will* not understand that Masonry is not a branch of the established church, whichever that may be, nor its meetings a place for the assertion of any theory of religion in conflict with that laid down in the ancient charges. These men, who are generally ministers of some one of the many sects into which the church is divided, assume that their calling is of God, and that they are bound, at all times, to be the advocate and champion of what they deem his cause. They seem to forget that the wisest of men has declared that "there is a time for all things," and that if their calling will not allow them to respect the publicly declared principles of our society then they

should not mingle with us nor promise obedience to laws which they do not mean to respect. As a rule, ministers—of say the Baptist persuasion—do not attend worship in Catholic churches or Hebrew synagogues, for the reason that they do not believe the forms of doctrine there prevailing to be the true ones; but if perchance one should be present he surely would not feel called to rise in his place and insult the faith of the worshipers there assembled. By a parity of reasoning, when one finds himself in a Masonic Lodge, composed of men of different nationalities, of every shade of opinion, religious and otherwise, a decent respect for the opinions of others should incite him to avoid expressions which cannot be expected to produce any legitimate effect, because they do not convince those who are already of the same faith, and they do embitter those who are not. We will do the brethren of the class who most frequently err in this respect the justice to say that we do not believe them, taken as a body, so bigoted as not to be willing to conform to our wholesome rules and regulations, and are willing to admit that, in almost every case, their offense against the proprieties is the result of long habit in the exercise of their vocations, and an ever-present conviction of the magnitude of the trust imposed on them as ministers and teachers of the people. But for this very reason we think that they should be exemplars of moderation in all things, and, by their strict obedience to law, force their example on the respect and imitation of the brethren. And we earnestly trust that whenever these lines fall beneath the observation of a clergyman Mason, he will take the trouble to convince himself that we have correctly stated the Masonic doctrine, and then resolve ever afterward in his ministrations among the brethren to conform thereto.

There is still another class of offenders against the



Masonic law, for whom no excuse can be or ought to be made, because knowing the law, being in many instances its authorized exponents, they wilfully, and of "malice aforethought," offend against it. We refer to those who, in the very face of Masonry, in the presence of its indisputable and long established landmarks, with a full knowledge of what it claims to be, and the immense success which has attended its labors under the inspiration of those landmarks and claims, coolly sit down and write out arguments to prove that *Masonry is a Christian Institution!* or assembled in a legislative capacity representing Jew and Gentile among their constituents, with equal or greater coolness, "resolve" the same thing. We say, and we say it in all sincerity and calmness, that such men have mistaken their vocation, have misunderstood Masonry, have never expanded their minds to the comprehension of its glorious position, have never learned its great doctrine of toleration; should go back to the profane, and, divesting their minds of the narrowing effects of prejudice, reënter the temple with a larger appreciation of our mission, and a more earnest resolve to be Masons in deed rather than in name.

While the causes to which we have here referred are allowed to continue at work, while their insidious advances are quietly allowed to be made, while we know that men of differing faiths are allowed to be insulted in the most vulnerable point, can we honestly allow those men to come among us, or can we say on our consciences that Masonry is cosmopolitan? We think not, and we therefore urge the brethren to thought and to action, that we may ward off this growing danger, and preserve the society for our descendants as it came to us from the fathers, a bond of union between men of every country, sect, and opinion.

## MASONIC PROLOGUE.



DELIVERED JANUARY 31, 1772, BEFORE A PLAY PERFORMED BY DESIRE  
OF UNION LODGE, EXETER, ENGLAND.

SCENE.—*Evening—A neatly arranged parlor—Mother sitting at a table, knitting, upon which lies a play-bill—The daughter enters and 'akes it up.*

SPEAKERS.

A FATHER.

A MOTHER.

A DAUGHTER, about ten years old

DAUGHTER.

**B**Y desire of the Union Lodge!—What's this?  
This Union Lodge, Mamma?—

MOTHER.

Freemasons, Miss.

DAUGHTER.

Freemasons, my good Madam! Lack-a-day!  
What sort of things (I long to know) are they?

MOTHER.

All women from their order they exclude.

DAUGHTER.

Do they, Mamma?—Indeed that's very rude.  
Fond as I am of plays, I'll ne'er be seen  
At any play bespoke by such vile men.

MOTHER.

Call them not vile—I Masons much approve;  
And there is one whom you with fondness love;  
Your father;—but, behold, he now appears,  
And from the lodge the Mason's badge he wears.

*The father enters, clothed as a Mason; the daughter runs toward him.*

DAUGHTER.

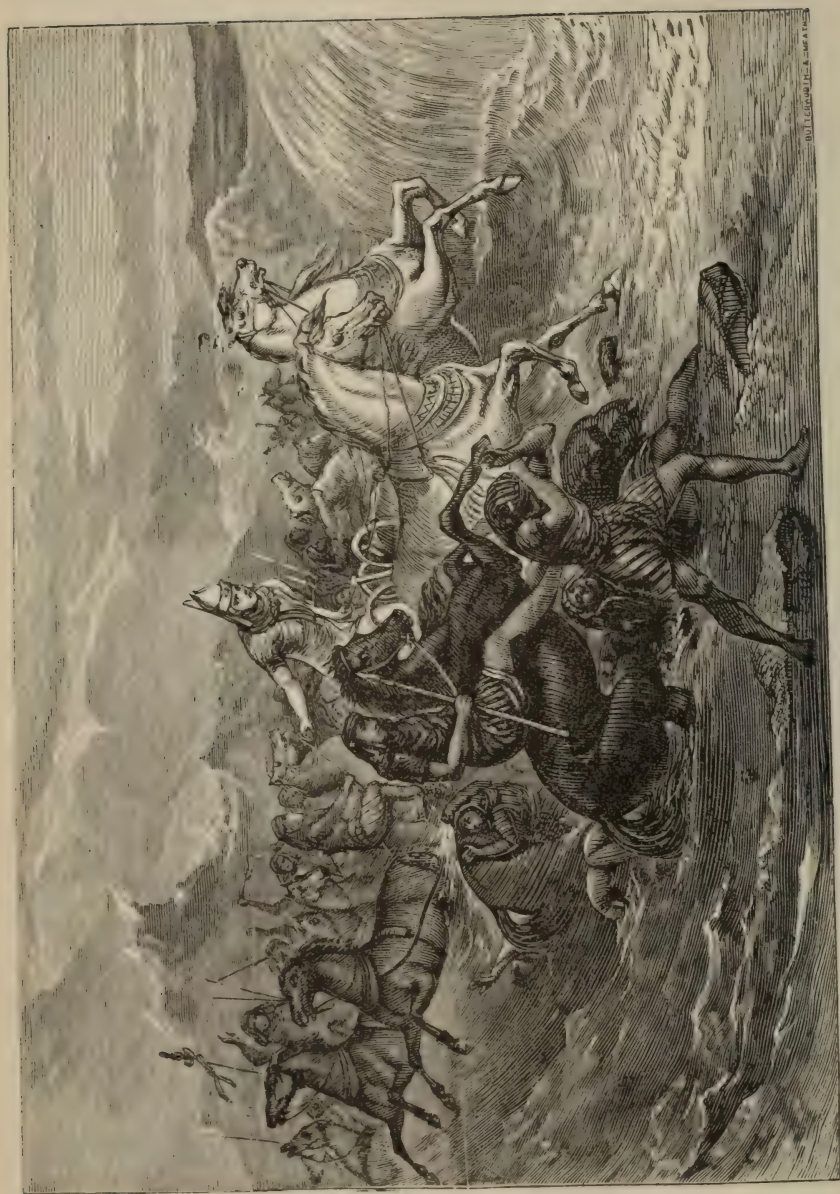
Papa, are you a Mason?—Do tell me,  
Now do, my good Papa, what's Masonry?

FATHER.

I will, my dear. Our order is design'd  
T' expand the human heart, and bless mankind.  
Wisdom herself contrived the mystic frame;  
Strength to support, t' adorn it Beauty came.  
We're taught, with ever grateful hearts, t' adore







DESTRUCTION OF PHARAOH AND HIS HOST.

The God of all, the universal Pow'r ;  
To be good subjects ; ne'er in plots to join,  
Or aught against the nation's peace design.  
We're taught to calm destructive anger's storm,  
And bring rude matter into proper form :  
Always to work by the unerring square,  
With zeal to serve our brethren ; be sincere,  
And by our tongues let our whole hearts appear.  
Lowly of mind, and meek, we're bid to be,  
And ever clothed with true humility.  
All children of one gracious FATHER are,  
To whom no ranks of rich and poor appear ;  
"He sees with equal eye, as God of all,  
"A monarch perish, and a beggar fall."  
We're taught our conduct by the Plumb to try,  
To make it upright to the nicest eye.  
The Compass is presented to our eyes,  
And "Circumscribe your actions," loudly cries.  
We're strictly order'd never to pass by  
Whene'er we see a fellow-creature lie  
Wounded by sorrow ;—but with hearts to go,  
Which with the milk of kindness overflow,  
And make a careful search each wound to find,  
To pour in oil and wine, and gently bind ;  
On our own beasts to place him ;—to convey  
Where all may strive to wipe his tears away.

## MOTHER.

Go on, ye good Samaritans, to bless,  
And may your generous hearts feel no distress !



FATHER.

Who e'er believes in an Almighty cause,  
And strict obedience pays to moral laws,  
Of whatsoever faith or clime he be,  
He shall receive a brother's love from me.  
"For modes of faith let graceless zealots fight,  
"We know he can't be wrong whose life is right."  
What tho' we here such diff'rent roads pursue,  
All upright Masons, all good men and true,  
Shall meet together in the lodge above,  
Where their good names shall certain pass-words prove

MOTHER.

No, God respects not persons, but will bless  
Those of all climes who follow righteousness.

FATHER.

Whene'er philosophy, by rigid law,  
And brow severe, to Virtue strives to draw,  
Men are disgusted ; we take diff'rent ways,  
And make fair Virtue and her lessons please.  
We at our work are rationally gay,  
And Music call to tune the moral lay.  
Intemp'rance never at our lodge appears,  
Nor noisy riot e'er assails our ears ;  
But Pleasure always, with her bosom friends,  
With Cheerfulness and Temp'rance, there attends  
Our secrets (of importance to mankind)  
The upright man, who seeks, may always find.

MOTHER.

But women, ever seeking, seek in vain ;  
Be kind enough this mystery to explain

FATHER.

Tho' women from our order we exclude,  
 Let not that beauteous sex at once conclude  
 We love them not ;—or think they would reveal  
 What we as secrets wish them to conceal.  
 We fondly love, and think we might impart  
 (Sure of their faith) our secrets to their heart.  
 But we're afraid, if once the lovely fair  
 Were at our happy lodges to appear, }  
 That Love and Jealousy would both be there. }  
 Then rivals turn'd, our social bonds destroy'd,  
 Farewell the pleasures now so much enjoy'd !  
 We're taught to build 'gainst Vice the strongest fence  
 And round us raise the wall of Innocence :  
 Happy! thrice happy! could we Masons see  
 Such perfect workmen as they're taught to be ;  
 Could we behold them everywhere appear,  
 Worthy the honorable badge they wear.  
 Thus I've explain'd, my child, our Royal Art.

DAUGHTER.

I'm much oblig'd, I thank you from my heart.  
 All you have said I have not understood ;  
 But Masonry, I'm sure, is very good ;  
 And if to marry 't is my lot in life,  
 If you approve, I'll be a Mason's wife.

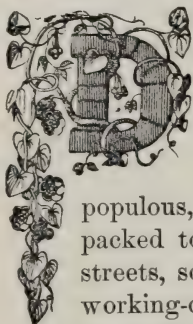
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MERIT.—The art of being able to make a good use of moderate abilities wins esteem, and often confers more reputation than real merit

## THE SOLDIER MASON.

*A Sketch from Real Life.*

"As a military man, I can say, and I speak from experience, that I have known many soldiers who were Masons: I never knew a good Mason who was a bad soldier."—LORD COMBERMERE.



DURING an early period of my life, it was my fortune to hold a curacy in Worcester.

The parish in which I had to labor, though limited in point of size, was populous, and in it were to be found, densely packed together in two narrow, close, unhealthy streets, some twelve or fourteen hundred of the working-classes. It was a post at once interesting and distressing; interesting, from the varied aspect it presented of human sorrow, struggle, and suffering; and distressing, from the poverty which prevailed in it, and the utter inability of an individual clergyman to cope with its many wants and requirements.

In my rounds I lighted upon a party whose name was PARKER. He had been a soldier, a corporal, and had served with some degree of distinction in India and the Peninsular war. Subsequently he was stationed at Gibraltar, and there, from some peculiar circumstance which at the moment I forget, came under the personal notice of General DON. He had a certificate as to conduct and character from the General, written by himself throughout. If I mistake not, he had been orderly for months together to the old chief. At all events, the testimony borne by him to PARKER's services and character was of no commonplace description. There was something in the bearing and conversation of this man which ar-



rested my attention. He was in bad health, suffered at intervals acutely from the effects of a gun-shot wound, and was frequently disabled for weeks together from all exertion. In his domestic relations, too, he had much to try him; his means were narrow, not always prudently administered, and he had some little mouths around him clamorous for bread. And yet no murmur escaped him: he suffered on in silence; but personal sufferings did not render him selfish. To eke out his scanty pension, he resolved on returning to Worcester (still famous for its gloves), and there resuming the calling of his boyish days—leather staining. Now this department of labor, though it may be carried on with tolerable impunity by the strong and the healthy, is, to the feeble and the failing, most pernicious. Dabbling with the cold water hour after hour, and walking about in garments dank and heavy with moisture, tell, eventually, even upon a vigorous constitution. Imagine, then, its effects upon a frame enfeebled by a tropical climate, and worn down by continuous suffering.

“It mauls me, sir, somewhat!” was his cheerful reply to my close inquiries on this point, one bitter November morning. His surgeon had told him, and this I knew, that his only chance, not of checking his complaint, for that was impossible, but of staying its progress, was to keep himself warm and dry, and to avoid, systematically, cold and damp.

Of this I reminded him.

“He may talk,” was his answer, “but these”—looking at his children—“must not starve!”

Once only his equanimity failed him. I surprised him one evening in excruciating pain, without fuel or food in his dwelling, or money in his pocket.

He then said to me, the admission was wrung from

him by bodily and mental agony, that, "considering the cripple he was, and why ; where he had served, and how ; he thought that his country should have done something more for him. My lot," continued he, "has been a hard one. I was compelled by bad health to quit Gibraltar. The doctors ordered me home ; they said, if I remained on the Rock six weeks longer, death was certain : I obeyed. Three months after General DON died, and to the man who succeeded me in my post under him, left his wardrobe, his arms, his personal valuables, what in fact proved a competence for life. This was crying ; but certain tenets tell me that I ought to be satisfied with whatever portion of work or labor is allotted me. Fidelity to my mighty Maker is one point ; tranquillity, stillness, and silence, while I perform my task, and that cheerfully, are others."

"You are a Mason ?" said I.

He smiled.

"You may guess wider of the mark than even that."

"Why not apply to your brethren in Worcester ? You are aware that here there is a lodge ?"

He shook his head.

"A soldier can not beg : it is hateful to him : he fears a repulse from a board of gentlemen at home far more than an enemy's bayonet abroad."

"Then I must act for you. Your case is pressing ; and, giving full credit to your narrative from past experience of your character, I shall now take my own course. Of intentional mis-statement I believe you to be incapable."

"I have my credentials with me," said he, calmly ; "I was made in a military lodge in Ireland. My certificate, duly signed, is in my oaken chest : all will bear 'the light,' and on all is stamped 'Fidelity.'"

I took the initiative and succeeded. The order was worthily represented in Worcester then and now. The appeal was heard and heeded.

Poor PARKER has long since escaped from earthly trials and bodily ailments, and no feelings can be wounded by referring to his history. But it may be instanced as involving a lesson of some moment. Here was a man who unquestionably had spent the prime of his life in his country's service. He had carried her standard and had fought her battles. His blood had flowed freely in her cause. His adherence to her interests had cost him dear. Wounds which neither skill nor time could heal, disabled him from exertion, and rendered life a burden. To acute bodily suffering positive privation was added.

Who relieved him?

His country? No. She left him to perish on a niggardly pension. Who succored him? The great Duke, whose debt to the private soldier is so apparent and overwhelming? No. His Grace had become a statesman, and in that capacity wrote caustic letters (from any other pen they would have been pronounced coarse) to those who ventured to appeal to him.

Who aided the wounded and sinking soldier in his extremity?

The brotherhood—a secret band, if you will, but active—which requires no other recommendation save desert, and no other stimulus than sorrow.

And yet how little is it understood, and how strangely misrepresented!

In "The Crescent and the Cross," by Mr. WARBURTON, there is a glowing passage, which winds up with the remark, "Freemasonry, degenerated in our day into a mere convivial bond."



I laid down the volume with a smile and a sigh. A sigh, that a writer of such highly-cultivated intellect and generous impulses should have so sadly misunderstood us. A smile, for taking up an able periodical, the *Morning Herald*, my eye rested on the passage: "This day £3,000, contributed in India principally among the Freemasons, was lodged in the Bank of Ireland to the credit of the Mansion House Committee, for the relief of the destitute poor in Ireland." Weighty results, these, from a society which is nothing more than "a mere convivial bond."

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IN the year 1748, Mons. PREVEROT, a gentleman in the navy, and brother of the celebrated M. PREVEROT, M.D., in the faculty of Paris, was unfortunately shipwrecked on an island, whose Viceroy was a Freemason. Along with his ship, M. PREVEROT had lost all his money and effects. In this destitute condition he presented himself to the Viceroy, and related his misfortune in a manner which completely proved that he was no impostor. The Viceroy made the Masonic signs, which being instantly returned by the Frenchman, they recognized and embraced each other as brethren of the same order. M. PREVEROT was conducted to the Viceroy's house, who furnished him with all the comforts of life, till a ship bound for France touched at the island. Before his departure in this vessel, the Viceroy loaded him with presents, and gave him as much money as was necessary for carrying him into his native country.

A MAN often imagines he acts, when he is acted upon; and, while his mind aims at one thing, his heart insensibly gravitates toward another.

## THE INDIAN MASON.

BY ALBERT G. MACKEY, M. D.

"Behold thy friend, and of thyself the pattern see,  
One soul, a wonder shall it seem, in bodies twain to be :  
In absence, present ; rich, in want ; in sickness, sound :  
Yea, after death, alive mayst thou by thy sure friend be found."

*Nic. Grimould, 16th century.*



NOT among civilised men only, has the universal genius of Masonry extended her purifying and protecting influences. Many Indians have passed through the ordeal of initiation, and it is worthy of remark, that the red Mason of the forest is said to be as tenacious of his obligations, and as observant of his duties as the most intelligent and high minded of his white brethren.\* A fact, in proof of this assertion occurs in the revolutionary history of our country.

JOSEPH BRANDT, a celebrated Mohawk Indian, had, on account of the strong natural intelligence he exhibited when a boy, been taken under the especial patronage of Sir WILLIAM JOHNSTON, Governor of Canada, by whose care he received all the advantages of a European education. Subsequently, he went to England, under the patronage of the EARL OF MOIRA, afterwards the MARQUIS OF HASTINGS, and, while in that country, was initiated into the mysteries of Freemasonry.

On his return, however, the habits of early life resumed their influence, while the acquired ones of education were

\* At the annual communication of the Grand Lodge of Georgia, in 1854, we are informed, that "the Grand Master presented to the Grand Lodge, Col. P. P. PITCHLYNN, a chief of the Chotaw nation of Indians, who addressed the Grand Lodge in a most interesting and eloquent manner, giving good evidence, that he thoroughly felt and understood the true principles of the Order of Masonry ; and also gave a very favorable account of the condition of the craft in his tribe, which he considered a convincing proof of their progress in civilization "

*Pro. G. L. of Geo. 1854.*

abandoned ; and BRANDT, throwing off the dress and usages of civilization, assumed once more the blanket and the rifle, and seemed to forget, in the wilds of his native forests, the lessons he had learned in his trans-atlantic schools. But the sequel of our story will show that, however treacherous his memory may have been in other things, on one subject, at least, it proved to be admirably retentive.

During the revolutionary war, at the battle of the "Cedars," thirty miles above Montreal, on the St. Lawrence, Col. McKINSTRY, then a captain in Paterson's regiment of Continental Troops, was twice wounded, and afterwards taken prisoner by the Indians, employed in the British service.

The previous bravery and success of Capt. McKINSTRY had excited, at once, the fears and resentment of his Indian conquerors ; and, in accordance with the customs of savage warfare, he was forthwith doomed to die at the stake, accompanied with all those horrid and protracted torments which the Indians know so well how both to inflict and to endure. Already had he been fastened to the fatal tree, and the preparations for the human sacrifice were rapidly proceeding, when, in the strong agony of his despair, and scarcely conscious of a hope, the captive made the great mystic appeal of a Mason in the hour of danger. It was seen, and understood, and felt by the Chieftain BRANDT, who was present on the occasion. BRANDT at once interposed in his behalf, and succeeded, by the influence of his position, in rescuing his American brother from his impending fate. Having freed him from his bonds, he conducted and guarded him in safety to Quebec, where he placed him in the hands of the English, by whom he was permitted to return to America on his parole. Col. McKINSTRY lived several years after to repeat, with great emotions, the history of this singular occurrence, and died at length, in the year 1822, in the State of New York.



## THE HOLY PLACE, OR SANCTUARY OF THE TEMPLE.



NOW few there are who, while speaking of the "Holy Place," or "Sanctuary of the Temple," erected by the wisest of kings to the glory of God, have any idea of the form, structure and embellishments of the same. While all imagine, from the immense treasures that were expended in its erection, that it was not only gorgeous, but appropriate in the extreme; there is still nothing but imagination upon which they form their ideas, and according to the structure of the mind of the imaginer, who most generally bases his opinions from personal observation of modern works of art, some more large than others; as a matter of course, their estimates fall greatly short of the reality.

Freemasonry, however, in its higher branches, has preserved with a faithfulness which cannot be controverted even by those who have studied the subject from the most reliable of ancient and modern writers, the true representation of the Sanctuary, and enables her devotees to become thoroughly conversant with its astonishing beauties.

The Sanctuary, as will be seen in the accompanying plate, was divided from the Holy of Holies by a balustrade of white marble and heavy hangings. In the balustrade of white marble was a door of two leaves, made of olive wood and beautifully ornamented. Immediately in front of this entrance were four small columns of white in quadrangular position united by rods, from which hangings of four colors, white, blue, purple, and crimson, were suspended. On each side of all these were two brazen columns supporting each a sphere.

Elevated in the East was a large circle composed of

a serpent having its tail in its mouth representing eternity, enclosing three luminous triangles, interlaced, forming nine beams with a blazing star in the centre. This brilliant star, had in its centre a  $\gamma$ , and in the interstices of the interlacing triangles the characters which are the initials of the nine sacred words.

Within the East will be found represented the *SANCTUM SANCTORUM*, or Holy of Holies of King Solomon's Temple. There were fitly placed the Ark of the Covenant, with its gorgeous furniture, the ten golden candlesticks, the tables of the law, the veiled figure of Beauty, the Enochian column, the altar of incense, and table of shew-bread.

If the Queen of Sheba could not help expressing her wonder and astonishment at the beautiful proportions of the outside of the Temple, it may well be imagined what was the surprise, amounting to reverential awe, which affected those who were permitted to behold the inner recesses of the Holy Place.



Let not any one say he cannot govern his passions, nor hinder them from breaking out and carrying him into action; for what he can do before a prince or great man he can do alone, or in the presence of God, if he will.



Every man ought to endeavor to shield others from the evils he has experienced.



## DECEMBER DUTIES.

BY JOHN W. SIMONS.



IN one of his annual addresses before the Grand Lodge of New York, the M. W. JOHN L. LEWIS, Jr., made use of these memorable words: "As the traveler, pursuing a distant journey, pauses by the way, toil-worn and weary, to look back upon the landscape and to gather strength for a renewal of his efforts, and contemplates the hills and valleys he has traversed, the pleasures he has enjoyed, and the dangers he has escaped, so do we suspend our life-long labors for a brief space, and halt in our progress toward the final rest, to see what we have achieved, and to consider what remains to be accomplished. The retrospect cheers or pains us, as a calm reflection upon our own conduct shall convince us whether we have striven to perform well and wisely in our respective stations what was given us to do, or whether in the passionate struggle to claim or maintain real or imaginary *rights* we have not left undone the actual *duties* incumbent on us." We repeat them here, because they



seem especially to commend themselves to the attention of the brethren, wherever dispersed, at this closing period of the year. Each one of us must answer for himself the question, whether he has faithfully discharged his covenanted duty and whether in all things he has truly sought to aid in the great design of our Institution, to the exclusion of minor and meaner aims. In like manner each must prepare his own conscience for the duties of the coming year, and to the extent of his ability endeavor to lay the foundation for deeper and broader usefulness in the future, admitting, as we all must, that we have left undone some things that we ought to have done. The past and the future are with God; the present only is ours, to redeem the omissions of the past by preparation for greater devotion in the future.

The closing month of the year brings with it a duty the proper discharge of which is of the utmost consequence to the stability of the Lodge and harmony of action among the brethren. Indeed, we may be pardoned the assertion that, of the varied duties ever pressing upon us, none can be considered as of greater importance—in view of the results depending on it—than that to which we now refer, the crowning act of our Masonic year, namely, the selection of *competent* brethren for office-bearers in our Lodges. It has been the general custom among writers, in referring to this subject, to single out the Master, as if, he being judiciously selected, the other officers would be of little consequence. It is about time this error were corrected, and that the brethren should understand the necessity of filling all the offices with their best men. We are in nowise disposed to lessen the dignity or importance of the Master; on the contrary, we think, with OLIVER, that “to maintain his authority, the Master of a Lodge must possess talent,

moral virtue, and courtesy, blended with firmness. He must teach, both by precept and example, Faith the most lively, Hope the most pure, Charity the most unfeigned. He must inculcate Temperance unmoved, except by the delights of science; Fortitude, unshaken alike by prosperity and adversity; Prudence, united with inflexible Justice; and he is bound to instruct the brethren in the development of the mysterious and important fact, that man was not created to promote the selfish purposes of his own interest alone, but to use his best endeavors to advance the welfare of others; and above all, to elucidate that leading secret of Freemasonry, the absolute necessity of acquiring a practical knowledge of ourselves. He can not enforce on the younger brethren the necessity of ruling and governing their passions, of keeping a tongue of good report, of practicing all the duties of morality and social order, unless he exhibit an example of these virtues in his own person. If he be insincere, his praise of truth will stand for nothing; if he be not charitable, he can not consistently recommend the practice of relief; nor, if he be factious, can he dilate, with any effect, on the exercise of the most beautiful feature in the Masonic System, Brotherly Love or Charity—that glorious emanation of the Deity, divested of which, Freemasonry would be unworthy of attention.” And with MACKAY, that “He should rule his brethren with love, rather than with force. He should exercise firmness with moderation; cultivate a spirit of conciliation; learn to subdue by mildness and urbanity the irritations which will too often arise in an angry debate; and in the decision of every question which is brought before him seek rather to establish the correctness of his judgment by the persuasions of reason than to claim obedience by the force of authority. The office of Master is one which

should not too readily be sought, for its functions are not easily discharged." And with TOWNSEND, that "The brethren must in all lawful things obey their Master. He, on his part, should have no object but the welfare, advantage, and comfort of his brethren. We may teach him our forms, explain to him their meaning, stimulate his ambition to discharge his duties creditably; but, after all, we must leave him to look within his own heart for instruction, and to be guided by his own good sense and good feeling in his general conduct." But we still insist that our duty as members to the Lodge and to each other does not end with the selection of a good Master. The Senior and Junior Wardens are by immemorial usage and by special enactments the representatives of the Lodge in Grand Lodge, and the legitimate successors of the Master for all purposes when from any cause he is absent from the communications of the Lodge, or unable to attend to his duties in person. It is then just as important that they should be selected for their acquaintance with the principles of the Society and their ability to assume the highest official place in the Lodge, should circumstances require it of them; that they should as far as possible possess the same qualifications as are required of the Master. They are his natural counselors, and, like him, should have a thorough knowledge of the ritual as well as an intimate acquaintance with the affairs of the Lodge; and so of the others, each in his place, like the parts of a nicely arranged mechanism, contributes to the general success and assists in maintaining peace and harmony, the strength and support of all institutions, especially this of ours. If it is desirable that the Master should maintain the dignity and zealously seek to forward the welfare and prosperity of the Lodge, it is equally important that the Tiler should not only guard



its portals with scrupulous care, but that he should also be able to receive those entitled to approach with fraternal courtesy, reflecting the kindly greeting to be extended when they shall have passed his post of observation. Let, therefore, brethren, the discharge of this duty be neither an act of friendship nor favor, but rather one of conscience. Select your best men for every office, and you will find a sure reward in the character and position your Lodges will attain under their administration.

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EGYPT was always regarded by the people of antiquity as the mother of arts and sciences. Greece was indebted to her for religion, philosophy, and her institutions. Hesiod was her first poet, Herodotus her first historian, Thales and Pythagoras her first philosophers, Isis and Solon her first legislators. The immense ruins covering her soil attest her former splendor. Temples, palaces, and colossal sculptures, that neither time nor men have been able to destroy, give an idea of the perfection to which the Egyptians had carried the arts. The Thebiade is an enchanted country, where twenty cities offer those grand old edifices, masterpieces of architecture, not only by their imposing masses, but by their grave and religious character; by their beautiful, yet simple arrangement; by the skillful disposition of the emblematic sculptures that adorn them, and by the inconceivable richness of their ornaments, which are magnificent. Thebes, celebrated by Homer, is still, after twenty-four centuries of devastation, a marvel. We feel as if under the influence of a dream, while contemplating the immensity of its ruins, the grandeur and majesty of its edifices, and the innumerable remains of its former magnificence.

## REQUIEM.

BY BRO. GEORGE P. MORRIS.

“**M**AN dieth and wasteth away,  
And where is he?”—Hark ! from the skies  
I hear a voice answer and say,  
“The spirit of man never dies :  
His body, which came from the earth,  
Must mingle again with the sod ;  
But his soul, which in heaven had birth,  
Returns to the bosom of God.”

The sky will be burnt as a scroll,  
The earth, wrapt in flames, will expire ;  
But, freed from all shackles, the soul  
Will rise in the midst of the fire.  
Then, Brothers, mourn not for the dead,  
Who rest from their labors, forgiven :  
Learn this, from your Bible, instead,  
The grave is the gateway to Heaven.

O LORD GOD ALMIGHTY ! to Thee  
We turn as our solace above ;  
The waters may fail from the sea,  
But not from thy fountains of love :  
Oh teach us thy will to obey,  
And sing with one heart and accord,  
“The LORD gives, the LORD takes away,  
And praised be the name of the LORD.”

## THE HEART.

BY AUG. C. L. ARNOLD, LL.D.

THE illustrious Founder of Freemasonry in Judea has left us this admonition, "Keep the heart with all diligence, for out of it are the issues of life." The cultivation of the heart and of its warm sympathies and affections, is the only way to attain to a high Masonic character. Hence the Ritual of the Order declares that the first preparation for admission to its mysteries must be made in the HEART. That is, the heart must be prepared, by meditation and self-examination, for the reception of Masonic truth and the assumption of Masonic obligation. Without this preparation, no man can rightly be made a Mason. Indeed, if the first preparation for Freemasonry must be made in the heart, how can one who has *no* heart, become a Mason at all? And yet, we are compelled to confess that many go through the form, and stand within our mystic circle; sometimes, even, attaining to high official stations in the Order, who are as destitute of heart as the stones. Such Masons had no interior preparation. Nay, they had no heart in which to make that preparation. Consequently, utterly incapable of appreciating the divine spirit of Freemasonry, its active charity, and broad benevolence, they are false to every Masonic duty, and become a scandal and disgrace to the Fraternity. In investigating the character of a candidate for Masonry, the inquisition should be searchingly pursued until it is made clearly manifest whether he has a heart or not. If he have a *heart*, admit him; if not, close your doors against him; for no other qualities, of whatever kind, will compensate for the want of that. Mere morality is not, of itself, a sufficient qualification; for a man may be strictly moral,



keep with rigid exactness all the commands of the Decalogue, and yet be a mean, selfish, pitiful, and brutal knave, utterly destitute of one single qualification for the profession of Freemasonry. Morality is simply a negative quality. Freemasonry, like Christianity, demands more than this—it requires *positive, active goodness*. The young man of whom we read was moral, had “kept the Commandments from his youth up;” and yet, how destitute of that supreme quality—positive goodness—he appeared, when subjected to the searching examination of the Master! “You have kept the Commandments, you have refrained from doing what is therein forbidden. You have avoided *doing evil*, kept on the windy side of justice, but what good have you done? Where are your works of benevolence? where your deeds of charity? where your tender and merciful ministries to the poor, to the pining prisoner, the desolate widow, and the homeless orphan? Ah! poor destitute wretch. Go sell what thou hast, and give to the poor, and then shalt thou have treasure in heaven!”

Mere morality, then, is not enough. The candidate for Masonry should have a *heart*, and a large one. He should have a soul, and a just one. He should have sympathies with human sorrows, a genial spirit, and a feeling of brotherhood to all. He should be known as a man of benevolence and charity, and let him never receive the suffrages of Masons, until they have before them unquestioned proofs that he is a man of heart, and possesses virtues. Better, a thousand times, that he have some vices, with great and resplendent virtues, which are ever active for the good of mankind, than a vague morality with no virtue at all.

It behooves the brethren to exercise more care in this respect. Nearly all the discords, scandals, and difficul-

ties that have ever disturbed the harmony of the Fraternity, have been caused by these Masons without heart, without charity, who have sought membership in the institution, from motives of ambition, or interest, or curiosity. They aspire to its official honors, but never seek to earn them by exercising its virtues. Cold and unfeeling, they close their eyes and turn their backs to the spectacle of suffering which the world forever displays, and stop their ears against that loud wail of sorrow, that "cry of distress," perpetually repeated, which comes forth from the broken spirit, the desolate soul and heart, pleading for sympathy. They recognize no fraternal obligations, and thus disgrace constantly the Lodge which has been so unwise as to admit them.

Let it be remembered, then, that the heart is the seat of the virtues—the very throne of charity—and, therefore, he who has no heart, has no business in an Order consecrated to virtue and charity.



ARCH OF HEAVEN.—JOB xxvi. 11, compares heaven to an arch supported by pillars. "The pillars of heaven tremble and are astonished at his reproof." Dr. CUTBUSH, on this passage, remarks:—"The arch, in this instance, is allegorical, not only of the arch of heaven, but of the higher degree of Masonry, commonly called the *Holy Royal Arch*. The pillars which support the arch are emblematical of Wisdom and Strength; the former denoting the wisdom of the Supreme Architect, and the latter the stability of the universe."

## A FRAGMENT OF HISTORY.

BY THE HON. JOHN L. LEWIS, JR.



N No. 26 of the "*Tatler*" for Thursday, June 9th, 1709, occurs this passage, in speaking of a class of men called Pretty Fellows :

"You see them accost each other with effeminate airs; *they have their signs and tokens like Free-masons*; they rail at woman-kind," etc.

I do not remember of ever having seen the passage quoted; but the entire paper from which it is selected bears indisputable evidences of the peculiar style of its writer, Sir RICHARD STEELE, one of the wits of Queen ANNE's time—a man about town, and a close observer of everything transpiring in London in his day.

It was a favorite position of the Anti-masonic writers thirty years ago, and it is asserted and believed at the present time, by those who agree with them in sentiment, that Freemasonry had its *origin* in 1717 (eight years after the date of the paper in question), at the time of the revival of the Grand Lodge; that previous to that time its only existence was in the company or guild of operative masons, styled *free*, because they were freemen of London; and that the secret language of the Craft was invented in 1717 by PAYNE, DESAGULIERS, ANDERSON, and their associates.

The sentence, therefore, is important in its bearing upon the history of the Fraternity at the commencement of the eighteenth century, and there is something more in it than a bare allusion.

The writer is addressing a miscellaneous public, and



is giving, in his usual lively style of description, mixed with good-humored satire, an account of a band of London dandies and loungers whom he terms, in the quaint language of the day, *Pretty Fellows*. He describes their effeminacy and gossip; and to give his readers the best idea that they were a closely-allied community, represents them as having "signs and tokens like the Freemasons." Of course he would employ in this, as in every other of his essays, such language as would convey the clearest and simplest idea to the mind of his readers. Is it conceivable, therefore, if Freemasonry was a novelty, that he would content himself with this simple reference?

Signs and tokens are spoken of in the same technical language which is employed at the present time, and as being something peculiarly and distinctively Masonic. What other society ever had its signs except Masons and their modern imitators? In what other, even of modern societies, except the Masonic, is the grip termed "a token?" Whether Sir RICHARD STEELE was a Mason, I *do not know*, but I *do know* that, in the extract I have given, he speaks of these signs and tokens as matters well known and well understood by the public in his day as belonging to a particular class of men. It is left for the intelligent inquirer to ascertain how long and how widely such a custom must have existed and extended, to render such a brief and pointed reference to them intelligible to the public at large, or even to a mere London public. Certainly it must have reached back to a period prior to the commencement of the century, and at a time, too, when Masonry, as described by its own historians, as well as its enemies, had fallen into neglect and disuse under the Grand Mastership of Sir CHRISTOPHER WREN, and hence claimed no particular

attention from the public to attract notice to its peculiarities.

Again: they are spoken of as "Free-masons," and not merely "masons," or artificers in stone, and brick and mortar; and this, too, like the signs and tokens, is unaccompanied by a single word of explanation. If it meant operative masons only, freemen of the guild or corporation, why should the compound word be used, connected, as *in the original*, by a hyphen? (I quote, by the way, from an edition of the *Tatler*, published in London in 1785.) Why not say Free-carpenters or Free-smiths as well?

But it is needless to urge or argue this question further. The conclusion forces itself irresistibly upon the mind of every candid and intelligent person, that there existed in London in 1709, and for a *long time* before, a society known as the Free-masons, having certain distinct modes of recognition, and that this fact concerning them was known even when the four old Lodges were idle; and that the idle assertions of Anti-masons respecting its history have no better foundation than their *stock* objections to it in other respects. And the proof of it is found, not in the assertions of Masonic writers and historians, but in a standard work: in one of that incomparable group of essays which are known wherever the English tongue is spoken or written, and which have become classical from the reputation and ability of their writers, their purity of style, and soundness of morals. It is not found in an elaborate panegyric written by a Masonic pen, but in the bare statement of a fact, unaccompanied by explanation, because it needed none then, as it needs none now, and is one of those sure and infallible guide-marks whence the materials for truthful history are taken, and by which its veracity is tested.

## THE CHAMBER OF DEATH.



HILE by the Jewish law, no person, however exalted might have been his station, was permitted to be buried within the Temple; yet was there in that magnificent structure, an apartment exclusively appropriated to the performance of funeral ceremonies—it was the Chamber of Death. In that sombre chamber the last rites to the dead were celebrated with all solemnity, and the remains of the departed permitted to lie in state until the period arrived for committing them to the tomb.

It was always held in high veneration by the Israelites, and was first used by order of King Solomon, when the remains of one of his associate Grand Masters, slain by a band of conspirators, were recovered from the rude and hasty grave into which his assassins had thrust him.

Freemasonry has well preserved the commemoration of this sad event, and in her lodges devoted to funeral purposes, as well as in other important portions of her ceremonies, exemplifies the traditions of more than twenty centuries.

“Come ye sighing sons of sorrow,  
View with me your brother's tomb;  
Learn from it your fate—to-morrow  
Death, perhaps, may seal your doom.”

The Chamber of Death, as will be seen in the accompanying plate, was of a truly sombre character. It was hung with green cloth of beautiful fabric, from eight columns of purest white marble, four on each side of the same and equidistant. Another, draped in black, strewed with silver tears, was placed in the east at the foot of the throne. In front of the altar, the casket



containing the remains of the departed, draped in black, and resting on a bier, was placed. Upon it the decorations of the deceased.

Four lights were placed at each of the cardinal points.

The star in the interlaced triangle, as fully described in the description of the Holy Place, or Sanctuary of the Temple, was by an ingenious arrangement made to have a reddish appearance, so as to throw a lurid light, and with the exception of the audible prayers of the High Priest when celebrating the funeral ceremonies, the utmost silence—the silence of death prevailed.

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MOUNT HOREB.—This mountain is remarkable for seven memorable transactions: the burning bush; the striking the rock by MOSES; the sustaining MOSES' hands by AARON and HUR, which produced the slaughter of the Amalekites; the delivery of the Law; the forty days' fast of MOSES; the destruction of the tables of the Law on sight of the golden calf; and the supernal vision of ELIJAH.

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THE FORM OF THE LODGE ought to be a double cube, as an expressive emblem of the united powers of darkness and light in the creation. This figure was esteemed sacred throughout the world; and the Ark of the Covenant and the Altar of Incense were both double cubes.

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ONE of the most painful feelings the heart can know is to learn the unworthiness of a person who has hitherto shared our good opinion and protection; we are at once mortified at our mistaken judgment, and wounded in our affections.

## THE MARQUIS AND THE MASON'S WIDOW.

ALL was bustle at Donnington.

The quiet of the little inn was disturbed by arrivals, and its narrow courtyard invaded by carriages of various builds and pretensions. Some were aristocratic, some plebeian. But their owners seemed actuated by one common impulse, and pressed one common inquiry.

"Had the Earl arrived at the park? When would he leave it? Could he be spoken with?"

There was anxiety on many countenances. Hurried and eager exclamations issued from many a lip. Many hopes and many fears were expressed. Will any one explain the spectacle? The single word—PATRONAGE.

The object of many inquiries and many surmises was busily engaged sorting papers, destroying letters, and signing certain lengthy parchments, prior to a long absence from England.

Lord MOIRA was on the eve of starting for the seat of government in India. Thousands of miles were soon to interpose between him and the seat of his ancestors. Was he ever to return to its shades a free, unembarrassed, independent man?

He sat in that noble library stored with no commonplace or heterogeneous array of authors. The glorious products of intellect and industry were piled around. Nor were the triumphs of art wanting. Gazing down upon him in all her beauty was the lovely but too celebrated Nell Gwynne—a priceless portrait. Its owner might well have refused to part with it to Russia for a sum almost fabulous in amount. Near him was a Jewish rabbi, by Rembrandt; while over the fireplace hung the full-length portrait of a king\* whom DONNINGTON had

\* Then Comte D'ARTOIS.

sheltered when an exile, and soothed with the most acceptable hospitality,—the credulous and misled CHARLES the Tenth.

Those who were with him on that well-remembered day did not scruple, in after-years, to relate that the Earl once and again intermitted his employment, planted himself at the window, and gazed long and wistfully on the home-landscape before him, remarking, with deep feeling, as he resumed his task: "After all, it is exile: the chains may be *gilded*; but it is undoubtedly and unmistakably *exile*."

While so employed, there was a clamor, a hubbub, the mingling of many voices; and above them all rose a woman's shrill accents. The tone seemed that of a frantic entreaty. A bell was rung. The servant in waiting appeared, and, in reply to Lord MORRA's inquiries, remarked:

"A woman, my Lord, has, unperceived, got admittance into the inner hall, and we cannot prevail upon her to quit it. She is determined to see your Lordship."

"Her business?"

"Military business, my Lord: so she says."

"I cannot see her, be her errand what it may."

"I told her so, my Lord, but she will take no denial."

"Remove her gently—understand me—gently; let no force be used—but remove her."

"No force, my Lord, did you say?"

"None, none," returned the Noble, decisively.

"I must tell your Lordship, then, that she says she will never leave the hall till she's carried; and—and, my Lord, I believe she means to keep her word."

A scuffle, more hubbub, and then a faint shriek in the outer apartment, seemed to confirm the man's assertion.



"The shortest way to end this business," said Lord MOIRA, kindly, "will be for me to see this poor creature at once. Let her enter."

It was with a bow, respectful but reluctant, that the servant disappeared to obey his lord's orders. An order, "Eject her at all risks," would have been evidently more agreeable.

A pale, haggard, wild-looking woman—no longer young, but who must in early life have been singularly handsome—staggered in, and after a lowly reverence to all present, at once singled out Lord MOIRA, and advancing toward him, said, in a plaintive, winning voice:

"Forgive me, my Lord, for being so bold, so very bold; 'tis distress that makes me so; but to whom should those who are in deep trouble flee but to such as your Lordship? Yes! such as your Lordship, who have the power with one word to right them!"

"What may you want from me?" said the Earl, coldly.

"Your good word—nothing else—your good word—that will be all-sufficient. I'm a widow, left with four sons; the eldest is an idiot; the two youngest can't earn their own bread; but the second, as steady and good a lad as ever lived, who has kept a home over our heads, and wrought day and night for us, is drawn for a soldier—for a soldier—and his leaving us will be our ruin."

"I cannot help you," was the Earl's rejoinder; "if your son has been regularly balloted for and drawn in the militia, he must serve."

The poor mother listened eagerly to the Noble's answer, and wrung her hands piteously at its close.

"One word," said she, hoarsely; "one word from a great man like you would get him off. He's not fit for

a soldier. He'd work and toil forever for his poor mother, but as for soldiering—"

"Whether fitted or unfitted for military life, if regularly drawn, he must serve," said his Lordship, decisively.

"Serve!" exclaimed the poor woman, bitterly and vehemently, as if her grief was getting the better of both reason and prudence. "Yes, that's the word—'*serve*.' My three brothers did so, and fell on the field of battle. My father did so, and his bones lie in the sands of Egypt. My husband did so, and fell in action at Corunna. Woe! woe! that a soldier's orphan and a soldier's widow can't get a living soul to help her in deep distress."

"A soldier's widow, eh?" said his Lordship, musingly. "What was your husband's name?"

"ISAAC WARDROPER."

"Did he ever serve in the 63d?"

"He did, and volunteered out of it for foreign service."

"The 63d! I should know something about that regiment!" returned his Lordship, quickly. "I had a company in it!" Then, in more measured tones—"I think I recollect your husband—what was his rank?"

"Pay-corporal," was the reply.

"Right," said his Lordship, "I remember him, a steady, well-conducted man." Then, turning to a party who sat near him, a pinched, screwy-looking body, with not an atom of feeling in his harsh, wiry countenance (the veriest tyro in physiognomy would have pronounced him a full-blown attorney), he said, in a low tone: "What would a substitute cost—ten, fifteen, or twenty pounds?"

Old Capias vouchsafed no reply, but motioned with emphatic gesture to the parchment lying before him, and then fixed his gray, distrustful eyes intently on

Lord MOIRA's frank and manly countenance. That look carried with it its own solution. It seemed to say: "How can you, with such a heavy mortgage as this you are about to execute, think, for one passing instant, of incurring the cost of a substitute?" The Earl understood it, for he colored and looked away—away from his prudent monitor, and away from his anxious visitant.

"I cannot interfere," said he at last, in a husky, hesitating tone; the law is peremptory, and must be obeyed."

"In other words," said the woman, despairingly, "there's the cold shelter of the workhouse for me, and the still colder bed of the battle-field for my boy."

"Get a substitute—get a substitute," cried Old Capias, testily; "they are to be had—get one."

"Whence should I?" returned the woman, fiercely, fronting the speaker. "Whence should I? 'Out of the barn-floor, or out of the wine-press?'"

"Better dismiss her, my Lord," said the attorney, quickly, and very indignantly, "her expressions are highly disrespectful, and border on abuse."

"They are at all events scriptural," interposed his Lordship, with increasing gravity.

The tone, perhaps, of the Earl's voice, rebuking one whom she felt to be an antagonist, might have heartened her, or the energy of despair might have suggested the movement, and again advancing to his Lordship, she said, faintly: "About a week before he went into action for the fifth time, my poor fellow gave these into my hands, and told me that, should he fall, and I be ever able to reach England, they might, perhaps, be useful to me."

She handed to his Lordship, as she spoke, a certificate



drawn up on vellum, and certain insignia—of which a more detailed description would be objectionable—and waited, in bent and hopeless attitude, the result.

He to whom Masonry was so dear, whose devotion to its interests never varied, who held so high a place in the Order, and in the affections of the Craft, extended his hand, and examined narrowly and deliberately the various insignia; the parchment, its tenor, its signatures. The scrutiny, it would seem, left no suspicions behind it; for the Earl, with a smile, said, firmly and cheerily:

"Your husband, it appears, was a Mason. Of that I am satisfied. He belonged, unquestionably, to a Military Lodge. There are such in the army, not many, nor perhaps much countenanced by the authorities; but they do exist. For you it is well. Go, and with a light heart. STEPHEN! is that your son's name? STEPHEN, so good a son had best remain where he is. He will not be torn from you. I require no thanks. Go, I can listen to nothing further; go, and have no fears about the future."

A substitute for STEPHEN WARDROPER was procured.

Who provided him? who sought him? who paid for him? and who, before the week's end, sent a £10 note by post to the Mason's widow? The poor woman accurately conjectured, and so, methinks, will the reader.

But those, and such there are, who delight to represent Masonry as "a hollow mockery," "a shadow," "a phantom," "an after-dinner bond, broken the moment the party separates;" who contend that "it involves no moral tie," and is "productive of no holy fruits," would do well to muse over the moral pointed by this characteristic incident in the life of that generous and noble-minded being, FRANCIS, the first MARQUIS OF HASTINGS.

## KING SOLOMON'S TEMPLE.

PRONOUNCED AT THE COOPER INSTITUTE, OCT. 2<sup>d</sup>. 1860, BEFORE METROPOLITAN  
LODGE, NO. 273, ON THE OCCASION OF ITS EIGHTH ANNIVERSARY, AND  
FRATERNALLY DEDICATED TO THE LODGE.

BY AUGUSTINE J. H. DUGANNE.



### Part First.

T is told, in a quaint old nursery tale,  
That perchance you have often read,  
How a castle lies hid in some charmed vale,  
Remote from all usual tread ;  
And, within, an enchanted PRINCESS,  
Asleep in her silken bed ;  
Whilst around about, under slumberous  
charms,

Lie the forms of her lordly train—  
And their squires, and archers, and yeomen-at-arms—  
As valiant as ever drew rein ;  
But with helmets, and bucklers, and lances  
All clouded with mildew stain !

All corroded and mildewed with rust of time,  
They are lying in court and hall ;  
Every young knight's beard bears a frosty rime—  
Like the beard of the Seneschal,  
Who awaits, in his chair, at the postern,  
The sound of a trumpet call ;  
While below, in the crypts of this castle strange,  
Overbrooded by self-same spell,  
There are shapes like friars, in cloister'd range,  
Lying each at the door of his cell,  
And awaiting, in motionless slumber,  
The stroke of a summoning bell !

For whenever a Knight who is tried and true,  
Rides late o'er the haunted wold,  
And peals a loud summons the trumpet through,  
That hangs at the postern old,  
Then, in all the crypts of this castle,  
A bell is solemnly tolled.  
And the Princess arises, in royal gear,  
From the couch of her charmed rest,  
And her knights and her nobles take shield and spear,  
At their beautiful lady's behest ;  
And they hie to the gate of the postern,  
To welcome their midnight guest !

Then, afar through the cloisters and corridors,  
Sounds a monotone stroke of the bell ;  
And each friar steals forth, o'er the marble floors,  
From the door of his darksome cell ;  
And he creepeth away to the postern--  
His marvelous story to tell ;  
While the bell of the castle is ringing amain,  
And the wondering guest comes in ;  
And the Seneschal leadeth his ghostly train,  
Away through the ghostly din ;  
Then the friars rehearse to the stranger  
Their stories of sorrow and sin.



With a patter of prayers, and a dropping of beads,  
They recount, to the shuddering man,  
How their souls waxed heavy with sinful deeds,  
In the days of their mortal span :  
And how Heaven's avenging sentence  
Their earthly years o'erran !  
And the Princess reveals to the stranger knight  
How she needs must slumber away,  
Till a PRINCE of the TEMPLE, in valorous fight,  
Shall a Saracen sorcerer slay—  
And the spell of his midnight magic  
Disperse under morn's sweet ray !

But alas ! for that guest of the haunted grange,  
If no Templar Knight he be ;  
And woe, when he listeth that story strange,  
If no memories pure lath he !  
To the spell of the sorcerer's magic  
He must bow his powerless knee.  
He must sink into sleep, with the shapes he sees,  
And his buckler and helm will rust !  
He must lie in the cloisters and crypts, with these  
Who have risen, to greet him, from dust !  
And await, with them, an awakening  
By hero more pure and just !

Like that charmed castle, in haunted vale,  
Is the wondrous MASONIC PAST !  
Where the heroes and yeomen of History's tale  
Are reclining in slumbers fast ;  
With the spell of an indolent Seeming  
Over all their memories cast !  
But the Princess, who sleeps in her mouldering bed,  
Is the spirit of ancient TRUTH :  
Lying evermore shrouded with tatter and shred,  
But forevermore fresh with youth—  
And awaiting the pure-hearted Seeker  
To come, with his valor and ruth !

Like the knights and the nobles in slumber profound,  
Are our riddles and fables of old ;  
In their rust and their dust they encumber the ground,  
And abide in their garments of mould—  
Keeping TRUTH, like a charmed Princess,  
Asleep in their ghostly hold.  
'Mid the haunted cloisters of History's script,  
In the HOUSE of the PAST they dwell ;  
Like the souls of the friars, they hide in each crypt,  
And emerge from each darksome cell—  
At the blast of a summoning trumpet,  
Their wonderful stories to tell !

In the volumed marvels of Grecian mind,  
And the records of Roman lore,  
There are riddles of wisdom for human-kind  
To ponder, a lifetime, o'er ;  
And to all of their mystical meanings  
Each heart is an open door !  
Every human heart is a postern gate  
To the House of the wondrous Past,  
Where the heroes and sages of History wait  
The sound of a trumpet blast,  
That shall break the enchanted slumbers  
For ages around them cast !

How the voices of Song, out of Dorian aisles,  
With their Iliad and Odyssey swell !  
How they roll from the shadows of Tuscan piles,  
Where the FLORENTINE chanted of Hell !  
And how grandly, through Gothic chancels,  
Of Paradise Lost they tell !  
And the whispers of hearts, and responses of souls,  
Flow around, like the west-wind kind,  
When the song of the SINGER of AVON rolls  
Through the gates of our listening mind,  
And the plaint of the pilgrim HAROLD  
Sounds fitful and strange behind !

All the climes of the earth are as Holy Lands  
To the feet of the children of Song ;  
Every realm hath its Mecca, where pilgrim bands  
To some Kaaba of Poesy throng ;  
And the Homes and the Tombs of the Poets  
To the whole wide world belong.  
In the paths of their minstrels the nations tread,  
And the king on his bard awaits ;  
For ULYSSES is dumb, and ACHILLES is dead,  
Until HOMER their soul creates ;  
And 'tis TASSO who frees Jerusalem,  
Though GODFREY wins her gates.

Through the twilight of oaks and of mistletoe bowers,  
The hymns of the Druids I hear ;  
And the Faerie Queene lures me through labyrinths of flowers,  
And I list to all melodies clear ;  
From the echoes of "woody MORVEN,"  
To the murmurs of sweet WINDERMERE :  
And I hear the old NORSEMEN chanting their runes,  
Under arches of boreal fires ;  
And the TROUBADOURS singing, through long, rich Junes,  
To their soft Provençal lyres ;  
And the BAEDS of the Cymbrian mountains,  
O'erweeping their 'wildered wires.

Oh ! those voices of Song ! how they ebb ! how they flow  
How they swell, like the tides of the main !  
Every age, every clime, hath its life-giving throe,  
And its utterance of generous pain—  
Till its Master-thought leapeth, full-armed,  
From out of some Jove-like brain !  
Oh ! the Heroes and Kings have no story to tell,  
In the dust of their funeral urns ;  
But the songs of the Poets immortally dwell  
Wheresoever a true heart yearns—  
In the halls of the royal DAVID,  
Or the cottage of ROBERT BURNS !





Part Second.

UT the House of the Past hath its Tongues  
of Stone—

Yea! its Voices of marble and brass—  
From the sands of the desolate desert up-  
thrown,

And the mould of the wilderness grass!  
Though the myth of their awful Meanings  
Too often we idly pass!

Where the Nile flows down, by its pyramid tombs;  
Where the ruins of Tadmor lie;

Where the Petæan cities, from cavernous glooms,  
Like sepulchers, startle the eye—

Oh! the voices of granite and marble  
To our souls make audible cry!

Every crumbling plinth, every prostrate shaft,  
 Hath a murmur of mouldering years;  
 From each column and cornice the low winds waft  
 A dirge to our listening ears;  
 And each frieze, from its sculptured tablet,  
 Seems weeping, with stony tears.  
 Where the gardens of Belus o'er Babylon hung,  
 And where Nineveh's walls were raised;  
 Where the Hundred Portals of Thebes swung,  
 And old Tyre over ocean gazed;  
 And where, high upon Mount Moriah,  
 KING SOLOMON'S TEMPLE blazed!

O! that mountain of God, in the realms of my love,  
 Hath a marvelous glory and worth;  
 And the Temple that rose, its High Places above,  
 Covers more than Jerusalem's girth;  
 For its aisles are the Highways of Ages,  
 And its courts are the zones of earth;  
 O'er its mythical meanings, and parabled sense,  
 I have ponder'd, in childlike mind,  
 Until, back through the ages, with yearnings intense,  
 My unsatisfied heart hath inclined—  
 Longing still for the WORD of the MASTER—  
 The WORD that no mortal may find!

In the dreams and the visions of fervent desire,  
 I have mingled with Levite and Priest;  
 With the widow's son, HIRAM, and HIRAM of Tyre,  
 Sitting down at meridian feast;  
 And beholding King SOLOMON'S glory,  
 Arising, like morn, in the East!  
 With mine ancient brethren, in Masonry's craft—  
 When my soul the LAMBSKIN wore—  
 I have stood by the mystical corner-shaft,  
 And knelt on the TESSELATE floor;  
 With the glorious roof of the Temple,  
 Like Heaven's roof, arching me o'er!

Under all the rude noises of battling thrones,  
And of realms that jar and strive,  
Flows the voice of our MASTER, whose tender tones  
Overbrooded the Hebrew hive,  
When he spake three thousand proverbs,  
And his songs were a thousand and five ;  
When he sang of Mount Lebanon's cedar-tree,  
And of hyssop, that springs from the wall ;  
Of the fowls of the air, of the fish in the sea,  
And of things in the dust that crawl ;  
Till the words of his love and his wisdom  
Enlighten'd and beautified all.

To the ruler of Sidon—the Lord of the Seas—  
Flies the word of Jerusalem's king,  
Saying, " Bid thou thy servants that Lebanon's trees  
Unto Judean borders they bring ;  
And between us shall PEACE be alway,  
And Blessings around us cling.  
From his wars and his sorrows King David hath rest,  
And he sleeps under Salem's sod ;  
But, with trembling and awe, at his high behest,  
I abide in the paths he trod ;  
And I build on the Mount of Moriah,  
A House to the LORD my God !"

Then, from far-away forests of Lebanon, come  
Great floats unto Joppa's strand ;  
And from Tyre and Sidon arises a hum,  
As of bees, overswarming the land ;  
And it swells through the Valley of Jordan  
In chorals of Industry grand !  
Under manifold halos of column and arch,  
Through the soundless courts and aisles,  
At the WORD of their MASTER the CRAFTSMEN march  
To their labors, in lengthening files ;  
While the Temple arises before them,  
From portal to golden tiles !



From the echoless earth, through the motionless air,  
How that beautiful fabric upgrows !  
From the heart of the King, like a voiceless prayer,  
How it mounts, in its fragrant repose !  
Bearing upward King SOLOMON'S worship,  
As incense ascends from the rose !  
In their brass and their silver, their marble and gold,  
All noiseless the crafts have wrought,  
Till, in grandeur of silence, their works unfold,  
As with life everlasting fraught ;  
And the Temple ascends from Moriah—  
A Holy Masonic Thought !

By the glow of the GREATER and LESSER LIGHT,  
And the power of the MASTER'S WORD—  
By the PLUMMET of TRUTH, and the LEVEL of RIGHT,  
And the SQUARE that hath never erred—  
Through the WORK of a MASTER MASON,  
King SOLOMON'S prayer was heard.  
At the fragrant morn, and the golden noon,  
And the eventide's hour of balm,  
All the hearts of his craftsmen were lifted in tune,  
Like the mingling of harmonies calm ;  
And the Temple arose on Moriah—  
A mighty Masonic Psalm !

Oh ! that Temple of God, from the House of the Past,  
Shineth down o'er the centuried years ;  
And my heart, through the veil of its mysteries vast,  
The voice of King SOLOMON hears,  
Asking *me*, with the SIGN of a MASTER,  
Why MY soul no temple rears ?  
With the THREE GREAT LIGHTS ever shining above,  
And the tools of my craft at hand,  
Why I build up no fabric of prayerful love,  
With the arch of a lifetime spann'd ;  
And the wings of embracing cherubs,  
Overbrooding its yearnings grand ?

Oh! the House of the Lord that our LIVES might raise,  
 How it gleams from our fair Youth-time—  
 How its manifold arches and architraves blaze  
 Through the wilderness dust of our Prime :  
 Yet our years, when they moulder to ashes,  
 Behold but its wrecks sublime !  
 For the House that we build, in a LIFETIME's length,  
 From the midst of our worldly din,  
 Hath no JACHIN and BOAZ, Establish'd in Strength,  
 And no HOLY of HOLIES within ;  
 And we bear up no ARK of the COVENANT,  
 From out of our Desert of Zin !

There's a Mountain of God in each Human Heart  
 For that glorious TEMPLE's base :  
 And the lines of each loyal MASON's art  
 May its grand foundations trace ;  
 And within it, the wings of cherubs  
 May the HOLY of HOLIES embrace !  
 Through the beautiful aisles of the charmed Past,  
 How its wonderful harmonies swell !  
 When their Meanings arise, at the Templar's blast,  
 From the mould of each darksome cell ;  
 And the Soul of the True no longer  
 With dust of the False shall dwell !

When the Thought of our Morning shall royally plan,  
 And the Deeds of our Day shall build ;  
 And the ARCH of PERFECTION eternally span,  
 With the measure Our Master hath will'd ;  
 And the depths of our HOLY of HOLIES  
 With incense of prayer be filled !  
 When the PILLARS of STRENGTH in our PORCH shall abide,  
 With the LILIES of BEAUTY above ;  
 And the VAIL of the PRESENCE, encompassing wide,  
 Overshadow the ARK of our LOVE ;  
 And the Peace of the Blessed SHEKINAH  
 Enfold, like the wings of a dove !

Oh! the Cedars of Lebanon grow at our door,  
And the quarry is sunk at our gate;  
And the ships out of OPHIR, with golden ore,  
For our summoning mandate wait;  
And the WORD of a MASTER Mason,  
May the HOUSE of our SOUL create!  
While the Day hath light, let the light be used;  
For no man shall the Night control!  
Or ever the silver cord be loosed,  
Or broken the golden bowl,"  
May we build KING SOLOMON'S TEMPLE  
In the true MASONIC Soul!

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"FAITH," "HOPE," "CHARITY."

BY BRO. SAM. WHITING.

THERE are three Stars of luster bright,  
Which cheer the Mason's conflict here,  
And cast their pure and holy light  
Across Life's billows, dark and drear.

The Star of "Faith," when doubts arise  
And veil the troubled heart in gloom,  
Points to bright realms beyond the skies,  
And lasting joys beyond the tomb.

When o'er Life's ocean, rude and wild,  
Our fragile barks are madly driven,  
The Star of "Hope," with radiance mild,  
Points to a harbor sure, in heaven.

When, reckless of a *brother's* tears,  
Down Pleasure's slippery track we go,  
The Star of "Charity" appears,  
And points us to that brother's woe.

Oh! brethren of the "Mystic Tie,"  
Pure light upon our path will shine,  
If on these Stars we fix our eye—  
"Faith," "Hope," and "Charity" divine.





## BURNS' CENTENARY:

A Poem,

READ ON THE OCCASION OF THE CENTENNIAL CELEBRATION OF THE BIRTH OF

ROBERT BURNS,

BEFORE THE

LODGE, ST. STEPHEN'S, EDINBURGH,

JANUARY 25, 1859.

"Him in his clay-built cot the muse  
Entranced, and showed him all the forms  
Of fairy-light and wizard gloom,  
That only gifted poet views."—CAMPBELL.

A HUNDRED years their onward course have sped,  
Since the "clay-biggings" saw an infant's head,  
A child of care—a "nursling of the storm,"  
When winter winds raved near a tiny form—

A child of genius, to whose awe-struck eyes  
Earth, ocean, heaven, awoke in glad surprise :  
To whom we're debtors for proud thoughts and high,  
Recorded in the strains that can not die.

*His* was a spell of witchery and power :  
When hearts beat strong in friendship's genial hour,  
Then the eye sparkles and the heart grows young,  
While listening to the songs which Burns has sung :  
The "banks and braes," where youth and truth have strayed,  
And love's fond language charmed the shrinking maid ;  
The "moors and mosses," trod amid the storm,  
That eager eyes might catch the much-loved form ;  
The "Lammas night," when beamed the harvest moon,  
And the sweet moments speeded by too soon—  
The soft embrace—the lover's parting kiss,  
Anticipation of his future bliss.

No mimic songster thou ! Thy words have power  
For many a weak one in the evil hour ;  
Nor when the kind, glad greeting passes free,  
Can we join in it but we think of thee.  
Bard of the social circle ! bard of fire !  
Scorning the proud ones in thy righteous ire ;  
Who hast breathed strains of hope in sorrow's ear,  
"A man's a man"—why should he shrink or fear ?

When thunder rolled and lightnings flashed forth free,  
Was framed the battle-ode we owe to thee—  
Which still moves men to march against the foe,  
For honor, truth, and life to aim the blow.  
Nor 'twas long since, as by the watchfire's light,  
Reposed the weary sharers in the fight,  
That thy song nerved, and kilted warriors thought  
Of distant scenes through thee to memory brought—  
Of home and happiness, of by-past days,  
When thee they read by Scotland's hills and "braes."

Of "Bothwell Banks," a Scottish maid once sung;  
 And oft by Indian streams thy strains have rung—  
 Where palm-trees shiver 'neath the tropic ray,  
 Where hardy pilgrims urge their onward way,  
 Where stalwart arms with axe the pine-tree fell,  
 To rear a home amid Canadian dell—  
 Where skiffs are gliding on St. Lawrence breast,  
 Thy thoughts have soothed the weary struggler's rest.

The "*Cottar's Night!*" How that home picture glows,  
 Charming the mind with thoughts of glad repose!  
 We may have wander'd far since childhood's hour,  
 Yet still the "Husband Priest" asserts his power;  
 The Book, its holy page before him spread,  
 The frost of age upon his rev'rent head:  
 The cheerful intercourse of old and young,  
*These* thy true heart and genius sweetly sung.  
 To sterling worth we bend in homage down,  
 And fondly look upon the old "farm town."

Yet ah! How soon, by dire misfortune worn,  
 The poet had to weep his lot forlorn!  
 How vain the struggle of the untiring mind,  
 By poverty's chill barriers confined!  
 That ray of hope which cheered the plowman's eye,  
 Must it so soon in chilling darkness die?  
 And, when "the gloomy night is gathering fast,"  
 That look of sadness, shall it be the last?  
 —The peasant's fame has spread. The wise and good  
 Peruse his stanzas in their varying mood.

He came a stranger to Edina's towers,  
 (Where mirth and wisdom charmed the social hours;)  
 He came—the sparkling eye and brow displayed  
 The powers that since have charmed both man and maid:  
 Lawyers, divines, philosophers he taught  
 The might of genius and the strength of thought.



O why, we ask, should genius' path be strewn  
With thorns, while sparkles near her starry throne?  
We weep, when benefactors to their kind  
Instructing others, to themselves are blind.  
Mortal who blam'st! thine inward self discern,  
And to the good and right thy footsteps turn.

A hundred years! still honored is thy name,  
And more resplendent yet beams forth thy fame;  
O'er thee men reared the monumental stone:  
Thy best memorial is thy works alone.

The wanderer hears thee in his far retreat,  
Where round remoter isles the sea-waves beat.  
By crowded wharfs, in wood and lowly glen  
Thy voice yet speaketh to the hearts of men.  
Yes, 'midst the squalid haunts of carking care,  
Some word of thine may mitigate despair.  
The bard who sang "the daisy" on the lea,  
Has roused the pulses of the brave and free!

Others have caught *thy* mantle—strains been heard  
That to its depth the human heart have stirred.  
Nobles a lesson from thy page may earn,  
And peasant souls with nobler ardor burn.  
We strip away the tinsel, and behold  
Man may prove worthless, 'mid his hoarded gold.

A hundred years! Thrones have been lost and won,  
Yet brighter still ascendeth Freedom's sun.  
True bard! though shaded by misfortune's gloom  
We hang this fading chaplet on thy tomb.

But yet, to-day, in many a banquet hall  
Thousands shall join in one high festival;  
But not the fellowship, the songs, the thought,  
Have to these meetings eager footsteps brought,

But thankfulness for qualities of mind  
 That rank thee with the fav'ers of their kind,  
 To whom high Heaven imparted knowledge true,  
 The deeper insight and the vision new.

Unvail the statue! Let the form appear  
 'Mid art and nature's wonders treasured *here*,  
 Where crystal walls ascending up on high,  
 Disclose their splendor to spectator's eye,  
 Where Art's mimetic power recalls to view  
 The marvels of the Old Time and the New—  
 Thronged with the effigies of great or wise,  
 Who drew Promethean fervor from the skies.

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Met here, to-night,\* we celebrate the hour  
 When first broke out the light of genius' power,  
 When the true heart was kindled to the strain  
 Whose echoes wander far o'er earth and main—  
 A BROTHER too, proud laureate of a band  
 Who to their fellows reach the mystic hand.  
 Hail to his memory! who has shed the spell  
 Of countless charms o'er many a hill and dell.

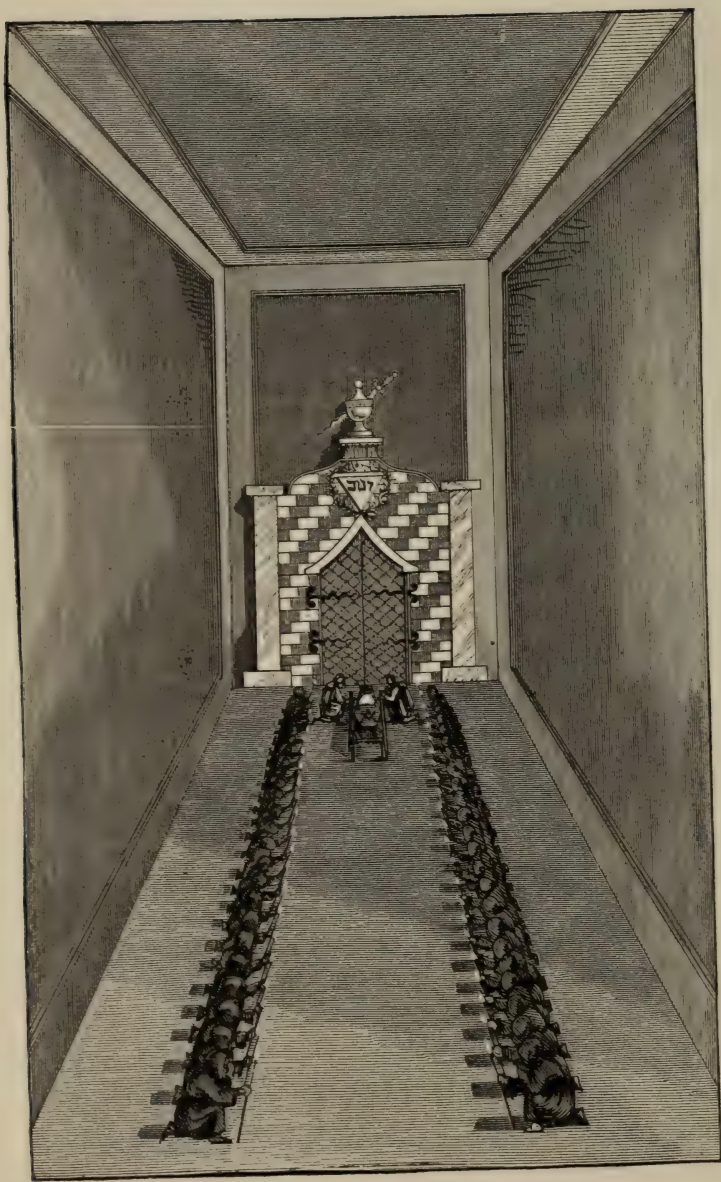
While Scotland's streams shall run with rushing flow,  
 And evening skies grow red with sunset glow,  
 While lovers' vows are breathed, and home is bright,  
 Shall Scotland's sons read *thee* by fireside light.

Thou'st touch'd a nation's pulse—the good, the true  
 May well with chastened mind thy course review,  
 Read thee in "thoughts that breathe and words that burn,"  
 And tread, with rev'rent footsteps, round thine urn.

\* These lines were added to those immediately preceding, the verses having been sent for competition among the many other poems forwarded to the "Crystal Palace Company." The author of them is not ashamed to have failed in conjunction with Mrs. NORTON, GERALD MASSEY, and other true poets, whose names are yet unknown.








THE SACRED VAULT AND CHAMBER OF DEATH.

## NECESSITY OF STUDY TO A MASON.

BY ALBERT PIKE.

ASONRY is a succession of allegories, the mere vehicles of great lessons in morals and philosophy. You will more fully appreciate its spirit, its object, its purposes, as you advance in the different degrees, which you will find to constitute a great, complete, and harmonious system.

If you have been disappointed in the three first degrees ; if it has seemed to you that the performance has not come up to the promise, and that the common-places which are uttered in them with such an air, the lessons in science and the arts, merely rudimentary, and known to every school-boy, the trite maxims of morality, and the trivial ceremonies are unworthy the serious attention of a grave and sensible man, occupied with the weighty cares of life, and to whom his time is valuable, remember that those ceremonies and lessons come to us from an age when the commonest learning was confined to a select few, when the most ordinary and fundamental principles of morality were new discoveries ; and that the three first degrees stand in these latter days, like the columns of the old, roofless Druidic Temple, in their rude and primeval simplicity, mutilated also and corrupted by the action of time, and the additions and interpolations of illiterate ignorance. They are but the entrance to the great Masonic Temple, the mere pillars of the portico.

You have now taken the first step over its threshold, the first step towards the inmost sanctuary and heart of the Temple. You are in the path that leads up the slope of the Mountain of Truth ; and it depends upon your Secrecy, Obedience, and Fidelity, whether you will advance or remain stationary.

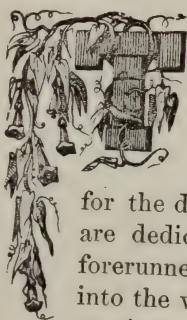
Imagine not that you will become a thorough Mason by learning what is commonly called the work, or merely by becoming familiar with our traditions. MASONRY HAS A HISTORY AND A LITERATURE. Its allegories and its traditions will teach you much ; but much is to be sought elsewhere. The streams of learning that now flow broad and wide must be followed to their heads in the springs that well up in the far distant Past, and there you will find the meaning and the origin of Masonry.

A few trite lessons upon the rudiments of architecture, a few ordinary maxims of morality, a few unimportant and unsubstantiated traditions will no longer satisfy the earnest inquirer after Masonic Truth. Let him who is satisfied and content with them remain where he is, and seek to ascend no higher. But let him who desires to understand the harmonious and beautiful proportions of Masonry, read, study, reflect, digest and discriminate. The true Mason is an ardent seeker after knowledge ; and he knows that books are vessels which come down to us full-freighted with the intellectual riches of the past ; and that in the lading of these Argosies is much that sheds light upon the history of Masonry, and proves its claims to be regarded as the great benefactor of mankind.



## FREEMASONRY AND THE CHURCH.

BY REV. W. D. HALEY.



THE Church and Freemasonry meet face to face in a way that symbolizes their relations. We are here in our working apparel to serve you; we come to assist you in preparing the material temple for the dwelling of the Almighty. Our Lodges are dedicated to St. John, and as he was the forerunner of the Messiah, so would we go out into the wilderness, leveling the rugged hills and causing precipitous valleys to be filled for the passage of your truth and your glory. As there are attached to those grand old cathedrals of Europe certain cloisters without the church, so we would furnish a cloister where those may walk who, beholding through your windows the brilliant lights, faintly hearing the choral hosanna that swells to your lofty dome, may, if they never enter your stately building, at least have shelter from the pitiless storm, and learn to reverence your altar. Do you ask me what has Freemasonry done for the Church? I answer it has done what Solomon did—it has “built the house for the Lord God of Israel.” Whenever you see a specimen of that beautiful order of architecture, the Gothic—or any of its modifications—know that that is the gift of Freemasonry to the Church. Go into foreign countries, travel on the continent of Europe, and when in Strasburg, Cologne, Meissen, Munich, Milan, Prague, or Paris, you have seen the noblest church, that is the gift of Freemasonry to the Church. Visit London: stand under the shadow of that stupendous pile known as the Cathedral of St. Paul—mark its swelling dome and cloud-cleaving cross, walk in

amazement through its glorious colonnade, enter the building, and pass through its transept, aisle, and nave; then descend into its silent crypt, and, while you are surrounded by the sleeping dust of earth's mighty ones, you will see a modest slab, bearing a Latin inscription, which may be rendered thus :

Beneath  
Lies the Builder  
of  
THIS CHURCH,  
Who Lived above Ninety Years,  
Not for himself,  
But for the Public Good.  
Reader, would'st thou behold his Monument?  
Circumspect !

That Builder was Sir CHRISTOPHER WREN, Grand Master of Ancient Freemasons.

To the moral services of Freemasonry to the Church I can make only the slightest allusion, for the disappearance of the sun again warns me to be brief, and, indeed, if I had weeks instead of moments, the time would still be too short. I have mentioned the point, however, because, as in the broadest glare of the brightest day there will be narrow valleys and obscure ravines into which the illumination can never penetrate; so I have recently read in the public journals that in a State, otherwise enlightened, a clergyman refused Christian burial to one of his flock, because, by the request of the deceased, his Masonic brethren proposed to render him the last customary mark of respect. I was pained by this—pained, not for Masonry, for you can neither add to nor take away from its glory—but pained for my profession, pained for my humanity; and I here declare that I know of no more efficient and faithful friend of morality and Christianity than Freemasonry.

## POLITICAL INFLUENCE OF FREEMASONRY.

BY A. C. L. ARNOLD, LL.D.



ALTHOUGH the institution of Freemasonry can not and does not mingle in the fierce conflicts of antagonistic political parties, nor engage in "conspiracies against the state," it must necessarily, by its moral influence, affect materially the social and political progress of a people.

For many years the Order was the sole depository of that grand idea which is now rapidly becoming the supreme political thought of the present generation—viz: *that the people are the primary source of all sovereignty, and have the undoubted right to elect their own governmental forms, their rulers, and executive officers.*

From time immemorial Freemasonry has shadowed forth, with more or less distinctness, the ideas of equality, liberty, and unity. The Lodge is itself a model government—a government of law. The brethren, whatever distinctions divide them in the world without, are equal. The officers are elected by universal suffrage, and exercise their prerogatives for the general good of the Craft. Hence we find that Masons in all ages, and especially for the last two or three centuries, have been inspired with the loftiest ideas of social progress.

This spirit inspired the ancient order of Templars. They dared to dream of the union of all the European states under a government of law which would respect the individuality of man, especially the sacred rights of conscience. On this account Pope CLEMENT V. and PHILIP the Fair of France conspired against them, and compassed their downfall. But this was all that des-



potism could do. It could destroy the bodies of those illustrious knights, but could not annihilate their ideas. These were immortal. With renewed power and splendor they came forth from the tombs of the murdered Templars, and to-day are bursting on the astonished gaze of the awakened nationalities of Europe in a blaze of glory.

Our own country presents an illustrious demonstration of our proposition. Its advancement in material wealth and power is the wonder of the world. But the moral and intellectual progress of our nation is not less marvelous than its material advancement. Mind, free and independent, has met with mind, and the electric sparks of truth have illuminated and inflamed the whole world.

Living streams, whose currents can never cease to flow, water and fertilize the trees of Knowledge and Virtue, which rise in majestic beauty among us, spreading their branches, fair and green, through the heavens. A wondrous life-tide is sweeping through the nation's heart, which will, in its irresistible progress, affect the whole circle of human sympathies, activities, and ideas. The whole world is moving. Truth is more and more unveiled. LIGHT, which for long ages has only cast its rays on the highest mountain-peaks, or quivered faintly along the eastern horizon, descends to-day to the lowest vales, devours the darkness of centuries, and baptizes the west in a golden splendor. Life glows with truth as the heavens burn with stars. Every American heart thrills with mighty agitations, and burns with grand thoughts, and throbs with mysterious expectations. All the aspects of American society indicate a movement upward, the near approach of a new epoch, when truth, duty, and virtue, and the true relations between man and man, will be more clearly comprehended, and when

society on earth will become more nearly what it is designed to be—viz: a reflex of the society of the heavenly worlds.

When we consider the origin of our government\*—the remarkable events which gave us an existence as a nation—the extraordinary progress, material, moral, and intellectual, which has elevated us to the highest rank among the peoples of the earth—and when we take note of that immense vitality which constantly agitates the heart of the nation, the burning ideas which kindle the soul with enthusiasm, the sublime ambition which dreams of universal freedom—we can not but feel that we are called to be the vanguard of Humanity, leading it forward and upward in its grand march into the perfections of the mysterious Future.

And it is to the Masonic ideal we are indebted for all this. Working in our governmental forms, inspiring our institutions, and seeking to realize itself in all the relations of life, it becomes, at the same time, a perpetual source of social progress, and a sure conservator of national liberty.

All hail, then, to the Masonic Institution! which, in the beginning, laid the foundations of society, cherished and disseminated the elements of civilization, discovered the ideas of civil liberty, and promises to spread them over the world.

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IN our concern for the misfortunes of our enemies, there is often more pride than goodness of heart. By showing our compassion, we make them feel our superiority.

\* All but *three* of the signers of the Declaration of Independence were Freemasons.

## LETTER FROM GEORGE WASHINGTON.

THE following epistle was written in answer to an address from the Grand Lodge of Massachusetts, on receiving their Book of Constitutions, which was dedicated to him. Its date is Dec. 27, 1792, seven years before he died :

*“ To the G. L. of F. and A. M. of the Commonwealth of Massachusetts:*

Flattering as it may be to the human mind, and truly honorable as it is to receive from our fellow-citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a society whose liberal principles are founded in the immutable laws of truth and justice.

To enlarge the sphere of social happiness is worthy of the benevolent design of the Masonic institution ; and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race.

While I beg your acceptance of my thanks for the Book of Constitutions which you have sent me, and for the honor you have done me in the dedication, permit me to assure you that I feel all those emotions of gratitude which your affectionate address and cordial wishes are calculated to inspire ; and I sincerely pray that the Great Architect of the Universe may bless you here and receive you hereafter into his immortal Temple.

GEORGE WASHINGTON.”





## THE MASONIC BURIAL.

BY B. B. FRENCH.

**W**ITHIN his earthly resting place  
His manly form is laid,  
And o'er his sleeping ashes have  
The mystic words been said ;  
And while we drop the Evergreen  
Down through the opened sod—  
That emblem of immortal life—  
Our hopes go up to God.  
And from the Master's lips there fall  
These words of holy love :  
"Brother, we only part on earth,  
To meet again above."

Now the living chain of union  
Is formed, and every one  
Bows humbly, while the solemn words—  
"Thy will, oh God ! be done" —  
Are uttered, and the glistening eye  
And swelling heart attest,

That a Brother and a Friend has gone  
To his immortal rest ;  
And from the Master's lips there fall  
These words of holy love :  
"Brother, we only part on earth,  
To meet again above."

In that circle of united hands  
Is there no broken place ?  
Alas ! one single link is out—  
One dear familiar face  
Will never more on earth be seen ;  
His hands will ne'er again,  
Responsive to a brother's love,  
Be clasped in that bright chain.  
He sleeps in death, while rise these words  
Of high and hopeful love :  
"Brother, we only part on earth,  
To meet again above."

The solemn rites are o'er ; the grave  
Heaped to a grassy mound,  
And we leave our Brother sleeping  
In the cold and quiet ground.  
On earth again we ne'er shall see  
The form we lov'd so well ;  
But his immortal soul shall hence  
With God forever dwell :  
And while we grieve, the seraph, **HOPE**,  
Whispers, in words of love,  
"True Brothers only part on earth,  
To meet again above."



## W H Y ?

BY JOHN W. SIMONS.

“And about the eleventh hour he went out and found others standing idle, and saith unto them. Why stand ye here all the day idle ?

“They say unto him, Because no man hath hired us . . . . .”—  
*Parable.*

THE object of the parable of the laborers and the lord of the vineyard, as set forth in the sacred writings, is to show that God is debtor to no man. That the exercise of his omnipotent will, giving to some and taking from others, cannot be questioned by the creature whose very nature makes him prone to do evil, and that continually, and limits his vision within the narrowest bounds. But as we may not lawfully undertake the discussion of spiritual matters, we propose to draw from the sacred text a less weighty but still important admonition.

The institution of Freemasonry is frequently and aptly likened to a vineyard extending between East and West and between North and South, ever in need of culture, and always in want of laborers. Ever seeking to dispel the clouds of ignorance, vice and superstition,



to break down the artificial barriers of rank and caste, to unite good men of every country, sect and opinion, in the great work which looks to the ultimate enfranchisement of our race from the bondage of evil, and of preparation for that day when, the work being ended, the sixth hour of the sixth day shall find us prepared to receive the wages set apart from before the foundation of the world. This task, which really began when man first knew the difference between good and evil; this struggle which has been going on from the beginning of time to the present moment, and which will go forward until, in God's own time, the mission is completed, and a temple more glorious than all that earth ever saw of temporal architecture shall be builded, embraces within its call the entire human family, but especially is it the work of the Masonic Fraternity, and that is, indeed, a narrow view of its duties and its aims, which, in the common routine, loses sight of this great labor of humanity.

It is therefore incumbent on the brethren already within the courts of the temple to understand the nature of their profession as Masons, to know that the arcana of the Lodge-room, the inculcations of the ceremonies, the language of the rituals, the mysteries of the symbols, are but the notes out of which is to be constructed that grand diapason of harmony, that world wide choral, swelling from the uttermost ends of the earth and carrying its sublime echoes to the very feet of the Eternal, which shall announce that day when man shall stand before the Orient and all the mysteries of his travail be unveiled before him; to know that in entering the Fraternity they have taken upon themselves a covenant faithfully to do the "Lord's work, whether task or journey," that they are to prove themselves

“sons of light,” soldiers in the great army ever battling against vice and its belongings, sentinels always on duty and vigilantly guarding the sacred trust confided to them. To know that if they bury their talent in the ground where no man can find it they will fail in the duty they have undertaken and come short of the wages due to the careful steward. And these things every brother is to do for himself, according to his own ability and his own opportunities, not waiting for any man to hire him, nor for conscience to ask him, “Why stand ye here all the day idle?”

If, however, we look through the Lodges in our vineyard, we shall find many idlers. We shall discover some who have sought initiation through unworthy or mercenary motives, for the gratification of an idle curiosity, for mere companionship, or because they want to know as much as their neighbors. We shall find many who fully believe that when they attend Lodge once in a while, and pay dues with average promptitude, Masonry has nothing more to demand from them: many who, having received the light of initiation and the increased wages of a Master, fold their hands, put aside their obligations, and drone away their lives in the ranks of non-affiliation, ready enough to claim the honors of Masonry, but unwilling to make good their promises by performing their share of the labor. We shall find some who profane the temple and stultify their professions by greater or less indulgence in those vices which Masonry specially eschews, and of which she constantly reminds them by displaying the Compass, and repeating its lesson. We shall find many ready enough to discuss Lodge matters in season and out of season, in the temple and anywhere else they may happen to be, but slow to make manifest in their lives

and acts the influence of our teachings, and the fact that in them Masonry has found true exemplars. We shall find lukewarmness, indifference and apathy side by side with zeal, intelligence and good example, and each pursuing his own vocation without a word of admonition to his brother or an attempt to lead him in the better paths.

All these are as laborers in the market place, and of each of them it might be asked "Why stand ye here all the day idle?" If, making answer, they should say, "because no man hath hired us," we would tell them that the excuse is not valid; because, having voluntarily engaged in the cause of Masonry, having of their own free will and accord taken upon themselves its vows, they are regularly enrolled and bound to the performance of its duties. For them to stand idle is doubly criminal, since they do it with a guilty knowledge of what they have promised to perform, a promise they are continually neglecting.

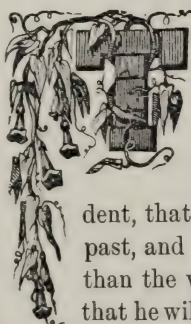
Out of this proneness to stand idle, waiting to be called, grow many of the difficulties with which the Institution has to contend. To it is in a great measure due the sad fact that with all our numbers, all our wealth, all our Lodges, and all our influence, we have not yet succeeded in making manifest a tangible practical exemplification of our doctrines, nor placed before the world the evidence that we have not striven in vain and wasted our strength for naught. To it is due the fact that so many Masons and so many Lodges see the whole good of Masonry in the process of conferring the several degrees; that they forget apparently that Masonry has a higher and nobler aim than simply to increase its membership, and that those who ignore those loftier ideals idle away their Masonic lives to no



purpose greater than the amusement of a passing hour. And yet we have in our ranks thousands and tens of thousands fitted by natural gifts and by education to make apparent the true glory of our profession ; men who, by the pen and by that exterior sign of man's supremacy, the gift of speech, might move the world, but who unaccountably stand idle in the market place, waiting for some one to hire them. These men are scattered through our Lodges, but we rarely find a Lodge which they have persuaded to move out of the ordinary pace. They are in our Grand Lodges; but how rarely we find them asserting their individuality and, by sheer force of intellect, impressing themselves on the acts of the body and lifting it out of the dull common places of routine. They are in every station of life and every grade of society, but they do not often take their Masonry with them, and, by its exemplification, show those with whom they come in contact how vital and energetic are its principles. That we ought, one and all, each according to his strength and ability, to exercise the faculties given us, needs no argument to establish; that we should, by our personal example, educate our neophytes to a like course is clear, but it is also clear that we do not do it, and the question recurs, Why? The answer each of us must seek in his own conscience and sense of duty, and he who thus carefully scrutinizes will not be long in finding some path of usefulness, by following which he will find constant employment in the great work committed to our hands. A work never ending—a vineyard always bearing fruit and ever needing laborers—a mission appealing to all who would do good, and admitting no palliation for the heedless and the idle.

## RESOLVED.

BY JOHN W. SIMONS.



**HIS** is emphatically the season of good resolutions: the business man resolves to curtail his expenditures, to give closer attention to his business, to buy less and sell more than during the past year; the student, that he will delve deeper into the mysteries of the past, and bring to light more of the hidden arcana than the world has yet dreamed of; the religious man, that he will be of more fervent faith, and devote himself with greater assiduity to the cause he has espoused; all men, indeed, feel now in the presence of the budding year that they will strive to make it a more important era in their lives than any of its predecessors. While, therefore, we are in the mood, let us see what we can do in aid of the great cause of human amelioration, which is, in other words, the cause of the Masonic Fraternity. We enter the portals of the new year, surrounded by all the elements of prosperity and greatness. The scathing passions of the outer world enter not within our gates; and though, as citizens, we may be swayed by religious doctrines or political affinities, as Masons, we know of nothing to ruffle the surface of the placid waters on which we are sailing; but can we be equally certain that this happy state will always continue? Who shall certify that some ill-advised act may not change the current of our affairs, and cloud over our fair sky with adversity? Prosperity and public favor, like riches, are liable to take unto themselves wings, and fly away, leaving those who have, like the grass-hopper in the fable, sang all the summer through, the cheerless alternative suggested by the ant. May we not, then, pause a

moment, and reflect as to whether we are erecting our moral temple in such accordance with the plans of the fathers, that there is no danger of its failure from the lack of careful and secure foundations? Our institution, in this country, has already passed through a storm, in which the elements of opposition combined their utmost strength to compass its destruction. As in all previous struggles, it came out victorious—its principles, firm as the everlasting hills, unscathed and unchanged. But shall we delude ourselves with the idea that our trials are all past, and that henceforward we are to go on conquering and to conquer?—that, do what we will, our skies are henceforth to be unclouded, and our progress unimpeded as the rush of mighty waters? We trust not; and hence we raise our voice, not to point out any immediate danger—not to play the part of the spectre at a feast, and cast a shadow over present rejoicing—but to invite our brethren, wherever dispersed, to a more careful scrutiny of all their masonic acts, and a wise forecast of the future. No man of ordinary prudence conducts his affairs with a simple regard to the necessities of the day; and less than all others should Masons lose sight of the important trust confided to them, with the knowledge that, as it shall be well or ill administered, just so will those who are to succeed us revere or condemn our memories. “If we say we have no sin, we deceive ourselves;” and if we assert that we have thus far carefully fulfilled all the requirements of our institution, we are under the influence of a fatal delusion. We have not always exercised that careful discrimination in the admission of the profane, which is incumbent on us; for there are many, greatly too many, in our ranks, whose eyes should never have been allowed to behold the sanctuary; we have, in too many instances, failed in the exercise of that moral courage required to approach the ballot-box with a firm resolution to put a veto on every applicant whose life had not been squared by the square



of virtue. We have, in too many instances, neglected to teach our neophytes that our ceremonies and symbols are but the keys to greater and more recondite mysteries, admitting them to the Temple, but failing to direct their gaze from its outward splendors to the living waters within. We have failed so to walk in our intercourse with the world, that each should be an example in himself of the reality of our profession, and its claim to the admiration and support of all who would assist in advancing the day when all men can obey the command, "Be ye perfect." Inasmuch, therefore, as we have all failed in some portion of the task set apart to us, we all need to amend the error of our ways. Be it then resolved, brethren all, to commence this year of grace by a more determined effort to be worthy of the high calling of our fraternity, based on morality and cemented by truth. We cannot close our eyes on the errors and omissions of the past, nor refuse to recognize those daily occurrences that, step by step, are shaping the future; to do so, indeed, would be to relapse from the living action of the present to the listless apathy of fatalism. Masonry is intended to make good men better, to awaken the dormant energies of the apathetic, to arouse in the breast of its votary that divine spark—that inward symbol of the Deity—which is implanted in man, as a monitor against evil and an incentive to good. In the discharge of our duties to the Craft, we are to be moved by more than the routine of lodge attendance or the interest of our immediate friends. Not satisfied with being mere plodders, we should rather regard ourselves as part of a mystic army, doing battle against the follies and prejudices of the world.

Then let us all feel that, in entering the Temple of Masonry, we have assumed a vocation for good, which requires our constant labor, and be resolved to continue faithful unto death, that we may inherit a crown of life

## DARKNESS

Is a negative expression, since it is simply the absence of Light. In the ancient mythical symbolism, Darkness was worshiped under the name of "Nox," as "the mother of all things," who was said to have been united to her brother "Erebus," and afterward to have given birth to the Day and the Light. The Night, as the symbol of Darkness, is styled by Milton,

"Sable-vested Night, eldest of things."

The primal condition of the material universe, as we learn from "The Book of the Law," was one of darkness; "Darkness was upon the face of the deep." God spake, "and there was Light," and the earth and the worlds were robed in glory.

In the sublime and expressive symbolism of Freemasonry, Darkness has a meaning well understood by all, and never to be forgotten by any who have trod the tessellated floor of the Lodge. The outer world is figuratively supposed to be in darkness, while within the tiled recesses of the Lodge there is light; and the mind is taught to conceive, before the eye is permitted to behold, the symmetry and the beauty of our mystic Temple, as it stands revealed in the light by which Masons work. As of old in mythic story, Nox and Erebus gave birth to the Light, so with us out of darkness and fear, springs the light of moral truth.

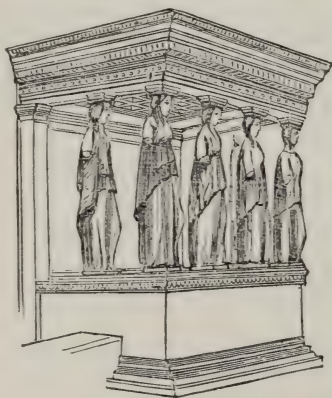
The Craftsman's history, from the moment he crosses our threshold, is a record of progress out of darkness to the sunlight, and upward through the sunlight to the sun. Beginning in night, as his life began in darkness, he advances, step by step, through dawn and day-break, until he beholds the sun at meridian, the beauty

of the day, and the glory of our inner world, because it is a chosen symbol of light, and light is the characteristic of "the Temple not made with hands," and of its divine builder, the Great Architect of the Universe," in whom is no darkness at all."

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### CARYATIDES.

In architecture, a name given to female figures, when applied instead of columns to support a roof. The traditional account of the origin of the name is, that the inhabitants of Caryæ, a city of Arcadia, having joined the Persians after the battle of Thermopylæ,



the Greeks, after their victory over the Persians, destroyed the town, slew the men, and carried the women into captivity. As male figures representing Persians were used for this purpose, it occurred to the Athenian artists that female Caryatæ, in their national costume, might be thus employed to commemorate the disgrace of their

country. Several eminent writers have treated this account as fabulous; but it seems to be confirmed by a bas-relief preserved at Naples, in which two female figures are represented in the attitude of Caryatæ, and which has a Greek inscription mentioning the conquest of Caryæ. Male figures used for the same purpose are called Atlantes.



## THE JUDGMENT HALL.



EVERYTHING which can tend "to point a moral," has, from time immemorial, been esteemed by the wise and elevated in thought of peculiar value, and by none more so than by Israel's King, Solomon. He, therefore, with that end in view, set apart an apartment in his beautiful and glorious Temple, from the decorations of which a great moral lesson might be drawn by those permitted to enter it, and that was, that they should be careful how they allowed themselves to be led away by excess of passion, even in a good cause, and by losing control of their tempers, be compelled to make atonement for their wrong-doing in tears of sorrow and repentance.

In that same apartment was also taught the important lesson, that all who violate divine or human laws would receive merited punishment, and it was to further that impressive lesson that it was made a Hall of Judgment.

A representation of this Judgment Hall, which accompanies this, will give a most perfect idea of it. In the East, Solomon may be seen enthroned in the judgment seat. The hangings are black, studded with silver tears, suspended from four columns on each side of the Hall, with curtains of the same material at the East, which are only opened when the throne is occupied. Near the centre of the Hall is the Altar, on which are displayed the volume of the Holy Law and the implements of justice. The altar is surrounded by eight lights in the form of an octagon, while a ninth light is placed midway between the Altar and the East.

## AFRICAN ARCHITECTS.

IN the year 1767, one BAUCHERREN instituted in Prussia, with the concurrence of FREDERICK II., a society, which he called "the Order of African Architects." The object of the institution was historical research, but it contained a ritual which partook of Masonry, Christianity, Alchemy, and Chivalry. It was divided into two temples, and was composed of eleven degrees.

In the first temple were the degrees of—1, Apprentice; 2, Fellow Craft; and 3, Master.

In the second temple were the degrees of—4, Apprentice of Egyptian Secrets; 5, Initiate in the Egyptian Secrets; 6, Cosmopolitan Brother; 7, Christian Philosopher; 8, Master of Egyptian Secrets; 9, Esquire; 10, Soldier; 11, Knight.

The society constructed a vast building, intended as a Grand Chapter of the order, and which contained an excellent library, a museum of natural history, and a chemical laboratory.

RAGON, who seldom speaks well of any other rite than his own, has, however, in his "*Orthodoxie Maçonnique*," paid the following tribute to the African Architects:

"The intercourse was modest and dignified. They did not esteem decorations, aprons, collars, jewels, &c., but were rather fond of luxury, and delighted in sententious apothegms, whose meaning was sublime, but concealed. In their assemblies, they read essays, and results of their researches. At their simple and decorous banquets, instructive and scientific discourses were delivered. While their initiations were gratuitous, they gave liberal assistance to such zealous brethren as were in needy circumstances. They published in Germany many important documents on the subject of Freemasonry."



## THE TRIANGLE AS A SYMBOL.

BY ALBERT G. MACKEY, M. D.



HERE is no symbol more important in its significance, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the triangle. An examination of it, therefore, cannot fail to be interesting to the masonic student.

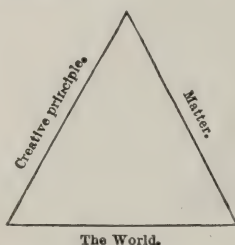
The *equilateral triangle* appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity, in some of His forms or emanations, and hence, probably, the prevailing influence of this symbol was carried into the Jewish system, where the jod within the triangle was made to represent the tetragrammaton, or sacred name of God.



Among the Egyptians, the darkness through which the candidate for initiation was made to pass, was symbolized by the trowel, an important masonic implement, which in their system of hieroglyphics has the form of a triangle. The equilateral triangle they considered as the most perfect of figures, and a representative of the great principle of



animated existence, each of its sides referring to one of the three departments of creation—the animal, vegetable, and mineral.



PYTHAGORAS represented the creation of the world by the equilateral triangle. One of its sides he supposed to be the symbol of the creative principle, the Grand Architect of the Universe; the second, of matter, unformed and void; and the third, of the world,

resulting from the action of the creative principle on matter.

The first of these he represented by the monad, or unity, the second by the duad or two, and as the union of one and two make three, or the triad, he adopted the triangle as a geometrical symbol to show that the union of the creative principle and matter produced the world. Hence, in his system of geometry, he taught that as every superficial figure might be reduced to the triangle as its elementary form, the triangle was therefore the principle of generation and formation.

Another important modification of this system in the Pythagorean system was the *tetractys*, on which the oath was pronounced to the candidate in the ceremony of initiation. The *tetractys* was formed by ten jods or points arrayed in the subjoined triangular form.

This figure was in itself, as a whole, emblematic of the tetragrammation, or sacred name of four letters, (for *tetractys* in Greek means *four*,) and was undoubtedly learned by PYTHAGORAS during his visit to Babylon. But the parts of which it is composed were also pregnant symbols. Thus the one point was a symbol of the active principle or creator; the two points, of the passive principle or matter; the three, of

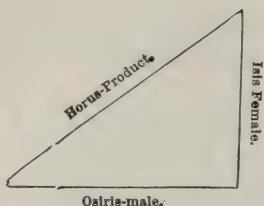
the world proceeding from their union; and the four, of the liberal arts and sciences, which may be said to complete and perfect that world.

The outlines of these points form it will be perceived a triangle, and if we draw short lines from point to point, we will have within this great triangle nine smaller ones. Dr. HEMMING, in his revision of the English lectures, adopted in 1813, thus explains this symbol:

"The great triangle is generally denominated Pythagorean, because it served as a principal illustration of that philosopher's system. This emblem powerfully elucidates the mystical relation between the numerical and geometrical symbols. It is composed of ten points, so arranged as to form one great equilateral triangle, and at the same time to divide it into nine similar triangles, of smaller dimensions. The first of these, representing unity, is called a *monad*, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all combinations of form and number are respectively generated. The next two points are denominated a *duad*, representing the number two, and answers to the geometrical line which, consisting of length without breadth, is bounded by two extreme points. The three following points are called the *triad*, representing the number three, and may be considered as having an indissoluble relation to all superficies, which consist of length and breadth, when contemplated as abstracted from thickness."

Dr. HEMMING does not appear to have improved on the Pythagorean symbolization.

The equilateral triangle is to be found scattered throughout the masonic system. It forms in the Royal Arch the figure within which the jewels of the officers are suspended. It is in the ineffable degrees the sacred delta, every where presenting itself as the symbol of the Grand Architect of the Universe. In Ancient Craft Masonry it is constantly exhibited as the element of important ceremonies. The seats of the principal officers are arrayed in a triangular form; the three lesser lights have the same situation; and the square and compass form, by their union on the greater light, two triangles meeting at their bases. In short, the equilateral triangle may be considered as one of the most constant forms of masonic symbolism.



The *right-angled triangle* is another form of this figure which is deserving of attention. Among the Egyptians it was the symbol of universal nature, the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypotenuse, Horus, their son, or the product of the male and female principle.

This symbol was received by PYTHAGORAS from the Egyptians during his long sojourn in that country, and with it he also learned, as we have endeavored to prove in our "Lexicon of Freemasonry," the peculiar property it possessed, namely, that the sum of the squares of the two shorter sides is equal to the square of the longest side—symbolically expressed by the formula, that the product of Osiris and Isis is Horus. This figure has been adopted in the third degree of Masonry, and will be there recognized as the forty-seventh problem of Euclid.

The *double triangle* is the next figure that will attract our attention in this investigation.



This form of the triangle is a Christian as well as a masonic symbol, or more properly we may say that it is a symbol of Christian Masonry. In the Church it was early used, as it still is, as an emblem or hieroglyphic of the two-fold nature of Christ, the divine and human. The triangle with the point above, represented Christ's divinity, and that with the point below, his humanity. The two triangles were also said to typify the two elements of fire and water, of prayer and remission, of petition and blessing, of creation and redemption, of life and death, of resurrection and judgment. ROSENBERG says that in the higher degrees of Masonry, the two triangles refer to the two temples. The double triangle is, however, to be found among



the symbols of every country and of all religions. Among the Eastern nations, a rose within a double triangle surrounded by a circle, constituted the peculiar symbol called Solomon's Seal. This is the seal so frequently spoken of by the Talmudists, as used by our Grand Master for the purpose of controlling evil genii, and with which the Mohammedans say that he compelled these spirits to assist him in building the temple. The complaint of the imprisoned genius to the fisherman in the Arabian Nights Entertainments will be recollected. "Solomon the son of David commanded me to swear fealty, and submit myself to him, which I refused. To punish me, he shut me up in this copper vessel, and to make sure of me, that I should not break prison, he himself stamped upon this leaden cover his seal, with the great name of God engraven upon it." The seal thus alluded to, and to which a similar allusion is to be continually met with in oriental writings, was this double or interlaced triangle.

The same figure, with the word אגלה, or *Agla*, written in each of its points and in its center, was called "the shield of David." The word "*Agla*" is formed out of the initials of the four words of the Hebrew sentence, "*Atah gibor lolam adonai*,"—signifying "thou art mighty forever, O Lord." Thus composed, the word was considered by the cabalistic Jews as one of the most sacred names of God, and the figure of the double triangle thus prepared was used by them as a talisman, endowed with the most wonderful properties.

In the Royal Arch degree the double triangle is a symbol of Deity.

The *triple triangle* constitutes another variety of the geometrical figure under discussion. It is arranged in the annexed form.



It will be familiar to the Knight Templar as the form of jewel worn by the Prelate of his order. Like every modification of the triangle, it is a symbol of the Deity, but as the

degree of Knight Templar appertains exclusively to Christian Masonry, the triple triangle there alludes to the mystery of the Trinity. In the Scotch Rite degree of Knight of the East, the symbol is also said to refer to the triple essence of Deity, but the symbolism is made still more mystical by supposing that it represents the sacred number 81, each side of the three triangles being equivalent to 9, which again is the square of three, the most sacred number in Freemasonry. In the twentieth degree of the Scotch Rite, or that of "Grand Master of all Symbolic Lodges," it is said that the number 81 refers to the triple covenant of God, symbolized by a triple triangle, seen by SOLOMON when he consecrated the temple. Indeed, throughout the ineffable and the philosophic degrees, the allusions to the triple triangle are much more frequent than they are in Ancient Craft Masonry.



The last form of the triangle, of which we shall treat, is that which it assumes in the *endless triangle*, or *pentalpha* of PYTHAGORAS.

In the system of PYTHAGORAS, the pentalpha was the symbol of health, and each of its points was supposed to represent one of the five letters ΥΤΕΙΑ, signifying "health" in the Greek language.

The early Christians used it as a symbol of the five wounds of Christ: for by placing the pentalpha on the representation of a human figure, it will be found that the two lowest points touch the feet; the two above, the hands; and the uppermost one, the breast or side. Hence, in some of the old and now obsolete lectures of Masonry, the pentalpha was referred to five points in the mission of the Saviour—namely, his birth, life, death, resurrection, and ascension.

In the present system of Masonry, the pentalpha refers to the five points of fellowship. The more familiar emblem of the five-pointed star, under which it is represented in our charts, is nothing more than the pentalpha with its outlines filled up. Hence it becomes peculiarly a symbol of the third degree.

## MASONIC CHARITY TO FEMALES.

BY BRO. W. F. SANFORD.

EARLY in the present century Mr. R——, a member of —— Lodge, N. C., married the daughter of a wealthy farmer of the same State, but contrary to the father's wishes. His only objection was that Mr. R—— was a Mason. Being poor, and receiving nothing from his father-in-law, he determined to emigrate to the West, where he might better his fortune. He knelt for the last time at the mystic altar, and exchanged the mournful accents, *fare thee well*, with all his brethren.

In due course of time he reached the Mississippi, and, after penetrating that fertile valley many miles beyond the habitation of civilized man, he reared his little hut, and made such improvements upon the virgin forest as enabled him to support his little family, now increased by a lovely and hopeful child. With a sagacity peculiar to men of superior intellect, Mr. R——, considering the fertility of the soil, and the inducements offered to immigration, thought he should see, in no distant future, the time when Temples would be erected for the performance of Masonic Rites, and brethren dwell in unity throughout the length and breadth of that happy country.

Those anticipations were not, however, to be realized in his time. While his bosom heaved with joy at the thought of the much good he would be able to do, and of the imperishable monuments of charity that might be erected under his supervision, and the easy circumstances in which he should place his family, he received a summons from the Grand Lodge above, where designs are laid in righteousness and the Great Architect presides.



His wife watched by the corpse for several days, vainly hoping that some traveler in the wilderness might find his way to her hut, and assist in depositing the body of her deceased husband in the earth. But no assistance came, and, finding it impossible to retain it any longer, she dug a shallow pit at the door of her cabin, and, by extraordinary exertions, succeeded in placing the body in it.

Her situation now was in every way deplorable. The Indians, from the first day of her husband's illness, had been pilfering her field, and had not left an ear of corn upon which she might subsist. Her horse had strayed away in the forest, and the idea of attempting to reach a white settlement on foot, presented so many difficulties that she was driven to the determination to perish by the grave of her devoted husband rather than attempt it.

She was sitting by the grave of her husband, resigned to her fate, and praying for the speedy dissolution of the thread that connects time with eternity, when a voice reached her ear. A stranger, who was going to a French settlement on the Mississippi river, had lost his path, and, after wandering about in the wilderness for many hours, came suddenly upon her, and craved instructions. The lady imparted all she knew in relation to the questions asked, and then began a history of her misfortunes, but the stranger stopped her by saying, "Madam, my sympathies are always with the unfortunate, and my purse is open—but now seconds are worth dollars, and a few hours delay might cause me to lose thousands. All depends upon my reaching the French settlement to-morrow night. "Farewell!"

As the stranger reined his horse around in the direction which the desponding lady had advised him, she

raised her hand from her side, gave it a motion that was familiar to him, and uttered a word that fell upon his ear with an eloquence too powerful to be resisted. He halted, and with surprise as well as inquisitiveness, looked at the widow, then at the cabin, and then again at the forest that encircled this hermitage of misfortune. He listened to the history of her marriage, and the nature of the circumstances which had driven her husband to the wilderness, till his heart melted to tears, and his purse opened to the alleviation of her distress. As was common with travelers in those days in the sparsely-settled portions of America, he had several days' rations, which he divided with the widow, and pursued his journey. She was subsequently cared for and conducted to a point from which she could take a public conveyance, and, in due time, arrived safely at her father's house.

The above occurrence was related to me by an old Mason, who was initiated into the Order in —— Lodge, N. C., about the year 1810, and I can only vouch for its truthfulness by saying that he was a man of unquestioned veracity. This occurrence also gave rise to the following lines:

- “Stay, stranger, stay! for mercy’s sake;  
Hear a poor helpless widow’s tale:  
Does not my look your pity wake?  
’Tis hunger makes me gaunt and pale.
- “Seest thou that mound?—forgive this tear—  
There my dear husband sleeps in death;  
His presence made life sweet and dear—  
With him those joys and sweets have left!
- “Those woods that echoed back his song,  
As once he toiled with strength and glee,  
Are now with wolves and red-men thronged,  
Presenting nought but woe to me!

"His was a life of mystic birth—  
 The square, the plumb, and level, too—  
 He prized them highly while on earth,  
 And named them in his last adieu."

"Hold, woman, hold!—I'll calm thy brow—  
 I comprehend thy wants—thy all—  
 A brother's hand I'll lend thee now  
 And hearken to a sister's call!"

Low in the Mississippi's vale,  
 One bleeding heart was filled with joy,  
 And zealous Craftsmen tell the tale—  
 The widow's rescue and her boy.

To her a needful sum he gave,  
 And yet before he left her there,  
 He knelt before a Mason's grave,  
 And offered up a Mason's prayer!

Before one month had scarcely waned  
 She reached Carolina's happy shore,  
 A father welcomed her again  
 To those she'd known and loved before

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### PULLING OFF A SHOE.

The Jews attached a more extended signification to this old Masonic custom of "*pulling off a shoe*" than most of your readers understand. 1. Entering the Temple of the LORD, *they pulled off their shoes*, that no dust or pollution might profane the holy ground. 2. It was the closing or cement of a contract among Eastern nations—the party conveying the right or privilege, *pulled off his shoe*, and gave it to his fellow as a pledge of his fidelity. 3. Among the Jews it was a token of *renunciation*. Thus the kinsman of RUTH renounced his claim upon her in favor of BOAZ. He loosed his shoe from his foot, which showed RUTH was released from all engagements by which the laws of her country had bound her to her nearest of kin. J. W. L.



## A FEW WORDS ABOUT THE FIRST TEMPLE.

BY THE LATE PHILIP C. TUCKER.



It is doubtless true, whatever credulity may effect upon minds predisposed to mystery, that, if there is any evidence of the existence of any such Freemasonry as we are acquainted with, previous to the days of SOLOMON, it is so very slight as scarcely to be appreciated as matter for reliable history.

JACOB'S ladder, the Tabernacle in the wilderness, the ford of the river Jordan, and some other things, are used in Masonry as *symbolic* only; they do not [as too many seem to take for granted] constitute links in the chain of *Masonic history*. The ladder would represent its Masonic meaning equally as well, had its place in time been centuries later, and its location have been the *Mount of Olives* instead of the *plain of Mesopotamia*. The Tabernacle would lose nothing of its mystic teachings, whether it was erected by the tribe of LEVI, in the wilderness, or upon *Mount Zion*, in the days of the Temple; and the sheaf of corn would still bear the full force of its expressive meaning, whether suspended at the ford of the Jordan in the days of the *Judges*, or at the crossing-place of the Euphrates in the days of *Alexander of Macedon*.

The *organization*, certainly, and—in the present state of our information—the *origination* of the Freemasonry which we possess, occurred in connection with the building of the Temple of SOLOMON. We propose to say a few words about the erection of that temple, desultory, perhaps, in themselves, and yet probably not unworthy of our remembrance.

It is a very prevalent idea that all the workmen engaged in the building of the Temple of SOLOMON, were Jews. This

is an error. The Temple was not built *exclusively* by Jewish hands. Before the death of DAVID, the Jewish kingdom had been largely extended. At the time of his death, "he left a compact and united State, stretching from the frontier of Egypt to the foot of Lebanon, and from the Euphrates to the sea. He had crushed the power of the Philistines, subdued or curbed all the adjacent kingdoms, and formed a lasting and important alliance with the great city of Tyre." The thirty thousand men who cut the timber for the Temple, the seventy thousand who were bearers of burdens, the eighty thousand who hewed the stone, and were employed in the quarries, were not *Israelites*, but STRANGERS—although they were of Canaanitish descent, and were men who had been permitted to inhabit the Jewish territory. Between them and the pure Jews SOLOMON made no distinction, either in the preparation for the building, or while the work was proceeding, or at the laying of the cape-stone, and the dedication of the structure.

Many strong facts arrest the attention as we turn our thoughts to the erection of the first edifice raised upon earth for the worship of "the one only living and true God." Our ancient brethren were, at that time, in great prosperity, and maintained a long and perfect union for the accomplishment of the work. Tyre was then the port of Palestine, and Palestine the granary of Tyre. The Phenician league embraced Tyre, Sidon, and Aradus, and probably Tripolis, Byblus, Barytus. For long years the great purposes of those wealthy countries were combined and concentrated to forward the magnificent work then going on at Jerusalem. Upon *Mount Moriah* all was quietness and peace. For seven long years, as the walls of the Temple gradually arose, no "sound of ax, hammer, or any tool of iron," disturbed the quiet and repose of the scene; nor, for that long period of time, [however

singular it may seem,] did a single storm disturb the labors of the workmen.

At length those labors are ended. The Temple is finished. The cape-stone is placed to bind the last arch, and the preparations for celebrating that event, and dedicating the structure to the God of the Universe, are made. The time fixed is the month of *Tisri*, or September; seven months' notice are given to the nation, for the assemblage of the Hebrews at Jerusalem, "to see the Temple which had been built, and to remove the ark of God into it." It is the Feast of Tabernacles. The "elders of Israel," the "heads of the tribes," the "chief of the fathers of the children of Israel," are there in response to the call of Israel's king. The humble hill of *Moriah*, the spot where ABRAHAM raised the sacrificial altar which tested his faith in the God of Israel, the threshing-floor of OMRI, the Jebusite, is before them, and on it stands the sacred edifice which *one* nation, of all the broad earth, has raised to HIM whose existence is written upon its whole surface, "in the painted pebble and the painted flower; in the volcano and in the cornfield; in the wild winter storm and in the soft summer moonlight."

The masses of the nation, also, are there; the brave and pious men, and the fair and devoted women of Israel. SOLOMON assembles them all upon *Mount Zion*, the city of his father DAVID. The sun shines in his glory, and no cloud is to be seen in the broad sky. The Levites take up the ark of the covenant, the tabernacle of the congregation, and the holy vessels of the tabernacle. SOLOMON and the congregation stand before the ark, and innumerable sacrifices are offered up to God. All are now ready to move from Zion to Moriah. The king himself, and all the people and Levites, went before, rendering the ground moist with sacrifices and drink offerings, and the blood of a great number of oblations,



and burning an immense quantity of incense; and this, till the very air itself, everywhere round about, was so full of those odors, that it met, in a most agreeable manner, persons at a great distance, and was an indication of God's presence; and, *as men's opinions were*, of his habitation with them in this newly-built and consecrated place; for they did not grow weary, either of singing hymns or dancing, until they came to the Temple." These are the *literal* words of the Jewish historian.

Zion is left behind them. Zion, long celebrated for the magnificence of her edifices, for DAVID's palace and the tombs of the kings, is, for the time, forgotten. Soaring over the humbler Moriah, she is, for the moment, as if she were not. Zion attracts no worshipers now; the impulses of the Hebrew heart are not there; it is not there that the heart bursts forth, or that the knee is bent. It is separated from its choicest and holiest treasures. The ark of the covenant and the tabernacle are no longer there. They have *descended* to a more magnificent and more sacred resting-place.

At the Temple the ark of the covenant is placed under the extended wings of the Cherubim. Then, the singers of Asaph, of Heman, of Jedathan, with their sons and brethren, arrayed in white linen and bearing their cymbals, their psalteries, and harps, stand at the east end of the altar; and with them, also, one hundred and twenty priests with trumpets. They burst forth at the same instant, and but one harmony is heard. Voices mingle among the music of the trumpets, and the cymbals and other instruments, and a whole nation is heard, in one grand unison, exclaiming, "O praise the LORD! for he is good, for his mercy endureth forever." No such worship had existed from the Creation till then no such has been heard since; and none such is likely to be heard on earth hereafter. And then, says the

Bible, "the house was filled with a cloud; so that the priests could not stand to minister by reason of the cloud; for the glory of the LORD had filled the house of God."

And "now," says JOSEPHUS, in describing the same scene, "as soon as the priests had put all things in order about the ark, and were gone out, there came down a thick cloud, and stood there, and spread itself, after a gentle manner, into the temple; such a cloud it was as was diffused and temperate; not such a rough one as we see full of rain in the winter season. This cloud so darkened the place that one priest could not discover another; but it afforded to the minds of all a visible image and glorious appearance of God's having descended into this Temple, and of his having gladly pitched his tabernacle therein."

In a state of things like this, SOLOMON, King of Israel, stood before the altar, upon a brazen scaffold, three cubits high, in the midst of the court of the Temple; knelt upon his knees before the whole congregation of Israel, extended his hands toward Heaven, and exclaimed, "O LORD GOD of Israel! there is no God like thee in heaven nor in earth. Will God, in very deed, dwell with men on earth? Behold, Heaven and the Heaven of Heavens cannot contain Thee; how much less this house which I have built." And, among other petitions to God, most glorious and sublime, he prays: "Moreover, concerning the *stranger* which is *not* of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if *they* come and pray in the house, then hear thou from the Heavens, even from thy dwelling-place, and do according to all that the *stranger* calleth to thee for; *that all the people of the earth may know thy name*, and fear thee, as doth thy people Israel, and may know that this house, which I have built, is called by thy name."

When this magnificent prayer was ended, the Bible informs us, that "the fire came down from heaven, and consumed the burnt offering and the sacrifices," and that "the glory of the LORD filled the house," and that "when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves, with their faces to the ground, upon the pavement, and worshiped and praised the LORD;" bearing out in their praises the glorious language of the singers—"For He is good, for His mercy endureth forever."

It is not needful to follow this character of our reminiscences further at this time. We have spoken only of those things which lay directly in our path, we have passed many others, some of them too sublime and high for this place, or for the intellectual mastery of any mere human being.

The first Temple—built by man and consecrated by God—must always stand out, in human history, as *speaking* to the *present* and *pointing* to the *future*. In the quarries where its stone was prepared; in Lebanon, whence came its cedars; in its sanctum, where its architect stood; in its secret chambers, where the King of Israel, the King of Tyre, and their noble assistant associated, we believe that our society had its organization, and, most probably, its birth. And what sensible Mason asks for a nobler parentage? The little hill of Moriah, insignificant indeed among the hills and mountains by comparison, is not only the spot of all this wide world where the most interesting facts of human history, in connection with the future, have occurred, but is *exclusively* the spot where a fair answer can be given to the question: "Does God indeed dwell on the earth?" for *there*, in the cloud, the fire, and the spoken voice, humility, faith, and truth, can appropriately respond to the question.

And what Mason on earth may not well feel not only satis-



fied, but proud, that he can trace his genealogy to the hill of Moriah? What Mason may not feel his heart full at remembering that upon this sacred hill Masonry was born?

The bird foot-prints and the rain-drop impressions in the solid rocks upon the shore of the Connecticut, and the animal footprints in the firm sandstone of Scotland, embody an unspoken and unwritten history of long past ages. They speak to us of existing life and of storms, before that portion of the earth's surface, in which they appear, had hardened into rock, and the direction in which the rain-drop struck reaches even to revealing to us the quarter from which the wind then blew. Strong revelations these, indeed, where the dumb rocks of earth are our only teachers. So, the dove, which silently brought the olive-leaf to NOAH, imparted the knowledge of the existence of dry land, olive-trees, and a mild climate. The footprints and the rain-drops of Masonry are upon Mount Moriah; the east wind of Judea has borne the facts which they indicate to farthest West; the olive-leaves of Masonry have been borne on scions transplanted from the gardens and groves of Jerusalem; and the firm and solid earth basis on which the Masonic mystic temple reposes, is the traditions and the history of the land of SOLOMON.

“WATCHMAN—‘Does his beams alone  
Gild the *spot* that gave them birth?’

BROTHER—‘Ages are its own—  
See, it bursts o’er *all* the earth.’”



WIDOW'S SON.—One of the most illustrious personages in Masonic history is so called, because he is described in Scripture as having been “the son of a widow of the tribe of Napthali.”

## DESAGULIERS.

BY THE LATOMIA SOCIETY OF ATLANTIC LODGE.



HAT the revival of Masonry in 1717, or rather, the new form which it then assumed as a *speculative* institution, was mainly owing to the efforts of Dr. DESAGULIERS, there seems to be no doubt.

The history of his life demonstrates that he was a man of judgment, talents, and genius, and that he was thoroughly imbued with the principles inculcated by Freemasonry.

The following brief sketch of his biography from SAVERIEN'S *Histoire des Philosophes Modernes*, vol. vi., may not be uninteresting: "JOHN THEOPHILUS DESAGULIERS was the son of a French Protestant clergyman, and was born at Rochelle in 1683. After the Edict of Nantes, he with his father came to London in 1685, and the latter for a time kept a school at Islington. Young DESAGULIERS was afterward sent to Oxford to finish his education, and in course of time attained considerable notoriety as a mathematician and natural philosopher. In 1705 he gave a course of public lectures on experimental philosophy. He settled at Westminster in 1712, and continued his philosophical lectures there. In 1717 he was appointed chaplain to the Prince of Wales, and removed to London, where he carried on his lectures, and acquired great celebrity. Persons of all classes of society attended his lectures, and King GEORGE I. and the royal family often honored him with their presence. He was a member of several literary societies, a Fellow of the Royal Society, and corresponding member of the Royal Academy of Sciences at Paris.

His fame by this time had spread throughout Europe. In 1723 he was commissioned by Parliament to devise a plan for heating and ventilating the House of Commons, which he effected in a very ingenious manner. In 1730, by invitation of the Dutch mathematicians, he visited the Hague, and there and at Rotterdam spent a year. He published a 'Course of Experimental Philosophy,' in two vols., besides several other works, among which is 'The Newtonian Philosophy, the Best Model of Government, an Allegorical Poem. London: in 4to.'" SAVERIEN also mentions, "that besides his other writings, a work on Freemasonry is ascribed to him." Allusion is here probably intended to the "Book of Constitutions," 1723, and to "An Eloquent Oration on Masons and Masonry," delivered by him on the 24th June, 1721, on the occasion of the installation of the Duke of Montagu as Grand Master.

There are some occurrences in the life of DESAGULIERS which merit particular attention, as having exercised a peculiar influence on the Masonry of his day. His love of mechanics, and the prominent part which that science plays in operative Masonry, no doubt induced him to become a member of the fraternity. He soon, however, found that the brethren could teach him nothing. On the other hand, the spirit of toleration which he found prevailing among the members of the fraternity, peculiarly grateful to one who had himself suffered from religious intolerance, inspired him with the idea of reconstructing the Society on a basis which should unite together in harmony those who were divided by religious and political schisms. In carrying out his plan, he was materially aided by the high position he occupied in society, and by the widespread acquaintance he enjoyed. As a French refugee, he was of course a zealous Protest-



ent, and this fact must have influenced him in making alterations in the ritual of Masonry, in which several changes were made subsequent to the revival of 1717, for the purpose of divesting it of some of the lingering remnants of Romanism. His favorite study was geometry, and it is not at all unlikely that to him may be ascribed the introduction of the letter G into the Fellow-craft's degree, and which then may have actually signified Geometry. It is a remarkable fact, also, that the revival of Masonry in London dates from the precise year (1717) of DESAGULIERS' arrival thither. In 1721, DESAGULIERS and ANDERSON were appointed by the Grand Lodge to revise the ancient charges of the Fraternity. In 1740 a translation of the Book of Constitutions (1723) was published in Holland under the title of "*T' vrye Metzelaers Zahbockje of omstanding berigt van de vrye Metzelaers, opgesteld door W. Smith ; een vrye Metzelaer, en G. T. Desaguliers, geteputeerde grootmeesters van dit Geselchap. Harlem, 1740.*" It is a little strange that ANDERSON's name is not mentioned. In the first of the ancient charges occurs the following sentence: "But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, 'tis *now* thought more expedient only to oblige them *to that religion in which all men agree.*" Do we not see in this passage the expression of the philosopher, of the thinking man, who, even as a child, had suffered on account of his religious opinions? So, also, in the sixth charge: "Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about *religion, or nations, or state policy*, we being only as Masons of the *Catholic religion above mentioned.*" If these principles had hitherto constituted the essence of Freemasonry,

why do we find no trace of them in the older charges? Why the reverse?

In 1719, DESAGULIERS was elected Grand Master; it is probable, therefore, that he must have been a Mason for some time, perhaps even while living at Oxford. PRESTON, in mentioning his election as Grand Master, says: "From this time we may date the rise of Freemasonry on its present plan in the south of England."

In 1723 he was Deputy Grand Master. In 1728, on his motion, the ancient office of Stewards was revived by the Grand Lodge. In 1731 he was deputed to the Hague for the purpose of initiating FRANCIS, Duke of Lorraine, afterward Emperor of Germany. In 1737, as Master of an occasional Lodge held for the purpose at the palace of Kew, he conferred the degrees upon FREDERIC, Prince of Wales. These two initiations are a proof of the high position he held in the Fraternity. On the 19th March, 1741, his name appears for the last time in the Book of Constitutions, and he died in 1743, in the sixtieth year of his age.



"MASONRY has a *soul* as well as a *body*. It is not a magnificent temple, beautiful in proportions, rich in architectural taste, lovely in its outward adornments, but empty, desolate, and dark within. If it is brilliant and comely without, its inner courts and sacred halls and private chambers are immeasurably more so. If its outward splendors bespeak the habitation of a Divinity, I would invite you to go with me over its tessellated ground floor, through its middle chamber, and into its *sanctum sanctorum*, and there you will see the altar, and the fire, and the Divinity itself."

## THE EXILE AND THE RETURN.

Oh, weary hearts, so worn and desolate!

Torn from their native land, from ruined homes,  
From desecrated shrines. Oh hapless fate!

Better the solitude of JUDAH's tombs  
Than all that JUDAH's foemen can bestow.  
In the far land, where tuneless waters flow,  
Along the sad Euphrates, as they sigh,  
"Jerusalem!" "Jerusalem!" they cry,  
"When we forget thee, city of our love,  
May he forget whose city is above:  
And when we fail to speak thy matchless fame  
May he consign us to enduring shame."

Oh, joyful spirits, now so bright and free,

Amidst the hallowed palm-trees of the West!  
No more the exile's want and misery,

The tuneless waters and the homes unblest;  
Remember Sion now, her ruined shrine,  
And take each manly form, the work divine;  
Plant the foundation-stone; erect the spire  
That shall send back in light the Eastern fire;  
Set up the altar—let the victim bleed  
To expiate each impious word and deed;  
And tell the nations when to Sion come,  
"The LORD is God; he brought his people home!"





## LYING FALLOW.

BY JOHN W. SIMONS.

IN the economy of nature it is provided that even the most productive fields shall occasionally take a period of rest, or, in the language of farmers, "lie fallow," that in due time the plough may again furrow the surface, and the golden crop requite the labor and make glad the heart of the husbandman. The natural covetousness of the human heart would prevent obedience to this law of nature were it not that experience, the most persevering and expensive of schoolmasters, but the most thorough-paced in the end, has demonstrated that profit is found in compliance. In other affairs of life the same rule prevails; the hardest student is obliged to unbend his mind occasionally; the business man forgets now and again the heart-searing pursuit of gain, and letting the shop lie fallow he mingles with his fellows and becomes something better than a mere machine for grinding out dollars. The editor—ah! there is no fallow spot in the year for the knights of the quill. Summer's heat, and winter's cold are alike to them, their task is never finished, their toil ever beginning, and when they have rolled one month's

stone up the hill, they must go to the bottom and begin again for the next. Theirs, however, is the exception which proves the rule. This law applies to Masonry, which is aptly likened to a vineyard, some parts of which must occasionally lie fallow that in the end they may yield more fruit. As a general thing we have been under too high a state of cultivation. We have applied the principles of heat and moisture in the shape of steam till we have forced an overgrowth which, although pleasant to behold, must in the end prove a source of weakness rather than of strength. We have pushed forward our vines rather to make branches and leaves than bunches of satisfying fruit. In summer time the prudent master of a vineyard goes forth among the plants and trims out the *suckers* which detract from the strength of the vine and produce no fruit; but if we look through our Masonic vineyard we shall find a luxuriant crop of suckers sprouting forth from every joint, rioting in the general strength, but yielding nothing in return. In some places they call them non-affiliated Masons and the reader is at liberty to choose the designation he likes best. The principle is the same in either case. If the portion of our patrimony which encourages this untoward growth were left fallow for a while the result must prove a great benefit to the general crop.

In our pursuit of numbers we have very generally been too careless in the quality and kind of vines set out in our plantation. We have not taken sufficient pains to know whether the new plant was likely to bear leaves only or fruit in its season, and what kind of fruit. There is a long distance between the fox grape which hangs uncultivated from the forest branches and the purple Isabella filled with luscious juice which rewards

the careful tiller. In our inconsiderate haste we have admitted too many fox grapes to occupy the ground that should have been occupied by a better article; better, many times better that the ground should have been without any crop.

The horticultural theory of fallow fields is not only that they rest after the production of their yield, but that by the influences of natural causes they are gathering those chemical principles necessary to successful culture. The same reason presents itself why our labors in the accretive direction should occasionally cease. While we devote our whole energies, exhaust our time and zeal in the mere aggregation of numbers, we may be likened to men who sow all kinds of seed broadcast without any regard to the fitness of things, or any hope but that there will be an abundant yield of *green* things. But if we were discreet farmers we should lay out our fields with a view to the future, we should not admit every claimant because of a plausible exterior or even an ardent desire to be within our fold, rather inquiring what he would give back for the place he occupies, and how much his advent would tend to promote the success of the cause entrusted to our supervision.

In Masonry, as in nature, lying fallow is not necessarily lying idle. As the fields have other work to do besides continually bearing crops, so Masons have other work to perform beyond and above the continued exemplification of the ritual and the increase of numbers. While we rest from the labor of initiation there is a natural and appropriate opportunity for us to acquire those principles which underlie the institution, and which, being wrought into our daily lives and practice, fructify the mind and make it rich in those graces Masonry is intended to call forth and exemplify.



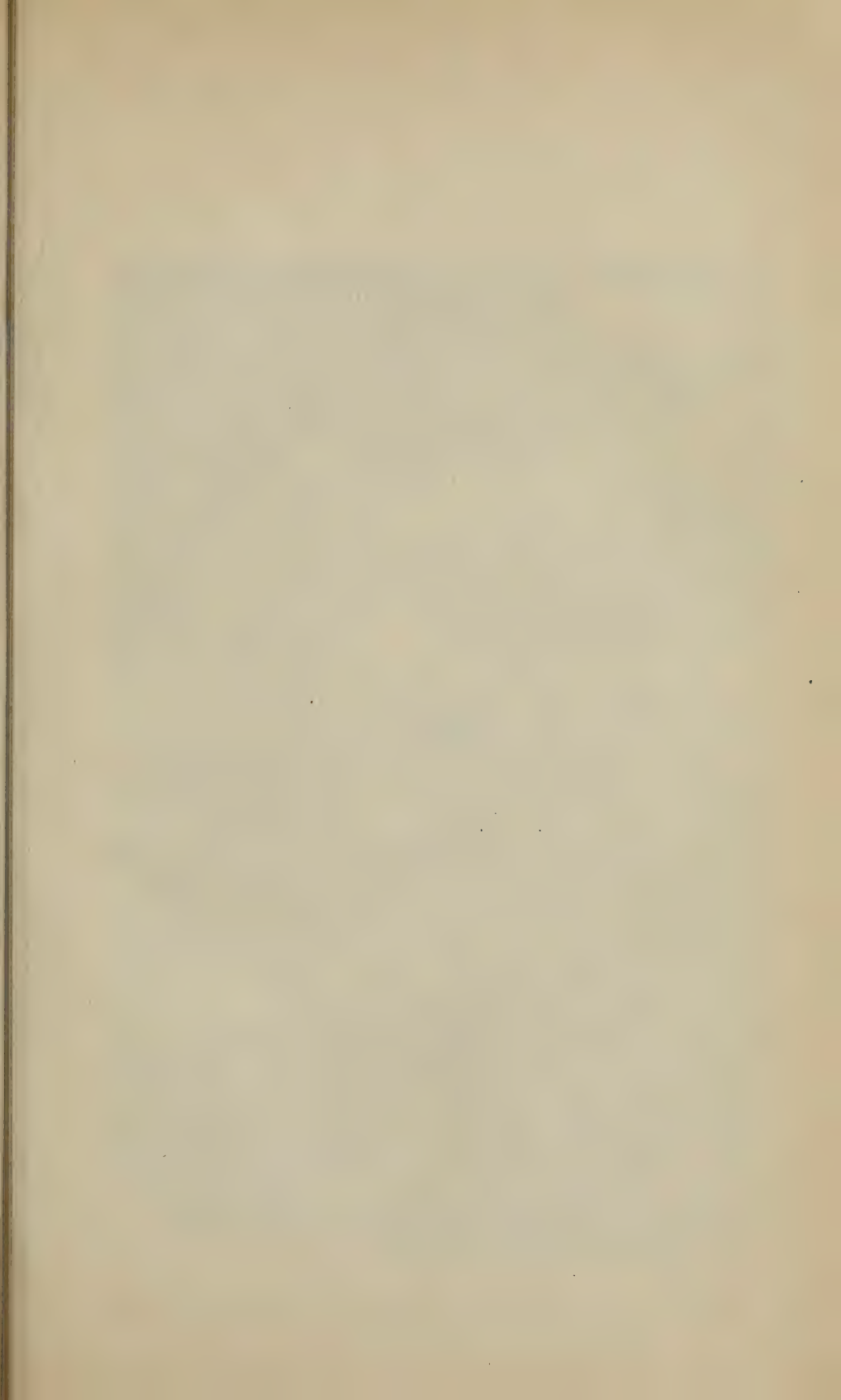
At this season of leisure we may well apply ourselves to the acquirement of a greater knowledge of our art, that when again the time for labor arrives we may obey the call with hearts and minds prepared for a better exemplification of our tenets, a more practical elucidation of real Masonry, a stronger determination not to be satisfied with the same old routine of petition, ballot, and initiation, but with a zeal according to knowledge to make manifest that with us Masonry is a reality, encouraging the exercise of faith, but demanding the exhibition of works becoming the custodians of a great trust; becoming men to whom light has been given that it might shine in the darkness; becoming faithful stewards who desire to render a just account of the talent committed to their care. And so shall our fallow fields be justified by greater fruitfulness.

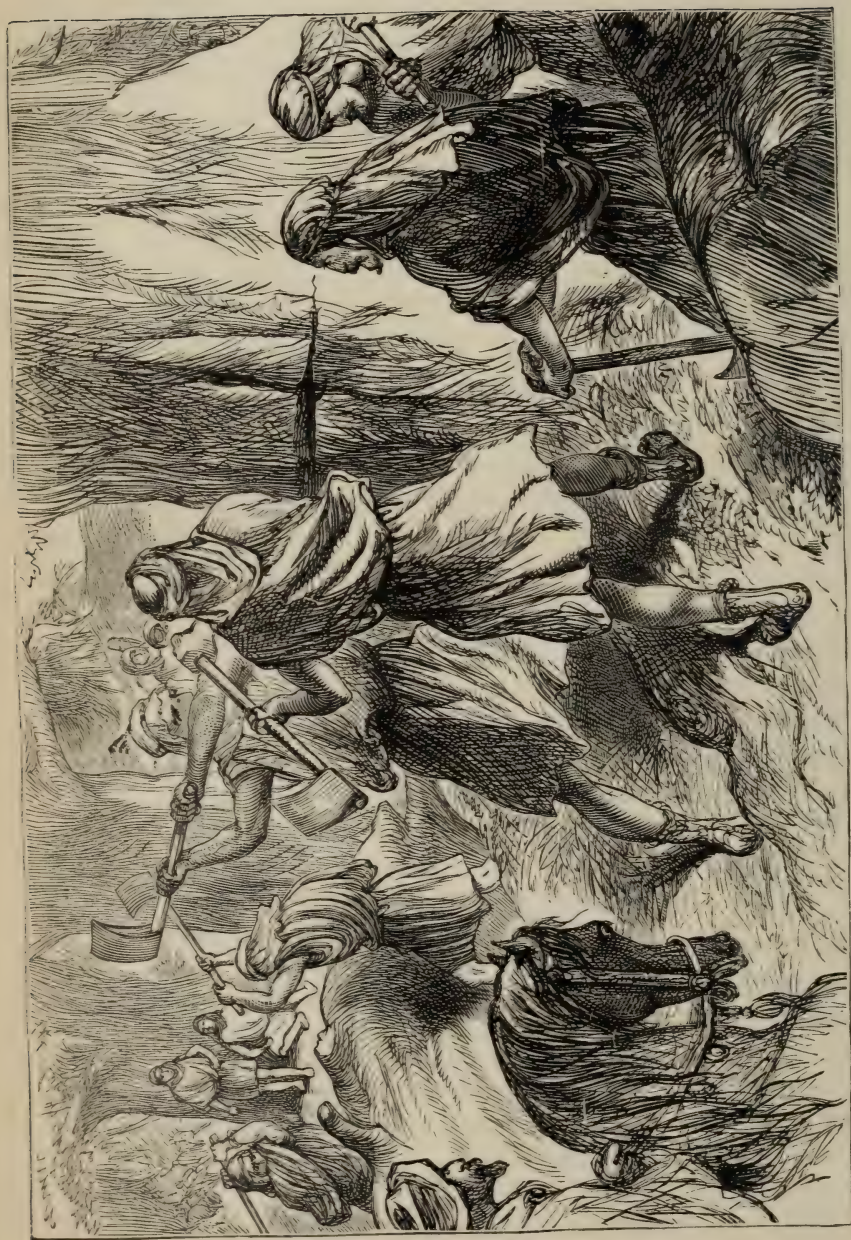
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RABBONI.—A Hebrew word, signifying *teacher* or *master*. The ancient Jews employed it as a title to designate their learned men, particularly the professors in the schools of the Nabiim, or prophets. In John xx. 16, CHRIST is thus called: "JESUS said unto her, MARY. She turned herself and saith unto him, Rabboni, which is to say, *master*." It is an important and significant word in Freemasonry.

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High as we at present may stand, firm as may be the base on which we may rest for support, to-morrow we may bow before the whirlwind of misfortune. Virtue can claim no exemption from reproach, greatness no indemnity against calamity; as we treat others so will they treat us in turn.





WORKMEN CUTTING THE CEDARS AT LEBANON.



## THE MASONIC LADDER.

FAITH is the true prophet of the soul, and ever beholds a spiritual life, spiritual relations, labors and joys. Its office is to teach man that he is a spiritual being, that he has an inward life enshrined in this material casement, an immortal gem set now in an earthly casket. It assures man that he lives not for this life alone, but for another, superior to this, more glorious and real. It dignifies humanity with immortality. It dwells ever upon an unseen world, announcing always that unseen realities are eternal. Virtue, knowledge, wisdom, mercy, love, righteousness and worship are among its immortal unseen realities. Lofty, dignified, transcendently glorious are its teachings, and equally so are its moral influences. It is a faculty of the human soul too much neglected. The things of time and sense—earth and sin—waste its energies and dim its sight. We are too carnal, too earthly; we cultivate not enough our spiritual senses. Let us be wise, and not fail to invigorate our spiritual parts. Life will smile in gladness, and eternity rejoice in glory, if we are faithful in this duty.

HOPE is that angel within, which whispers of triumph over evil or the success of good, of the victory of truth, of the achievement of right. "It hopeth all things." It is a strong ingredient of courage. It is the friend of virtue. It is the prophet of "a good time coming." It is full of glorious anticipations. It points on the sandy wilderness a picture of tranquil beauty, and a picture that we feel assured is no fading mirage to vanish at our approach. It promises to veneration a time when all nations shall feel their dependence on the giver of all good, and in the light of his love shall rejoice in the

unsullied purity of immortal youth—a time when that which is evil shall be banished forever, when

The right with might and truth shall be,  
And come what there may to stand in the way,  
That day the world shall see.

It breathes everywhere the idea of victory. Such are its religious sentiments. Its morality is equally inspiring, rich, and beneficent. It encourages all things good, great, noble. It whispers liberty to the slave, freedom to the captive, health to the sick, home to the wanderer, friends to the forsaken, peace to the troubled, supplies to the needy, bread to the hungry, strength to the weak, rest to the weary, life to the dying. It has sunshine in its eye, encouragement in its tongue, and inspiration in its hand. Rich and glorious is hope, and faithfully should it be cultivated. Let its inspiring influence ever dwell in our hearts. It will give strength and courage. Let its cheerful words fall from the tongue, and its bright smile play ever on the countenance. Cultivate this ever-shining flower of the spirit. It is the evergreen of life in the soul's garden.

The first day on which a child opens its unconscious eyes and raises its feeble wailing cry in this world of trial it is generally the object of trusting hope to some anxious parents or some affectionate friends, and when the aged Christian is carried out to his rest we consign dust to dust, and ashes to ashes, in a sure, and certain, and exalted "hope." \* \* \* \* Hope is the moving spring of action, without which the throbbing pulse of enterprise would soon be numbed and powerless.

CHARITY is that which seeketh the good of others—that which would pour out from the treasures of its munificence gifts of good things upon all. It is that feeling which blesses and curses not. It is the good

Samaritan of the heart. It is that which thinketh no evil, and is kind, which hopeth all things, believeth all things, endureth all things. It is the angel of mercy which forgives seventy and seven times, and still is rich in the treasures of pardon. It visits the sick, smoothes the pillow of the dying, drops a tear with the mourner, buries the dead, and educates the orphan. It sets free the captive, unburdens the slave, instructs the ignorant, relieves the distressed, and preaches good tidings to the poor. Its look is like the face of an angel, its words are more precious than rubies, its voice is sweeter than honey, its hand is softer than down, its step is gentle as love. But charity needs no encomium; it is its own praise, it works its own plaudits. Whoever would be respected, whoever would be beloved, whoever would be useful, whoever would be remembered with pleasure when life is over, must cherish this glorious feeling. Whoever would be truly happy, would feel the real charms of goodness, must cultivate this affection. It is a glorious affection because of the number and extent of its objects. It is as wide as the world of suffering, deep as the heart of sorrow, extensive as the wants of creation, and as boundless as the kingdom of need. It is the messenger of peace holding out to wrangling mortals the white flag of truce. It is needed everywhere, in all times and places, in all trades, professions, or callings which men can pursue with profit or pleasure. The world has too little of it. It has been neglected. It requires to be cultivated. The peace, the happiness, the prosperity of mankind, depend greatly upon it. Who can properly tell the power and sweetness of beneficence and charity? Be kind, be generous always. Let your words, your looks, your acts, breathe the spirit of love and charity.



## THE CLOUD ON THE WAY.

BY WILLIAM CULLEN BRYANT.

SEE before us, in our journey, broods a mist upon the ground;  
Thither leads the path we walk in, blending with that gloomy bound.  
Never eye hath pierced its shadows to the mystery they screen:  
Those who once have passed within it never more on earth are seen.  
Now it seems to stoop beside us, now at seeming distance lowers,  
Leaving banks that tempt us onward, bright with summer-green and  
Yet it blots the way forever: there our journey ends at last; [flowers.  
Into that dark cloud we enter, and are gathered to the past.  
Thou who, in this flinty pathway, leading through a stranger-land,  
Passest down the rocky valley, walking with me hand in hand,  
Which of us shall be the soonest folded to that dim Unknown?  
Which shall leave the other walking in this flinty path alone?  
Even now I see thee shudder, and thy cheek is white with fear,  
And thou clingest to my side as comes that dark mist sweeping near.  
“Here,” thou say’st, “the path is rugged, sown with thorns that wound  
the feet;

“But the sheltered glens are lovely, and the rivulet’s song is sweet;  
“Roses breathe from tangled thickets; lilies bend from ledges brown;  
“Pleasantly between the pelting showers the sunshine gushes down;  
“Dear are those who walk beside us—they whose looks and voices make  
“All this rugged region cheerful, till I love it for their sake.  
“Far be yet the hour that takes me where that chilly shadow lies,  
“From the things I know and love, and from the sight of loving eyes.”  
So thou murmurest, fearful one; but, see, we tread a rougher way;  
Fainter glow the gleams of sunshine that upon the dark rocks play;  
Rude winds strew the faded flowers upon the crags o’er which we pass;  
Banks of verdure, when we reach them, hiss with tufts of withered grass.  
One by one we miss the voices which we loved so well to hear;  
One by one the kindly faces in that shadow disappear.  
Yet upon the mist before us fix thine eyes with closer view:  
See, beneath its sullen skirts, the rosy morning glimmers through.  
One, whose feet the thorns have wounded, passed the barrier, and came  
With a glory on his footsteps, lighting yet the gloomy track. [back,  
Boldly enter where he entered, all that seems but darkness here,  
When thou once hast passed beyond it, haply shall be crystal-clear.  
Seen from that serener realm, the walks of human life may lie,  
Like the page of some familiar volume, open to thine eye.  
Haply, from the o’erhanging shadow, thou may’st stretch an unseen hand,  
To support the wavering steps that print with blood the rugged land.  
Haply, leaning o’er the pilgrim, all unweeting thou art near,  
Thou may’st whisper words of warning or of comfort in his ear,  
Till, beyond the border where that brooding mystery bars the sight,  
Those whom thou hast fondly cherished stand with thee in peace and light.



## UNDER BONDS.

BY JOHN W. SIMONS.

THERE is a most natural and commendable feeling entertained by the majority of men, to be independent and untrammelled in their thoughts, words, and deeds, and many a one passes through life hugging the delusion that he at least has suffered no man to think for him, and has always acted independently and in accordance with his own convictions of right. The successful merchant, the fortunate speculator, the professional man whose words transmute themselves to gold, or whose skill at the bedside of suffering humanity is gladly purchased at any price; the minister whose congregation hang on his words as though they were the utterances of a demigod, and who pay for his services without counting, the farmer who patiently tills the earth and gathers the golden harvests that are the legitimate reward of intelligent labor, the mechanic whose never-ceasing toil provides his little ones with home, and food, and raiment, and enable him to obey the Scripture, which commands us to "owe no man anything," each feel that they are sufficient unto themselves, and that in the exercise of

their vocations they find that great desideratum, independence. But we all know that they are mistaken, that in fact each of them is some degree dependent on the others for the very success in which he rejoices. They are in fact, under bonds which they cannot repudiate, and the fulfillment of whose very letter, nature and nature's God will require of them. They are under bonds to use the very means which success in their several pursuits may have placed at their command for the honor of the creator, and for the elevation of their kind to higher and better levels; for the dissipation of vice, ignorance and superstition, and for the hastening of the day when men shall be men indeed, disenthralled from their long and degrading bondage, and become but little lower than the angels. No principle is better established, and no law asserts itself with greater force than this one of general dependence, without regard to the positions occupied by the great multitude of individuals. Nobility is obligation! proclaimed the monarch, and in doing so he enunciated a profound and all-pervading truth. Aye, light is obligation; intelligence, education, wealth, power, genius, are obligation, and their possessors are under bonds to use them, so that when in the fullness of time the great day of settlement arrives, the balance may not appear on the wrong side of the account. Masonry, too, is obligation, and he who does not thus understand it has failed in making application of its earliest lessons. He who imagines that he can be a Mason for himself alone, that when he has attended his Lodge and witnessed the ceremonies of initiation, when he has posted himself up in the text of the ritual, when he has proposed a friend or black-balled an enemy, he has fully discharged his Masonic duties, deceives himself and forgets that he is



under bonds, voluntarily assumed, but which can never be shaken off, to a constant exemplification of the tenets laid before him at his first entrance within the Lodge, and constantly reiterated whenever he visits the temple; nay, stored in his memory, imprinted on his conscience, and ever demanding a place in his daily life. Masonry is obligation in this, that Masons are bound by their tenure strictly to obey the moral law, not on stated occasions at long intervals, not as a garment worn only on high days and holy days, not as a mask to hold between themselves and the world, but as an active governing principle, working silently and without ostentation, but crystallizing words and thoughts into deeds, and making itself manifest to all who observe its professors. Masonry is obligation in this, that whoever, by the favor of his brethren, becomes Master of a Lodge, places himself under bonds to exemplify the standard ritual, to maintain order and give prompt and equitable decisions on points of law, think you? Aye, this and more too. He is under bonds to know the doctrines and tenets of Masonry, to look beyond the ceremonies and seek to understand the mysteries they veil, to make the knowledge thus acquired apparent in his own deportment, that by his example the brethren may profit and be led to seek themselves for the truths that bear such precious fruit. He is under bonds in his dealings with the brethren, to lead them in ways they have not known, to make crooked things straight before them and darkness light; to teach them to be peaceful citizens, to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men; to avoid private piques and quarrels, and to guard against intemperance and excess; to be cautious in their behavior, courteous to each other, and faithful

to the Craft; to promote the general good of society, to cultivate the social virtues, and to exemplify the teachings of the mystic art, and that his teachings may not be in vain, that his precepts may not fall on dull or heedless ears, that the seed he scatters may not fall in the clefts of rocks, nor be lost by the wayside, he must practice as well as preach; see that his own lamp is trimmed and brightly burning as well as those of the brethren under his charge.

Masonry is obligation in this, that the brethren who accept the subordinate offices of a Lodge are under bonds to a faithful discharge of their several trusts; to be promptly at the post of duty, to make apparent their love for the institution by industrious research into its history, its philosophy and its ethics; to so conduct themselves both *in* and *out* of the Lodge, that in them the bigot, the prejudiced, the ignorant enemy shall find nothing to carp at; that their example shall force itself upon the brethren as one to be imitated.

Masonry is obligation in this, that every one who becomes a Mason is under bonds and covenant to comply with the useful rules and regulations of the Craft, to study its sublime tenets and weave them into his daily walk and conversation, to take them with him into the domestic circle, into his communications with his fellow men, into all the affairs of life. He is under bonds to his Lodge and to the Craft in general, to make return for the privileges conferred on him by Masonry, in striving to learn and obey the behests of the institution, in proving to the world that its principles are lodged in his heart, have become a part of his life, influencing his acts and relations as men's acts and relations should be influenced by an active, virtuous principle. He is under bonds to consider the duties which belong to Masonry

as ever active and never dormant; that they are not confined to the Lodge meetings and public ceremonials of the Craft, but are to be with us, and of us, wherever we go, and whatever we do. He is under bonds to know that his duties to the Lodge are not fulfilled by occasionally attending a communication and being always ready with an excuse when appointed on a committee or otherwise called upon to bear his part of the burden; to know that it is neither fair nor sufficient to elect officers and then leave them to fight their way along as best they may; to know that while it is the business of the officers to direct, it is the duty of the brethren to labor; that if the brethren expect their officers to be promptly in their places, the officers have a right to entertain the same expectation in regard to the brethren, and that all should unite in spreading the cement of brotherly love. Masonry is obligation in this, that our Lodges are under bonds not only to maintain, but, if possible, to elevate the standing of Masonry in the community by greater care in the selection of material, remembering that as a tree is judged by its fruits so will a Lodge and its members and Masons in general be judged by the character and conduct of men who may have the right to say, "I am a Mason;" that if a Lodge be composed of men who respect neither their neighbors nor themselves, who think nothing of Masonry beyond their hopes of personal advantage, and whose line of conduct is neither oblong nor square, the world will be all too apt to judge it harshly and to condemn the whole for the possible faults of the few; that if, on the other hand, it be an exemplar as well as a preacher of Masonry, the favorable opinion of the public will be conciliated, and Masonry continue to flourish in their hands. While thus we see that in all the relations of life dependence



is the rule, and independence the exception, while we see that in this mutual dependence lie the bonds that unite men together, and the great law which, amid all their blindness and shortcoming is gradually leading them upward and onward, we also find in it the strongest argument for the continuance of our Fraternity as one of the means selected by the creator for the accomplishment of a design which, in his good time, will be made manifest to all.

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MYSTERY.—In the beauty of form, or of moral character, or of the material creation, it is that *which is most veiled* which is most beautiful. The mysteries of the heart and of nature are the delight of the intellect, the soul, and the eyes. It seems as if the creator had drawn a shadow over whatever he has made most delicate and most divine to heighten our aspirations after it by its secrecy and to soften its luster from our gaze, as he has placed lids over our eyes to temper the impression of light upon them, and night over the stars to incite us to follow and seek them in their airy ocean and measure his power and greatness by those studs of fire which his fingers, as they touch the vault of heaven, have stamped on the firmament. Valleys are the mysteries of landscapes. The more we long to penetrate them, the more they try to wind, bury, and hide themselves. Mist is to mountains what illusion is to love—it elevates them. Mystery hovers over everything here below and solemnizes all things to the eyes and heart.—*Lamartine.*



## CAGLIOSTRO.

BY THE LATOMIA SOCIETY OF ATLANTIC LODGE.



IN the history of our Institution we occasionally meet with bold, unscrupulous men who have made use of Masonry for the attainment of their private aims, and who have for a time successfully imposed upon the Fraternity. Such a man was the celebrated impostor, JOSEPH BALSAMO, better known at Paris by the title of COUNT CAGLIOSTRO, and at Venice as the MARQUIS DE PELLEGRINI. Born at Palermo in 1743, at an early age he entered the convent of the fraternity of Mercy, at Cartagirone, and here, as an assistant to the convent apothecary, he learned his first lessons in chemistry and medicine. His love of pleasure and dissolute conduct, however, soon caused his dismissal. Being subsequently detected in

the commission of a forgery, he was obliged to leave Palermo, and sought refuge at Rome. Here he married the beautiful LORENZA FELICIANI, who became his confederate in the performance of his impostures, and, by her feminine cunning, proved a worthy helpmeet to the audacious adventurer. Her special mission was to captivate the hearts of the people, while he, by turns doctor, alchemist, freemason, sorcerer, spiritualist, necromancer, exorciser, seized hold of the mind and the imagination, always with an eye to the pockets of his victims. On one of his visits to London he was made a Mason, and shortly afterward, in Germany, he was initiated in the lodges of the *high*, *strict*, and *exact observance*; the so-called higher degrees of these systems being at that time held in high estimation on the Continent. The first of these systems embraced everything pertaining to hermetic Masonry, magic, divination, apparitions, etc.; the second pretended to be a continuation of the order of Knights Templars; and the third was a combination of the two former. It was in the school of the famed charlatan, SCHROEDER, that BALSAMO learned his first lessons in theosophy, evocations, and the occult sciences. Imbued with all the follies of ancient and modern cabala, he conceived the idea of a reform of Freemasonry, or rather of the creation of a series of new degrees, which should answer his purpose. He therefore invented a peculiar system, which he termed the Egyptian rite, based upon a manuscript written by one GEORGE COSTON, and which he accidentally discovered and purchased while in London. Assuming the title of Grand Cophta, he at once set about promulgating his Egyptian Masonry, and met with surprising success. As a reward for their labors, he promised his disciples to conduct them to perfection by means of a



physical and moral regeneration. By physical regeneration they were to discover the "*materia prima*," or philosopher's stone, and the acacia, which was to impart to them perpetual youth, beauty, and immortality. By moral regeneration they were to be restored to that state of pristine innocence from whence man had fallen by original sin; and were to receive a mystic talisman, a pentagon of virgin parchment on which the angels had placed their seals. Both men and women were admitted to his mysteries, the form of ritual being nearly the same for both sexes. It consisted of three degrees—Egyptian Apprentice, Egyptian Fellow-Craft, and Egyptian Master. In the reception of the first two degrees, the candidate at each step prostrated himself as if in adoration before the Master, and took an obligation of secrecy and blind obedience to the commands of the Grand Cophta. At the reception of a man in the Master's degree, a young child was introduced, who was supposed to be in a state of perfect innocence, and was termed the *Pupil* or *Dove*. The Master first addressed the candidate in a discourse concerning the power possessed by man before the fall, and which consisted in authority over the good spirits, seven in number, who surrounded the throne of God, and were charged with the government of the seven planets. The *Dove*, clothed in a long white robe, adorned with blue ribbons, and wearing the red ribbon of the order, was then conducted before the Master. All the members of the Lodge then addressed a prayer to God, that He might grant permission to the Master to exercise the power with which he had been divinely invested. The *Dove* also offered up a prayer, that he might be permitted to obey the behests of his Master, and serve as mediator between him and the spirits. The Master then took the *Dove*.

and breathing upon his face, from the forehead to the chin, pronounced certain magic words, and placed him in the *Tabernacle*. This was a small closet, behind and above the throne, hung with white drapery, and containing a small table, on which were placed three burning tapers, and a seat. A small window or opening, through which issued the voice of the Dove, communicated with the Lodge-room. The Master now again invoked the seven spirits to appear before the Dove, and mentioning one by name, commanded the Dove to ask him whether the candidate possessed the necessary qualifications to entitle him to receive the degree of Master. An affirmative answer having been returned, the reception proceeded as in regular Masonic Lodges. In the reception of a female in the third degree, the Lodge was presided over by the "acting Mistress," whose title was "Queen of Sheba." Her attendants, twelve in number, were termed Sybils, each bearing a characteristic name, as HELLESPONTICA, ERYTHREA, SAMNIA, DELPHINA, etc. The Lodge was hung with blue, spangled with silver stars; the throne elevated on seven steps, canopied by a dais of white silk, embroidered with silver lilies. Men were admitted to these Lodges as visitors. On the admission of the candidate, all present knelt, with the exception of the acting mistress, who, raising her eyes and hands toward heaven, addressed a prayer to the Most High; after which, striking the altar with a sword which she held in her hand, all rose except the candidate, who remained prostrate, her face bowed upon the earth. In this position she repeated aloud the psalm, "*Miserere mei Deus.*" The acting mistress then commanded one of the angels to appear to the Dove, and bid her ask whether the neophyte might be purified. Having been answered in the affirmative, three sisters

chanted the "*Veni Creator*," and the candidate was placed in the center of three burning altars. The ceremony of purification was then performed, myrrh, incense, and laurel being cast into the flames. The presiding mistress then, taking a vase containing some portions of gold leaf and blowing them into the air, said: "Wealth is the first gift I can bestow on thee." The mistress of ceremonies responded: "So passes away the glory of the world." The candidate then drank of the "*elixir of immortality*," which was to insure to her never-fading youth and beauty, and was placed kneeling in the center of the Lodge, her face turned toward the tabernacle. The Dove was commanded to summon all the seven angels, together with MOSES, that they might consecrate the apron, sash, gloves, ribbon, and other ornaments destined for the new sister. The investiture then took place, a crown of roses was placed upon her head, she received a garter of blue silk, embroidered with the device, "Silence, Union, Virtue," and the ceremonies closed.

The trials necessary to attain moral regeneration consisted in long-continued mystical studies and exercises, by which the requisite qualifications were acquired to enable the candidate to hold communion with the seven angels. To sustain him in his trials, he was promised the possession of divine fire, boundless knowledge, immeasurable power, and the final attainment of immortality. In order to obtain physical regeneration, which was to restore their bodies to a childlike purity, they were directed, once in every fifty years, commencing on the night of the full moon in May, to spend forty days in strict diet and seclusion, repeated blood-letting, and the taking of certain drugs. On the last nine days they were to take daily one grain of the "*materia prima*,"



which was to render them immortal, and the knowledge of which was lost by the fall of man.

In 1779, CAGLIOSTRO introduced his Masonic rite at Mittau, in Courland, where he established several Lodges and initiated many ladies, especially the Countess ELISE VON DER RECKE, who became his ardent admirer, and recommended him to the notice of the Empress CATHERINE. The Countess suffered herself for a time to be deluded, but finally discovering the baseness and immorality of the impostor, she publicly exposed him, and denounced him in a book entitled, "*Nachricht von des beruchtigen Cagliostro Aufenthalt in Mittau* (Berlin, 1787)." This exposure did not prevent his establishing a Lodge of his Egyptian rite the same year at Strasburg. In May of the following year he instituted one at Warsaw, and here he promised his adepts to perform the "*great work*" in their presence. He was provided with a country seat; numberless fools flocked to his magic experiments, and followed the various phases of the *operation* with lively anxiety. After twenty-five days' preparation, he announced that on the succeeding day he should proceed to break "*the philosophical egg*," and demonstrate to them the brilliant results of the transmutation. When the day arrived, the arch impostor had disappeared, and with him many valuable diamonds and large sums of money, with which he had been intrusted by his gullible disciples.

In 1782, he founded at Lyons a mother-lodge of the Egyptian rite, under the title of "TRIUMPHANT WISDOM," and the same year, at Paris, an adoptive mother-lodge of High Egyptian Masonry. Here his career was brilliant; he made countless proselytes; the highest and noblest of the land disputed for his friendship; women of rank and fashion worshiped at his feet; it became

the fashion to wear his miniature set in rings, brooches, and necklaces; and his bust, sculptured in bronze and marble, with the inscription, "the divine CAGLIOSTRO," adorned the palaces of the nobility. The Prince of Montmorency Luxemburg accepted the office of Grand Master Protector of his rite, and even LAVATER, with all his knowledge of human nature, was one of the most eminent dupes of the Sicilian impostor. Being implicated in the affair of the "Diamond Necklace" in 1786, he was banished from Paris, and went to London. Here he inserted the following advertisement in the *Morning Herald*: "To all true Masons. In the name of JEHOVAH. The time is at length arrived for the construction of the new temple of Jerusalem. The advertiser invites all true Masons to meet him on the 3d inst., at nine o'clock, at Kelley's Tavern, Great Queen street, to form a plan for leveling the foot-stone of the true and only temple in the visible world." The meeting took place, but he failed in his designs; he was exposed, and again sought safety in flight. In May, 1789, he, with his wife, reached Rome, and again devoted himself to Masonry, as a lucrative branch of industry. But his career was short; denounced by two spies of the Inquisition, who had suffered themselves to be initiated, he was arrested on the 27th of December, 1789, and after a long trial, on the 21st of March, 1791, was condemned to death. On the 7th of April following, Pope Pius VI. commuted his sentence to perpetual imprisonment, and he died in the dungeons of Fort San Leon, in the Duchy of Urbino, in 1795.

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FREEMASONRY is an establishment founded on the benevolent intention of extending and conferring mutual happiness, upon the best and truest principles of moral life and social virtue.

## HIGH TWELVE.

List to the stroke of the bell—  
High Twelve!  
Sweet on the air they swell,  
To those who have labored well—  
And the Warden's voice is heard,  
From the South comes the cheering word,  
"In the quarries no longer delve."

Again 'tis the Warden's call—  
"High Twelve!"  
"Lay aside gavel, hammer, and maul,  
Refreshment for Craftsmen all,  
By the generous Master is given,  
To those who have cheerfully striven  
Like men in the quarries to delve."

There is to each mortal's life  
High Twelve!  
In the *midst* of his early strife—  
With earth's groveling luxurious rife—  
The voice of the Warden comes,  
Like the roll of a thousand drums,  
"In earth's quarries no longer delve."

List to the tones of the bell—  
High Twelve!  
As if from on high they fell,  
Their silvery echoes swell;  
And again the voice we hear,  
As if from an upper sphere,  
"Hence for heavenly treasures delve."

There shall ring in the world of bliss  
High Twelve!  
When relieved from our work in this—  
If we've not lived our lives amiss—  
The Master shall call us there,  
Our immortal crown to wear,  
No more in earth's quarries to delve.



## THE SECRET VAULT.



**A**MONG the several apartments which Solomon in his wisdom caused to be built, was the Secret Vault, the approach to which was through eight other vaults all under ground, and access to which was had by a long and narrow passage from the royal palace.

It was in this apartment that King Solomon held his private and confidential conferences with his associate Grand Masters. After the death of Hiram Abiff, King Solomon and King Hiram ceased to visit it, and did not again do so, until the discovery of the cube of agate and the mysterious name, when with the three persons who discovered it, both Kings entered the secret vault, and deposited the precious and inestimably valuable relic.

In the east of this wonderful apartment were nine lights which illumined the decoration. In front of this was the burning bush, at each side of which were two thrones for Kings Solomon and Hiram.

In advance of the Sovereigns and plainly within their view, were the table of shew-bread, the pillar of Beauty, the seven-branch candlestick, the tablets of the law, the pillar of Enoch, and the altar of incense.

In the centre of the vault was the Sacred Altar, while nearer the west, but equidistant from the altar, were the Altar of Sacrifice and the brazen salver. There were also three lights on the left, and five lights on the right of the West a little in advance towards the East.

The pillar of Beauty, mentioned above, was of rare excellence. It was a twisted column of the purest white marble, about three and a half feet high, on

which was the cube of agate, measuring about six inches on each face, on the upper side of which was the triangular Enochian plate of gold set in with precious stones, and having on it the Ineffable name.

The accompanying plate will give an entirely correct idea of the Secret Vault, as above explained.



BALLOTING.—In the lodges of England there is no balloting for the second and third degrees. It is there held "that all necessary inquiry has been made prior to a candidate being initiated, and that the lodge which admits him as a brother, is about to give him the other degrees without further ballot." In this country, the universal practice, so far as we know, is to ballot for each degree. This practice is, at least, of doubtful propriety. It is true, the law requires unanimity in receiving a new member, but that unanimity was originally applied only to initiation, and the candidate was regarded as entitled to promotion, after having made suitable proficiency in the degree taken. The present rule in this country sometimes works a grievous hardship, and does injustice to a deserving brother. It might be well enough to remark here, that the sixth of the "General Regulations," as established by the Grand Lodge of England in 1723, required that "No man can be entered a brother in any particular lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that lodge then present;" but this rule, which has been followed by all other Grand Lodges of the world since that day, only applies to *initiation* and *affiliation*. The candidate was considered "admitted," "made a mason," etc., when he received the first degree.

## EXHIBITING THE EMBLEMS.

THE custom of wearing Masonic jewelry about the person has of late years increased to a large extent. In some communities, a large proportion of the Lodge members exhibit the emblems of their profession in this public manner. In some sections of the country, the traveler, by going through a railway car, may see the peculiar glitter that denotes the Masonic emblems on every second or third seat. The most ordinary country store has, now-a-days, its card of Masonic breast-pins exposed for sale; while the regular jewelry shops teem with an infinite quantity and variety of patterns.

Nor are we of those who deprecate this use of the emblems, and object to wearing them. We have almost always found, in our own travels, that a person whose hand or front sparkles with one of these peculiar antiques, is social to a degree, willing to make acquaintance, to answer questions, and to lessen the weariness of the way. Much valuable information have we received from persons, total strangers to us, to whom we have been irresistibly drawn by this suggestion of a common tie. Let him who has had a dull, lonely day thus transformed to a cheerful pleasure-jaut acknowledge the pleasure and advantage that may be derived from this "exhibiting the emblems."

In visiting a strange place, detained over Sunday, I am in the habit, if the weather is agreeable, of taking an afternoon stroll into the grave-yard, and musing upon the universal lot of our race. There the sight of our familiar emblems, standing upon the white marble fronts, is as the tongue of childhood. I go to every such grave's head, read the epitaph, address the un-



known dead as "my brother," and study with delighted interest the emblems.

In the selection of a Masonic emblem, there is too often a want of taste and fitness displayed that should be corrected, and it is one object of the present article to do this. No man should wear our emblems "indiscriminately;" he might as well wear the entire trestle-board. Every real emblem or symbol in Masonry has a distinct moral meaning, which should be kept in view in making a selection. No Mason is justified in exhibiting before the world a sign of a virtue which he does not possess. It is a falsehood and a mockery to do so. If, for instance, a brother is not a God-fearing man, *he has no right* to wear the letter "G" as an emblem. The same thing may be said of the other emblems.

The following lines were written to convey this idea of fitness and appropriateness in the public exhibition of the Masonic emblems. It is hoped that those who read them will pluck off their false feathers, if any they are wearing, and either select an emblem appropriate to their moral character, or, if they possess no virtue salient enough to be thus exhibited before the world, modestly confess it by laying away their rings and breast-pins until they have brought up their minds and consciences by the use of the Common Gavel, to a better condition!

You wear the SQUARE! but do you have  
That thing the Square denotes?  
Is there within your inmost soul  
That principle which should control  
All deeds, and words, and thoughts?  
The Square of Virtue—is it there,  
Oh ye who wear the Mason's Square?

You wear the COMPASS! do you keep  
    Within that circle due  
That's circumscribed by law Divine,  
Excluding hatred, envy, sin,  
    Including all that's true:  
Your Compass—does it trace that curve  
Outside of which no passions swerve?

You wear the TROWEL! do you have  
    That mortar old and pure,  
Made on the recipe of God,  
As stated in his ancient Word,  
    Indissolubly sure?  
And do you spread with master-care  
The precious mixture here and there?

You wear the TYPE of DEITY!  
    Ah, Brother, have a care:  
He whose All-seeing Eye surveys  
Your inmost heart with open gaze,—  
    He knows what thoughts are there!  
Oh send no light, irreverent word  
From sinful man to sinless God.

Dear brethren, if you will display  
    These emblems of our Art,  
Let the grand moral that they teach  
Be deep engraven, each for each,  
    Upon your honest heart!  
So shall they tell to God and man  
Our ancient, holy, perfect plan.

## MASONRY IN 1776.

BY JOHN D. HOYT.

TOWARD the close of an afternoon in the middle of April, 1776, the quiet village of Œsopus was roused from its drowsiness by the shrill notes of the fife, accompanied by the measured beat of the drum. The old men hastened to the doors, the boys to the street, while the matrons, with their timid daughters, sought to solve the mystery of the uproar by what intelligence could be gained in peering through the curtained windows.

The village tavern was emptied of its visitors, who thronged its piazza to review a company of Liberty Boys, on their way to the place of general rendezvous. They were not exactly uniform in their dress or equipments, yet the most casual observer could not fail to discover a oneness of purpose in the lineaments of every face.

"Well, doctor, what do you think of that?" said the host of the tavern (as the last straggler of the company filed past the door), addressing himself to one whose black dress, silver shoe and knee-buckles, with his ruffled wrist-bands, spoke him at once but a visitor of the place; while the small sword, more for ornament than use, that dangled at his side, gave him a semi-military appearance.

"Think!" said he, "think! why I would rather physic them for a month than see them hung for an hour."

"Generous—very!" replied the interrogator; "but come, doctor, why not join us then?"

A cloud of seriousness played over the doctor's features, like the shadow of the moth flitting around a candle, as he replied,



"No, no—that cannot be now; whatever might have been, cannot be now. What might have been rebellion, would now be treason; and what might have been a resignation, would now be desertion;" and then, resuming his usual jocose manner, he continued, "and, beside, what will become of your ragged regiment when they get into Sir HENRY's hands? They will all die of the rot, if they have no doctor; and then, you know, what can a man be without a clean shirt and a guinea? for your Congress are not worth enough to buy a dose of jalap. So I must be off in the morning."

"Not so soon, sir," said one of several new comers among the group; "your company is too good to be lost so soon."

The doctor turned himself to the speaker, who was dressed in the full uniform of a Continental captain, and giving him a familiar nod, replied,

"So, so, captain! got the first lesson by heart already—know where there is good quarters. Well, I think you had better stay here and enjoy it."

"Indeed, so! we calculate to stay here for a while, till we hear from Boston or New York, and we calculate to have the doctor's company, though we don't care about his physic. As to the guinea a-day, King GEORGE can furnish that, as we don't mean to stop either the doctor's grog or pay."

"Can't stay, captain; can't stay," replied the doctor; "must be off in the morning; but, for old acquaintance sake, come and quarter here to-night, and we'll have a rousing bowl of punch, without politics—eh?"

"Dr. BETTS," said the captain, in a solemn tone, that made the physician look a little more serious than was his wont, "a truce to jokes! I conceive it my duty, ac-

cording to general instructions, to say to you that you are my prisoner."

A thunder-storm gathered over the doctor's features, and his hand mechanically sought the hilt of his sword; but the captain continued, "It must be either your parole or the jail."

"Prisoner! jail!" echoed the doctor, as a half-dozen bayonets gathered around him, while his hand still rested on his weaponless weapon, as the small sword at his side might be justly styled; and fixing his eyes on the captain, who met their angry flash with a half smile, he continued, "What do you mean, sir? Is it not enough for you, and the like of you, to be turning the country upside down with your rebellious clamor; but must you bring your ragged regiment here to stop the king's officer?"

"Well, well, doctor, replied the captain, "it is not worth while to bandy words about it at this time of day, you know. Rebels or no rebels, you know what a soldier's word is, and I am willing to risk it, coming from you. So you may take your choice; either to mess here with us, like a gentleman, or mess by yourself yonder;" and he pointed to the court-house a little distance off. "If you choose the former, we'll have the punch."

The light and shade that played over the doctor's face showed his irresolution, as he muttered, "Parole or jail!" then, raising his hand, and pushing aside a bayonet that was ambitiously protruded beyond its fellows, he remarked, "That's rather a rusty joke."

"Yes," said the owner, "but it is somewhat *pointed*."

This retort caused a smile of good-humor, that was soon followed by three hearty cheers, as the doctor extended his hand to the captain, saying, "Well, captain,

then you have my word! I am yours till exchanged, or honorably discharged, or recaptured, which I should not like to be; for they might judge me by the company I am in. So, let's have the punch; because we have broke jail, it is no reason why we should stay out doors all the time."

So saying, the party withdrew, and soon were busy with their wit and cups; which, according to the doctor's theory, was much better for the head than plumbago pills.

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The city of New York, at the time we write of, was not what it is at the time we write. Then its longest shadow to the east could not extend to what is now known as Chatham-square. Pearl-street was the eastern boundary, and Chatham-street, then the Bowery Road, was a defile through hills and meadows. On the northern side was a hill, commencing at or near the Fields, now the Park, and gaining its highest altitude a little east of Duane-street; thence sloping off to the Collect, its summit was graced by a seat of learning, where *A*, by itself *a*, was "licked" into the young idea with a yard or two of birch, more plentiful in those days than school-books. On the opposite side were a few scattered country houses, with gardens stretching away up the hill-side, toward Rose-street. On the corner of the road, toward Duane-street, then a mere narrow way for convenience, was a suburban house, with brick front, a little loftier in appearance than its neighbors, although its occupants were as well known to the poor as the rich; but few, even of the most inveterate grumblers, would



venture on a remark against the well-known generosity and kindness of Dr. BETTS or his family.

A few days after the transactions at Æsopus, the doctor's wife was plying her needle in a way known to but few, if any, of the ladies of the present day, when idleness is considered a mark of gentility, and a knowledge of the *modus operandi* of making a shirt is decidedly vulgar. Beside her was sitting a little girl of some seven years, taking from her mother the first lessons for the ball of yarn, which was soon to come off in the shape of a stocking.

"Come, SARAH, don't be looking toward the window so much, or I shall think you want to go to school, instead of learning to knit," said the mother, addressing herself to her daughter.

"No, mother, no! I would rather knit all day than go to Mr. SHANKLAND."

"And why do you not like Mr. SHANKLAND?"

The child looked for a moment into her mother's face, and replied, "He is such a *tory*!"

A smile from her mother was the only answer; for a strain of martial music put an end to the conversation, and brought SARAH to her feet and the window, with the exclamation, "HANNAH JONES told me they were coming to-day!"

Nearer and nearer came the sound, and a few minutes brought the head of the column to SARAH's view, when clapping her hands, she exclaimed, "Here they come! here they come!—mother! mother! do come to the window!—none of them have got red coats on, mother—do come and see—*aint* this General WASHINGTON, mother? HANNAH said he was coming to-day."

"SARAH! SARAH!" replied her mother, "do cease your

noise! You will waken your brother, and you know your father is not there."

And the good wife applied her foot to the cradle by her side, and commenced humming a lullaby to the waking child, while SARAH amused herself by muttering, "Yes, they are the whigs—they are the whigs!"

The last notes of the bugle had died away, the last straggler had disappeared, and SARAH had resumed her yarn, while the sights she had seen furnished an endless theme for her childish prattle, when a rap the hall-door announced a stranger; who, preceded by the colored house-maid, entered the room with no other ceremony than the military one of touching his chapeau to the mistress, which he did as MARTHA finished the sentence of "A gentleman wishes to see you, ma'am." He was booted and spurred, with the dusty appearance of a long ride. Addressing himself to the mistress, who stood before him, he coolly remarked, "The location and appearance of your house, madam, makes it necessary and convenient for my quarters while the army shall remain in the city. It is the fortune of war, and necessity knows no law. I will retire for a couple of hours, that you may make what arrangements you see fit."

During the delivery of this short speech his eye was met more than once by a look as proud and unflinching as ever bid defiance to oppression. Touching his hat again, with a slight inclination of the head, which was coldly returned, he left, and as the door closed upon his retreating steps, the tears rushed to her eyes, as Mrs. BETTS exclaimed, "Where is your father?" One arm of SARAH was round her mother's neck, while the other hand was busy with the corner of her apron, wiping the

tears that coursed each other down the parent's cheek, at the same time running over a catalogue of places where they might go in this emergency. Another summons at the door soon removed each wrinkle of complaint, and MARTHA again entered, with "A letter for you, ma'am." It was eagerly seized and soon read. A slight palor was observable, as the wife exclaimed, "I wonder where this war will end?—but there is no use of moping away our time. MARTHA," she continued, addressing herself to the servant, "the Doctor is a prisoner of war; we must do the best we can; we will pack up first, and look for a shelter afterward."

But little time elapsed ere the neatly-furnished parlor became strewed with papers, crockery, and clothing; and what an hour before seemed the abode of peace and quietness, now resembled the rendezvous of disorder. While thus engaged, the author of all this confusion entered, and was met by the exclamation, "The time is not yet up, sir!" spoken in a manner that none but a woman who feels her rights invaded can speak.

"It is not," was the cool reply; then, glancing around the cheerless apartment, the intruder took up a paper from the floor, that had attracted his attention, and turning to the woman, he asked, "Is that your husband's?"

A new idea flashed across her mind, and might have been read in her eye, as she promptly answered, "It is."

It was a Masonic notice, signed by her husband.

"Where is he now?" asked the intruder. The open letter that lay upon the table was placed in his hands; and he read as follows:

DEAR MOLLY: The boys are up and doing, and have caught the doctor to begin with. In other words, I am a prisoner on parole. Give yourself no uneasiness about me, as I am well cared for. The



only drawback is being away from you and the children. Ascertain who and where the nearest general officer is, and I will report to him, so as to be exchanged as soon as possible. Should any of the Lodge ask for me, you can tell them how I am situated. You are so far out of town as to escape from the uproar of WASHINGTON's army when he comes to New York; but if they are all like the specimens I am with, they are a jolly fine set.

In haste, yours truly,

J. B.

Æsopus, 16th April, 1776.

Placing the letter on the table, the soldier made a memorandum on the notice with his pencil, and turning to Mrs. B. he said, "War at the best is a great misfortune, madam; and though some may win, it is a curse to others. Were it not that some high power occasionally turned its shafts, its horrors could scarce be borne. I am sorry for the trouble I have given, occasioned in some measure by the meddlesomeness of others. You may make yourself easy where you are, and I will try and make amends for the evils that may have been committed."

Thus saying, he left the room, to which the energies of a light heart soon gave its wonted appearance, while SARAH insisted upon it that the whigs were not such bad men, after all.

A week had elapsed. The arrival and departure of troops, the active preparations for defending the city, and the nightly meetings of the citizens, who were cooperating with the military authorities, seemed to absorb and swallow up every other interest. Even "the church-going bell" could scarce be heard amid the din of "the drum and trumpet's warlike sound." It was afternoon. A single horseman, dusty and travel-worn, came dashing through the Bowery Road. The signs of

military occupation that met his practiced eye put new energy to his heel, as he plied the spur to his evidently jaded steed, who, taking the hint, acceded to his rider's wishes, and gave evidence of his mettle by the speed with which he neared the city, the suburbs of which were soon gained. A sudden check brought him to a full stop, and the doctor leaped from his back, and was met at the threshold by wife, children, and servant, each eye brilliant with tears of joy. His story was soon told. An order had been received by the captain in whose custody he had remained, to allow him forthwith to return to the city on his parole, and request him to report on his arrival to Col. ——. But few preliminaries were necessary on the receipt and announcement of this order. The saddle-bags were soon filled, the parting bumper soon drank, and with the aid of a good horse, urged by a husband's and father's feelings, the loved ones were speedily gained; the result of a notice, carelessly thrown on the floor, and picked up by the Colonel, who was a Mason true to his pledge. And this was but one of many instances where the shield of Brotherhood had proved too strong for the shafts of envy and the missives of war.

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**BY-LAWS.**—Every Subordinate Lodge is permitted to make its own by-laws, provided they do not conflict with the regulations of the Grand Lodge, nor with the ancient usages of the Fraternity. But of this, the Grand Lodge is the only judge, and therefore the original by-laws of every Lodge, as well as all subsequent alterations of them, must be submitted to the Grand Lodge for approval and confirmation before they can become valid.

## THE SAILOR FREEMASON.

A TALE OF REAL LIFE.

It was in the winter of 18—, when the “Cherokee” sloop of war dropped anchor in Leith Roads, after a very stormy cruise. Having for some time labored under a pulmonary disease, from cold, I was sent ashore to recruit my health; and from the long-boat I made my way to a Leith stage-coach—one of the most lubberly conveyances I ever traveled by, for the horses had scarcely anything like legs to stand on, and fairly came to anchor once or twice in ascending the steep called Leith walk, the connecting link between the port and city of Edinburg, whither I was bound.

On my arrival in the city, a Highland porter assisted me to alight, and preceded me to my dear home, where I was cordially received by my mother, brothers, and sister; and here my shattered hulk was laid up for repair; and, thanks to my kind family, I soon found myself in ship-shape order to move about, and revisit the scenes so dear to my boyish days.

It was one night during my stay at home that I accompanied my brother and sister to the ball of the Celtic Lodge of Freemasons, in the Calton Convening-rooms. The company consisted chiefly of Masons, their wives and relatives—many of them dressed in the Highland garb, or sporting ribbons and sashes of the clan tartan. On entering the hall, my brother and party were received, with every welcome demonstration, by one of the strangest-looking characters I ever beheld. My brother, perceiving I was preparing for a good laugh, frowningly informed me that this was Mr. RICHARD SIMP-



son, the W. M. of the Celtic Lodge; and I therefore struggled hard to contain myself in the presence of the worshipful figure now before me.

He was a man of about five feet six inches high, very lame, and short on one leg, which required the sustentation of a hand-crutch. His outward man was clad in a rich Highland costume, bedizened with Masonic emblems, which strangely contrasted with his ungraceful gait. But his head—and such a head!—was inexpressibly ludicrous. He had lost the sight of one eye, the sightless orb protruding far beyond the socket, which ever and anon rolled about as he addressed his guests; but, to complete the picture, on his head he wore a 42d Highland bonnet, with a huge plume of black feathers, on one side of which was stuck a colossal red feather, which, towering over the whole, was constantly waving to and fro; and when he walked, its undulations resembled those of a pendulum.

However, "Dickey SIMPSON," as he was familiarly called, was, with all his oddity, a kind-hearted, well-meaning creature, for he seemed not to notice, or else not to care for the mirth which his presence created; and he was, moreover, an enthusiastic Mason. Although out of place, I may here mention that the Celtic Lodge was then in its infancy, and has since been presided over by several eminent brethren, it being now one of the most respectable Lodges in Edinburgh. But to my tale. The ball went off gallantly, many reels, dances, and strathspeys were tripped either to the band or the bagpipe, and, as the saying is, the company did not "go home till morning."

Some days after this fête, I asked my elder brother if he would advise me to become a Mason. He told me, what I then thought a strange reply, that he could not

possibly *advise* me; I was at liberty to follow my own free will and accord, however, as he made no objection, I went to the Celtic Fraternity, and, next Lodge-night, received the first degree.

After work, the brethren adjourned for refreshment, the same Brother SIMPSON being in the chair, with his ponderous head-gear waving proudly from the throne. All the Celtic brethren were also covered, according to the custom of the country. The repast consisted of a cold collation of sandwiches, which we washed down with porter and ale. After supper, quart bottles of wine-negus and whiskey-toddy were placed before the respective brethren, which had been brewed for the occasion. The harmony of the evening then commenced, and was kept up till twelve o'clock, at which hour we separated. I afterward received the other degrees; and as I was for some time at home, I spent much of my leisure in visiting all the Lodges round about, until my returning health enabled me to join my ship.

From that time I became enamored of Freemasonry, and while on board ship I gave my mind up to that study, and frequently, on our cruising excursions, dropped ashore to visit some Lodge on the coast. It was a common remark on board, that if sailors had sweethearts at every port, I had *brothers* in every harbor. On one occasion I went ashore at Greenock, when a remarkable circumstance occurred, worthy of record. On entering the Lodge, to my great surprise I found one of my superior officers there before me. Till that moment I was not aware of his being a brother; for on board ship he was rather austere and repulsive in his manner to all beneath him in command,—a deportment which, I believe, many of our commanders

assume, from a notion that it is best calculated to secure obedience and respect. On this occasion our eyes met, and we were now, for the first time, on an *equality*; and I shall never forget the hearty manner with which he saluted me,—not in the voice which thundered terrors to the crew, but in the bland tones of a brother. Thou heaven-descended beam of light, beauty, and perfection!—how often has the endearing epithet of brother reconciled the most conflicting interests, and united the firmest friends!

While I remained in his Majesty's service, and it was not long, I experienced many acts of kindness and civility from my gallant superior, who often conversed with me on Masonic topics. Obligated to return home in bad health, I was only in part enabled to resume my Masonic friendships; but during that period I enjoyed much tranquility, when, with book in hand, I visited the classic caves of Gorten and Hawthornden, or scanned the rich entablature on Roslin's ruined college, or sought the mouldering castle of the lordly St. Clair—

“Lifting o'er blooming groves its head,  
In the wan beauty of the dead;”

and gazing from the loopholed retreat on the varied tints of a sylvan paradise—

“A lovely scene, but sadly sweet,  
Like smiles and tears on beauty's face:  
Far may we wander ere we meet  
So dear a dwelling-place,  
That, formed by hand of Nature, seems  
For lovers' sighs and poets' dreams!”

Amidst scenes like these I found quiet and repose; and ere summer clothed the hawthorn tree with bloom, my spirits, with my health, began to rally; but I yearned



for my favorite element; and as I did not wish to be burdensome to my dear friends, I left them once more, contrary to all parental and fraternal entreaties, and joined the merchant service, thinking that a foreign voyage might perhaps recruit my health.

My leave-taking of my brother was most solemn and affecting; he entreated me to return back with him, but I would not. He shook his head mournfully, and murmured "Farewell!" I could see him keeping his eye on the vessel, till his figure became like an atom, and presently it vanished from my anxious gaze.

Our voyage was tempestuous; the evening of our departure was greeted by no solar ray; and the wind, which, in gloomy murmurs, gave "fearful note of preparation" for a coming storm, soon increased to a hurricane. Our little world was tossed about at the mercy of the waves; the night was spent in fear and anxiety. 'Twas then I thought of home; I imagined I heard my brother beseeching me to return; but to hear a voice was then impossible; the thunder rolled, and the forked lightning flashed in awful majesty. The morning came, but the tempest raged with unabated violence, threatening to hurl us into the yawning abyss. In this manner we were tossed about for two days at the mercy of the winds and waves, having lost two masts. On the night of the second we were driven on shore on the coast of Norway, near Bergen. The captain, who was a cowardly fellow, (in mercy to whom, I do not name the ship,) went ashore, with four others, in the only boat we had, promising to return. I was certainly offered a place beside the chicken-hearted commander, but I preferred to await the return of the boat, in the company of those that remained.

Hanging to the wreck for hours, no boat came to our

rescue; and as the vessel was now under water, I resolved on swimming ashore, where I saw lights moving to and fro,—no doubt, to aid the wreckers in their greedy business. Seeing a spar floating by, I jumped upon it, and I was soon away from the vessel; the tide seemed to aid my efforts, for I was carried toward the shore. In my eagerness to hold on by the spar, my watch-glass was broken into pieces, which were lodged in my side, and this, no doubt, brought on fainting from loss of blood. But there is a wonderful tenacity in life, and I still held fast, although unable to make any effort. I became insensible; a gurgling noise assailed my ears, and I sank, as it were, into a dreamy sleep. In this situation I was cast on shore, and how long I remained in this state I know not. I heard voices in the midst of the storm, and the sound of footsteps near, but I could neither speak nor open my eyes. My first sensation arose from the rough handling of some of the people, who talked together in, to me, an unknown tongue. Still unable to open my eyes, or to move, I remained insensible, until I felt my hand lifted up, as if to feel the pulse. Instinctively, I clutched the hand in a *grasp* that it was found impossible to disengage it from. The form and pressure of that *grip* was immediately understood, and I was lifted from the strand into the arms of a foreign *Brother*. He held some spirits to my lips, and, after a shiver or two, I opened my eyes upon a scene of wreck and ruin. I was conveyed to the house of my preserver, the glass was picked out of my side, and I was consigned to a couch, where I was carefully watched.

By the kind attention of my newly-found Brother, I soon recovered, and heard that all had been lost; for

what had been saved from the deep had fallen into the hands of the wreckers.

The kind-hearted fellow who had acted the true Samaritan introduced me to the consul, also a Brother, who supplied me with clothes and other necessaries. As soon as I was in a fit state to move about, I determined on returning home, for I had a presentiment that death had put his mark upon me, as my pulmonary complaint increased daily. Accordingly, I took the first ship which was bound to the port of London. \* \* \* Here ends the sailor's narrative.

He arrived in London much emaciated, where he found an asylum in his sister's house; but he longed to see his old mother once more; and, with staff in hand, the frail, weather-beaten fellow went and secured a berth in one of the Leith smacks, (there were no steamers then,) which was to sail next day. He returned back, his luggage was put on board, and he retired to rest with the hope that he would once more see his parent, who, having been apprised of his intention, anxiously awaited the arrival of the ship. It arrived, but her boy was not there; the captain knew not how to account for the mystery, for he had seen him the night before, with his own hand, write his name on a piece of paper, and pin it to the curtain of his bed; and there it remained. By next post his afflicted family were made acquainted with his dissolution.

His last filial effort was too much for him; he died two or three hours before the vessel sailed. He was only twenty-five years of age; his voyage is o'er, and with him "the dream of life is past;" his shattered hulk is now free from earthly storms, awaiting, it is to be fervently and devoutly hoped, a translation to the Grand Lodge above!



### THAT MAN DESERVES YOUR PRAISE.

Know you a man whose early life  
Had little promise but of care,  
Whose prospects in this wide-world strife  
Were anything but fair ;  
Who yet has, step by step, uprose  
Above the dreams of early days,  
And smiles upon his youthful woes?  
That man deserves your praise.

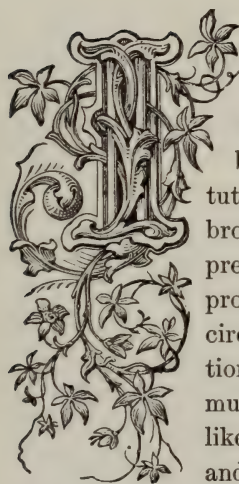
Know you a man whose soul outpours  
Wild music to melodious spheres,  
Who moves mankind's half-hidden stores  
Of joyfulness and tears ;  
Who sings of what is good and fair,  
And wishes strife and warlike frays  
Had ceased to cause mankind despair?  
That man deserves your praise.

Know you a man of wealth and fame  
Who kindly lendeth to the poor,  
Not seeking to blaze forth his name  
At every rich man's door ;  
Who daily doeth good by stealth  
In many different kindly ways?  
That man has lofty moral health—  
He well deserves your praise.

Know you a man who aids to teach  
True moral worth to fellow men,  
By life and action, time and speech,  
By payment and by pen ;  
Who shows unto the rising race  
A thousand pleasing rainbow rays  
Throughout this vast created space?  
That man deserves your praise.

## THE JURYMAN MASON.

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T is the deep-seated conviction of our ablest masonic writers that Masonry is best understood, and best exemplified, where it constitutes a secret but electric bond of brotherhood ; *perpetually existent* ; prepared for every emergency ; and prompt at all seasons and under all circumstances to display itself in action. To constitute this bond there must be sympathy, courage, child-like confidence, *instant co-operation*, and unity.

Is this rare combination of qualities ever instanced in every-day life ?

I think it is.

The little court at . . . was crowded. A trial was on before Mr. Justice GAZELEE which excited considerable attention. It involved a question of identity, and a question of character, and presented more than one debatable point for the gaping crowd to cudgel their brains about. The facts were these : Mrs. HARPER, a lady whose purse was heavy and whose passion for

dress was great, went into the shop of Messrs. STEELE and WHITTENBURY, silk mercers, to inspect some foreign shawls. The lady's taste was somewhat difficult to hit ; and a bale of shawls was turned over, and an entire morning spent before a shawl could be found of which the color, size, and texture were such as, thoroughly, to satisfy Mrs. HARPER's fastidious eye. At last, to Mr. WHITTENBURY's infinite relief, this doubtful result was attained, and the lady proceeded to pay for her purchase. She looked on her right hand and on her left ; turned first crimson and then pale ; gazed around her with a most indignant air ; and finally said firmly to the wondering Mr. WHITTENBURY—

“I will thank you to find my purse ; I laid it upon these gloves three minutes ago ; you and you only have served at this counter ; a bank-note for fifty pounds—I have the number—lay in a corner of that purse ; I beg it may be at once forthcoming.”

Mr. WHITTENBURY looked aghast at this imputation on his honesty, and blurted forth some incoherent disclaimer, when one of his assistants drawled out—

“Who was that party that left the shop so suddenly, without making any purchase ? Can he be the thief !”

“He's not out of sight ! I'll follow him !” screamed rather than said, the senior partner, Mr. STEELE ; and, suiting the action to the word, started after the supposed delinquent with an alacrity and energy wholly irreconcilable with his portly form and wheezy breathing.

Pending the absence of his principal, Mr. WHITTENBURY indulged in a strain of the most elaborate imagery, all leveled at the resolute Mrs. HARPER.



"For the first time in my life have I had the finger of scorn pointed at me ! I, who have so far played my part on the motley stage of existence without my fair name ever being sullied with the breath of slander. All my actions have been weighed in the scales of Justice. Equally would I loathe injuring my neighbor's fame, or abstracting a penny from his purse."

"I wish I saw mine again !" remarked the matter-of-fact Mrs. HARPER.

Mr. WHITTENBURY rather winced at this last remark ; then pitched his voice a note higher, and proceeded :

"Hitherto my career has been peaceful ; but now the winds of adversity assail me from a quarter—from a quarter—from a quarter that——"

The speaker paused from sheer perplexity how to finish his sentence.

"Well ! never mind the quarter !" cried the anti-sentimental Mrs. HARPER—"attend to me. Somebody has raised the wind at my expense. That's but too evident. I want to see my fifty-pound note again, and I shall not leave this shop till I do."

"Madam !" rejoined the distracted draper, "*here* it cannot be. The accumulated experience of two-and-twenty years assures me of the unimpeachable integrity of those around me. We, madam, in this establishment, rise superior to temptation ; we are proof against it ; for note——"

"Ay ! where is it ?" interrupted the undaunted claimant ; "I don't want words, but paper ; once more, my note !"

"*Was it ever lost ?*" demanded the desperate WHITTENBURY, with a very successful sneer.

"So !" cried the lady, "you're come to that, eh ? A subterfuge ! a juggle ! Hah ! I understand you ! You insinuate that I had neither purse nor money when I entered your shop. No note, eh ? I'll make you change yours, depend upon it. You shall sing to another tune ; and that shortly. Neither purse nor money had I, eh ? That's your meaning, is it ?"

"No, no ! madam, we don't say that, yet !" interposed Mr. STEELE, who now made his appearance, panting from exertion and purple in face, from the unexpected demands made upon the activity of his lungs, and their utter inability to answer them. "We have a question—ugh ! ugh ! ugh ! or two—oh dear, this cough ! to put—ugh ! ugh ! to this party," and he pointed to a young, feeble, and timid-looking young man who followed him into the shop "with unwilling step and slow," and upon whom Mr. STEELE seemed to exercise something rather more stringent than mere "moral compulsion." A policeman appeared in the doorway. A crowd surrounded the shop, and eagerly gazed in at the windows. "Now, sir," cried Mr. STEELE, with emphasis, being in better wind—"we don't wish to be other than courteous ; will you submit to be searched, without further struggle or ceremony?"

The latter word sounded oddly enough : with the policeman standing in the background, and two dark objects, which had a very awkward resemblance to handcuffs, lying on the counter ; and so the prisoner seemed to think, for he smiled painfully as he answered :

"Come, come, no gaffing; say what I am brought here for, and by whose order. Out with it! What have I done amiss?"

"Much to this lady. Her purse is missing. That purse contained a fifty-pound note, and we believe you could tell us something about it."

"I cannot," returned the youth, in a calm, firm tone, and with an air of ingenuousness and honesty which prepossessed a few of the by-standers in his favor; "I know nothing of the lady; never saw her purse; never saw her note; know nothing at all about the matter."

"You stood by her side at least ten minutes," observed Mr. WHITTENBURY—speaking for once in his life without the aid of trope or figure—"you made no purchase; you bolted from the shop suddenly, and started off at a run; and within two minutes afterwards the purse was missing. This is highly suspicious, and I insist on your being searched."

"I left the shop," said the young man—still speaking in the same calm, deliberate tone—"because I could not get served. I waited not ten, but full twenty minutes, before any one of your young men would ask what I wanted. I don't blame them. I don't blame you. Of course a rich customer must be waited on before a poor one. I ran because I knew I should be late for my mother's funeral, hurry as I would. The parson required us to be at the church-gate by three."

"And what might a person of your stamp need from *our* establishment?" said Mr. STEELE, with an air of unfeeling pomposity, which contrasted strongly with



the mild and deprecating tone in which the prisoner replied—

“A small piece of crape, to put round my hat: it was all, and indeed the only mourning I could afford!”

“Gammon!” cried the policeman. “I take it upon myself to say that’s gammon.”

“Oh! you know him, do you?” inquired Mr. STEELE, sarcastically.

“Perfectly! Perfectly well; and have for years,” returned A, No. 175.

“Now are you not surprised, madam?” cried Mr. STEELE, delightedly, turning from the policeman to the lady—“are you not surprised at the wickedness of human nature?”

“No! nothing surprises me!” returned the fair one, bluntly; “nothing upon this earth ever can or will surprise me more, after the way in which my purse has vanished, while I was—as I may truly say—actually sitting by and looking at it.”

“It shall be found, madam; it shall be found,” persisted WHITTENBURY.

“Set about it, then,” said the lady, sharply; “act, and don’t chatter. Oh!” cried she, yawning fearfully, “how hungry, weary, and worried I am!”

“I trust, madam, that *you* do not believe that I am the guilty party—that I stole, or that I hold one farthing of your money?” said the accused, with an earnest and deferential air.

“Know nothing about you,” returned the lady, promptly; “nothing whatever; not even your name”



THE ASSAULT.

"RALPH WORTHAM," returned he, frankly ; "a name that—let this policeman say what he may—has never yet had 'thief' added to it ; and, I trust in God, never will."

"Search him," cried Mr. STEELE, furiously advancing towards WORTHAM as he spoke, with a menacing air, and beckoning on Mr. WHITTENBURY to his assistance.

"Have a care, sir, how you handle me," cried WORTHAM, firmly ; "I will not be turned inside out by *you* ; the policeman is the proper party——"

"Pooh ! *I* stand on no ceremony !" ejaculated the rash Mr. STEELE, most unadvisedly collaring the pliant form beside him.

"Nor I !" returned the assailed. And he then tipped Mr. STEELE a rattler that could hardly have been expected from one so slight in form, and, apparently, so deficient in strength. Again did the senior partner

aim at grasping his victim. WORTHAM closed with him ; and, after a gentle shaking, sent Mr. STEELE spinning across the floor into the arms of the amazed WHITTENBURY.

"Oh mercy !" cried Mrs. HARPER, "here will be bloodshed !" and then recollecting a word which ladies can invariably command in the midst of the most desperate encounters, screamed with all her might—"Murder !"

At this word of ill-omen the policeman, the junior partner, and "Mr. WHITTENBURY'S young men," all rushed upon the unfortunate WORTHAM, whom they speedily dragged, with united effort, to an inner room, where they summarily searched him. There was a strange clamor for a few seconds. Half-a-dozen parties seemed vociferating all together ; and at a very high note in the gamut. On a sudden the uproar lulled. The policeman appeared in the doorway, and, addressing the weary Mrs. HARPER, inquired whether she could "tell him the number of the note which she had lost."

"Unquestionably I can. I remember it perfectly : No. 3,746."

"Its amount ?"

"Fifty pounds."

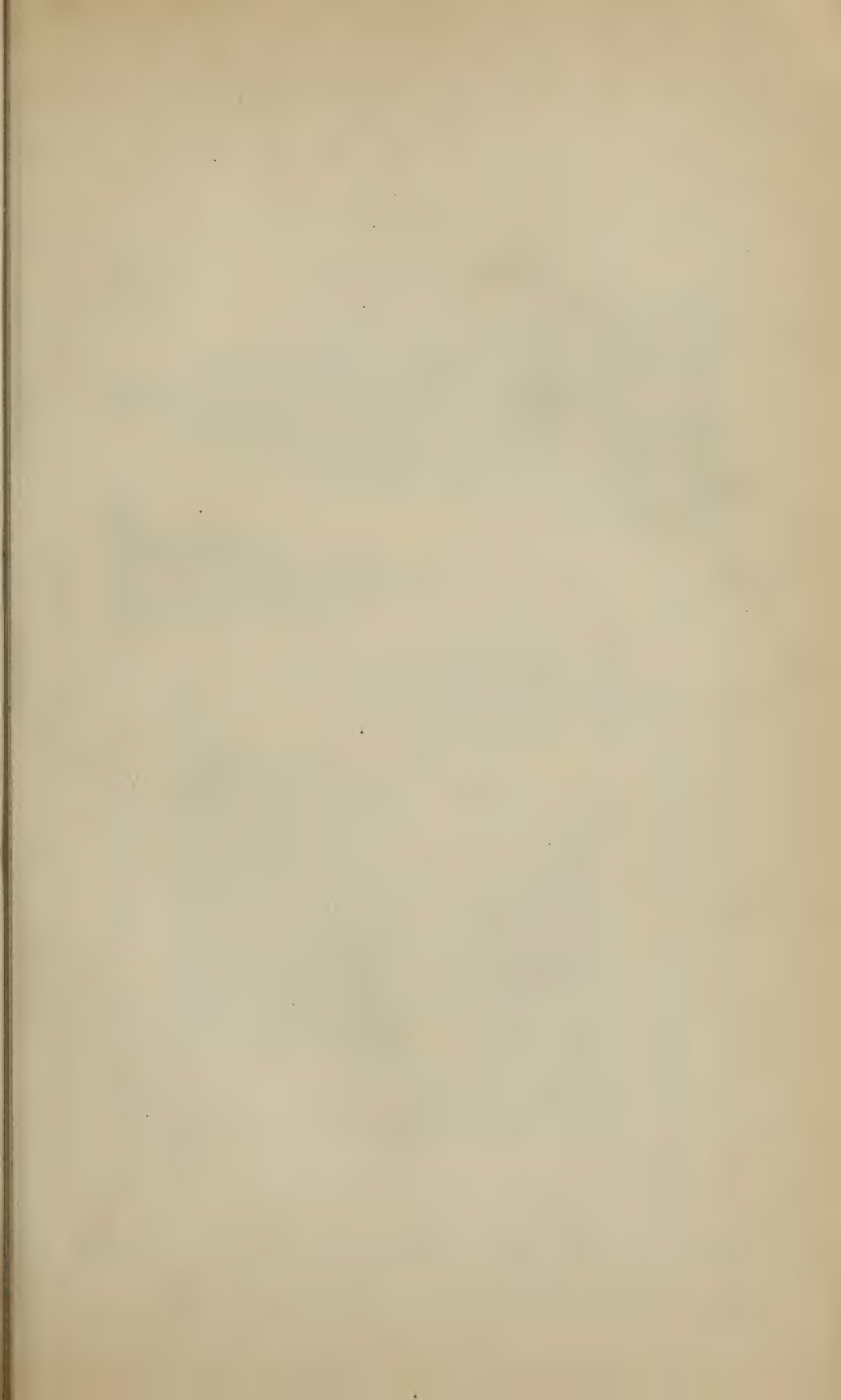
"Was it a provincial note, or a Bank of England note ?"

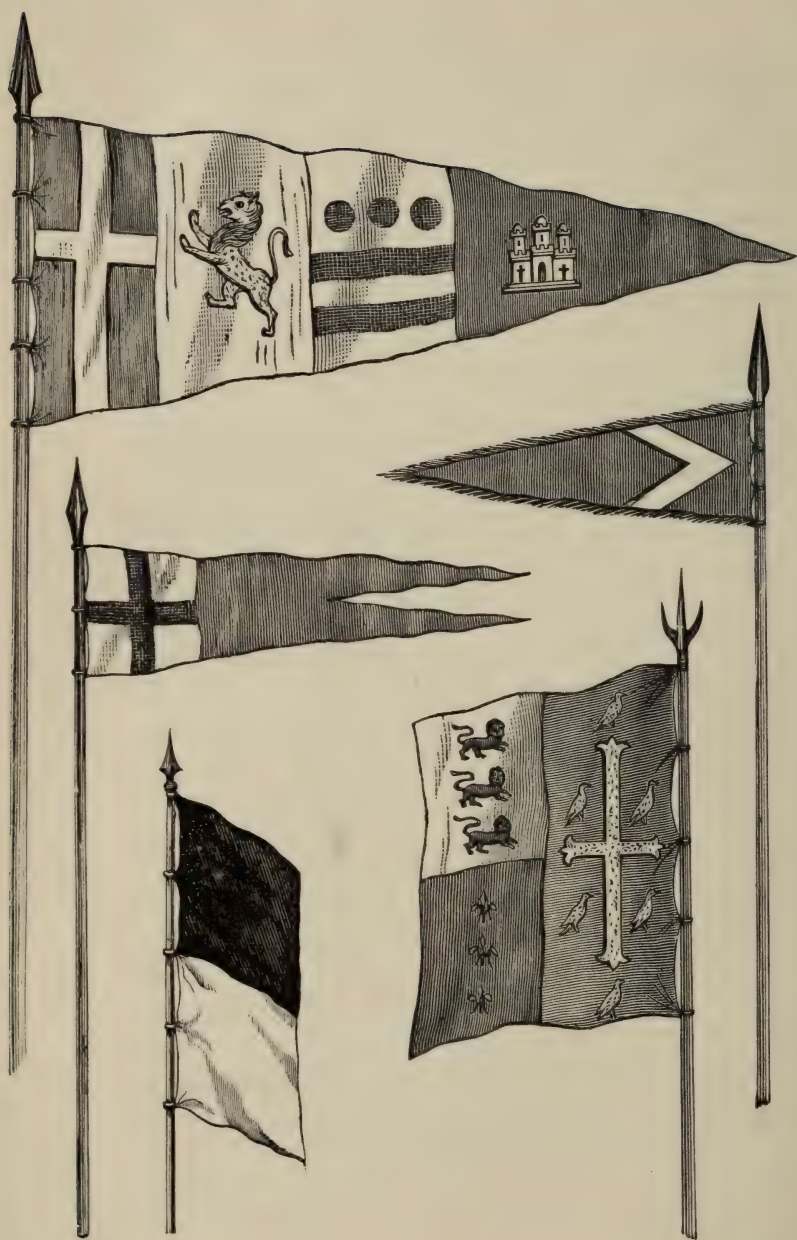
"A Bank of England note : I had no other."

"Had it any mark or signature that you can recollect on the back ?"

"Yes : 'PHILIP FURZE' was written in one corner ;







STANDARD, TEMPLARS' BEAUSEANT, PENNON AND FLAGS.

and I put my own initials, M. H., in another. I can swear to the note among a thousand."

"This is it, madam, I believe!" said the policeman, holding up, with a most complacent air, a soiled and crumpled piece of paper; "we have lighted on it, together with a purse, in the coat-pocket of that dutiful young vagabond."

"Mine! both mine!" cried the lady, delightedly. "Give me them. I claim them, and am too happy to recover them."

"Madam," said Mr. WHITTENBURY—his partner, STEELE, being far too stiff and sore to indulge in oratory—"we are in fetters; we have no free-will; we are bond-slaves; we cannot hand over to you either note or purse, because we dare not. We must prosecute!"

"Fetters! Free-will! Bond-slaves! Fiddle-faddle!" responded the lady: "the note is mine, and the purse is mine; and both I must and will have."

"Alas! alas!" murmured the soft-voiced mercer—"your commands, on any other subject, we should have been but too proud to obey. The law of the land is now our master: we must proceed to the nearest magistrate; acquaint him with the details of this deplorable occurrence; take his instructions, and abide by them. Policeman!"—here he waved his hand with an air that would have drawn a round from the gallery of any one of the minors—"Policeman, you know your duty; perform it."

"Hah!" cried the lady, starting to her feet and looking, beyond all question, remarkably red and wroth—"do you presume to lay down the law to me? Have



you the assurance to maintain that it can be either legal or just to detain *my* note and *my* purse, when I have already identified the one, and can swear to the other?"

"The law, madam, is omnipotent. To its requirements we must all submit. Pray acquiesce in what is unavoidable, without further remonstrance."

The lady paused, then slowly took up her handkerchief and card-case, and prepared to depart. Ere she did so, she turned to the shrinking Mr. STEELE, and said distinctly—

"You have had many a profitable visit from me at this counter. No small sum has from time to time passed from my hand into yours; but if I ever again enter your shop, may I be strangled with the first shawl you show me!"

"Now! heaven, in its mercy, avert such a calamity from such a desirable ready-money customer!" promptly ejaculated the much perplexed WHITTENBURY.

Such were the circumstances—pardon the long digression, patient reader!—on which the trial then proceeding in the little court at —— was founded. The general impression was against the prisoner. The fact of the money being found upon him, and the determined resistance which it was understood he had offered to being searched, appeared conclusive of his guilt. He, undauntedly, maintained his innocence. Much as appearances told against him, he declared that he had never taken Mrs. HARPER's money, or dreamt of taking it; that he had never seen either her purse or fifty-pound note until the policeman drew them forth, to his

(WORTHAM'S) distress and surprise, from the side-pocket in his jacket. He stood in the dock, haggard, emaciated, and apparently friendless. Want of means had disabled him from retaining a counsel. A preconcerted and well-sustained line of defense was, therefore, out of the question. Nor, if counsel's aid had been his from the first, did it appear clear how the accused could have successfully rebutted the strong presumptive evidence against him.

The clerk of the arraigns then read the indictment. Had it referred to the stealing of a tomtit, and the penalty been the fine of a farthing, payable some fifty years hence, greater unconcern could not well have been manifested. With a hideous nasal twang he wound up with the formal inquiry—

"How say you, prisoner, are you guilty of the offense charged against you in this indictment?"

"Not guilty," said a firm, strong voice.

"You say you are 'not guilty;'" and then some horrid mumbling, and a repetition of much nasal intonation ensued, of which the only intelligible accents were the closing ones, "good deliverance."

The counsel for the prosecution now took up his brief; and in very temperate language opened, with extreme fairness and moderation, the case against WORTHAM. At the close of his statement, the judge inquired "who was counsel for the prisoner."

The answer was then given, "the prisoner was undefended."

"Why?" asked his lordship, in a low tone.

"Want of means," said WORTHAM, boldly: "I had but

five shillings in the world, and those were taken from me."

Few as these words were, and uttered with no cringing and servile air, but with the spirit and freedom of one who was conscious of his innocence, and hopeful to establish it, they arrested the attention of that just man to whom they were addressed. He raised his eyes from his notes, and gazed steadily and fixedly at the prisoner. Apparently the impresson left by this scrutiny was satisfactory. His lordship turned towards the barristers' table, and said, with feeling :

"This is a serious case for the prisoner. He ought not to be undefended. Perhaps some gentleman at the bar will undertake to watch the case on the prisoner's behalf?"

There was a movement among the juniors ; but—such are the bands of professional etiquette—no individual advocate put himself prominently forward or responded, promptly, to his lordship's appeal.

"Mr. LACONSTONE," continued his lordship, "you will perhaps kindly give the prisoner the benefit of your competent knowledge of criminal law?"

The young pleader, so flatteringly addressed, instantly bowed his acquiescence to his lordship's request ; made a snatch at his bag, gathered up his papers, ran across the table, and in a few seconds placed himself immediately below the felon's dock where he could communicate without difficulty with his client.

NOW Mr. LACONSTONE, to WORTHAM'S cost, labored under the most decided impression that he was a speaker. "The gods," he felt convinced, "had made him elo-



quent." He was not quite clear whether he did not surpass Lord BROUGHAM in vigorous diction and apt and ready sarcasm. He approached Lord LYNTHURST very closely—of that he was quite sure—in the order and clearness of his statements: and the irresistible force of his argument. A little more practice was requisite, and he should beat CANNING upon his own ground. He had no fears whatever on the subject. He would beat him not only in the wit, and point, and finish of his oral efforts, but in their exquisite flow and rhythm. In a word, Mr. LACONSTONE had the impression that he was a promising and very remarkable and rising young man. His *forte*, however, was oratory. He was an advocate. Some wag—as a joke—assured him that he much resembled in manner, voice, and fluency, the most accomplished advocate of modern times, SCARLETT. He took the remark as serious; and subsequently spoke of Baron ABINGER as his model. At some public dinner he sat next a gray-headed functionary who told him he had known intimately the celebrated pleader when a junior at the bar, and could say—having heard the statement from his own lips—that in criminal cases, when engaged for the defense, he “invariably regarded and treated the accused party—be his asseverations of innocence ever so earnest and repeated—as really criminal. He found this idea serviceable. So perilous an impression roused his energies, and kept his attention perpetually on the *qui vive*.” Mr. LACONSTONE accepted this tradition as genuine, and relied upon it. It struck him as being remarkably fine. It was valuable. He should reduce it

to practice. It was a legacy. It embodied a principle. It might be worth many important verdicts. Ah! what might it not *eventually* insure him? The ermine and a peerage! What it did *immediately* insure him was this—the conviction, on somewhat doubtful evidence, of three unhappy men for whom he was concerned! A straightforward jury was unable to understand his various quirks and quibbles. He treated his own client as guilty. The jury thought he surely ought to know best; and they could not possibly err in agreeing with him! They framed their verdict accordingly. Still, Mr. LACONSTONE thought his principle sound, and abided by it.

Upon this conviction he persisted in acting; and the case of the unfortunate WORTHAM came in most opportunely as a further exposition of the "ABINGER" principle. Remonstrance was vain. The poor fellow in the dock, in an earnest whisper to his counsel, solemnly avowed his innocence. Mr. LACONSTONE listened; gave a knowing shake of his head, equivalent to—"Of course you're innocent: never knew a prisoner otherwise: up to all that: and shall take my own course." So that while the accused, agonized at his position, and conscious that he was not the thief, begged and implored that "every witness might be well questioned," and the whole matter "opened up from beginning to end," his advocate thought "the less the affair was stirred the better. The case was bad: he should reserve himself" for his speech!

The first witness called was Mrs. HARPER. She sailed majestically into court, accompanied by an eld

erly friend of most forbidding aspect. Both ladies, by the sheriff's order, had seats on the bench. Never had the owner of the stolen note felt greater self-complacency. She was very handsomely dressed. She had a part to play. She had a crowded audience for spectators. She sat in high places. She was within three of the judge. She was a person of importance. All eyes would be fixed on her. She was the leading witness in the case. Her testimony was most material. It would be reported in the county paper. Very possibly counsel would comment on it. And the honey-drop was—she should recover her property! The day was all sunshine. She was on the very eve of becoming celebrated. She was satisfied with herself and all the world!

"GRACE HARPER" was called. And GRACE HARPER rose, and showed a handsome face under a most becoming bonnet; curtsied gracefully to the judge, and told her story.

She was, in counsel's language, a capital evidence. Her statement was clear—calmly and resolutely given. It hung well together. There was no inconsistency, no contradictory point about it. She was neither fluttered nor abashed in dealing with the various questions put to her; spoke distinctly; and was accurate as to dates. The judge inquired if the prisoner's counsel had any questions to put to this lady. Mr. LACONSTONE declined to cross-examine. The prisoner, hurriedly and in a low voice, made a remark to him. Mr. LACONSTONE was still passive. His thoughts were busily employed upon his coming speech. WORTHAM



looked wretchedly distressed. Some point not quite clear seemed to strike the judge. He mused a moment, and then asked the lady :

"When did you see your purse again after the prisoner left the shop in the hurried way you have described?"

"Not until I saw it in the policeman's custody."

"You mean to swear that the purse was lying before you on your handkerchief up to the time the prisoner quitted the shop?"

"I do."

"And you never saw it afterwards—*even for a moment?*"

Mrs. HARPER paused.

"I have no recollection of seeing it. I think I did not. To the best of my knowledge and belief I did not."

The judge put this reply upon his notes ; and the prosecuting counsel called the next witness.

Mr. WHITTENBURY rose in the box. His evidence, tendered in his usual figurative style, referred to the restless and uneasy deportment of the prisoner while waiting at the counter. He declared he had never watched the movements of a more mercurial individual. The airiness of his deportment reminded him of vacillations . . . . ."

The judge frowned.

"What are you, sir?" said he.

"A mercer, my lord."

"Then express yourself in intelligible and ordinary language, and not in such absurd and high-flown terms."

Mr. WHITTENBURY was nettled beyond concealment ; sulked ; affected deafness, and then said, pettishly—

“ Perhaps my evidence can be dispensed with altogether ? ”

The judge eyed him sternly for some moments, and then said, with emphasis—

“ If you misconduct yourself in this court, I shall commit you.”

Mr. WHITTENBURY was cowed, and then, bursting with chagrin, condescended to speak plainly. His cross-examination was brief, and so managed by Mr. LACONSTONE as to strengthen the case against the prisoner.

ISHAM DADD, a shop-assistant, was next called on. He deposed to seeing the purse on the counter before Mrs. HARPER ; to missing it immediately after WORTHAM'S exit ; to the abrupt manner in which the prisoner quitted the shop ; and to the fact of his making no purchase.

There was something sinister in the mode in which this witness gave his evidence. He hesitated repeatedly ; looked pale and ill at ease ; and studiously avoided meeting the prisoner's eye. His voice, too, was disagreeable. Some would have called it hypocritical. It was wiry and high-pitched. He spoke in the falsetto key. The expression of his eye was subtle and his attitude crouching. Altogether, a more sinister-looking personage has rarely appeared as a witness in a court of justice.

Him also Mr. LACONSTONE declined to subject to cross-examination.

He had made a rapid and joyous descent from the

witness-box, when the judge desired him to be recalled.

"How long have you been in the employment of STEELE and WHITTENBURY?"

"Four years."

"During that period, has any occurrence of a similar nature taken place upon the premises?"

DADD's pale complexion assumed a more ashy hue : apart from this he gave no indication that he had heard the question.

"You understand his lordship?" said the junior counsel for the prosecution, feeling somewhat puzzled by the silence of the witness.

DADD's lips moved, but not a word was audible.

"I asked you," said the judge, "whether, during the period you have lived with your employers—four years, you state—any similar loss has come to your knowledge?"

"One lady *said* she had lost some money," was the sulky answer, most unwillingly given.

"Was she a customer?"

"She was."

"Was the money ever traced?"

"Not to my knowledge."

"Did the loss take place in the shop?"

"It did."

"And the missing money was never—that you heard of—recovered?"

"No."

"How many shop-assistants do MESSRS. STEELE and WHITTENBURY keep?"



"In the whole, nine."

The senior partner next presented himself. He deposed to pursuing the prisoner; overtaking him; requiring him to be searched; to the resistance which he made; and to the amount of personal suffering which he, the fat and wheezy Mr. STEELE, endured in the encounter.

He gave his evidence in a decided, business-like tone; and the point in it which told most against the prisoner was this—the minute detail embodied in STEELE's testimony of WORTHAM's unwillingness to be searched.

The concluding witness was the policeman, who deposed to searching the prisoner; finding on him the missing purse and note; and to Mrs. HARPER's at once describing and identifying both.

The prosecutor's case seemed complete.

The judge now called on the accused for his defense; and Mr. LACONSTONE began his address to the jury.

It would be injustice to withhold from it this praise—that it was a clever, off-hand, fluent speech. But it was altogether declamatory. It presupposed WORTHAM's guilt throughout. And it never allowed a listener a respite from the fact that the prisoner had the great good fortune to have Mr. LACONSTONE as his advocate. One point, by no means immaterial, he left altogether untouched; namely, that long previous to WORTHAM's committal, a purse had been missed by a lady-customer in this fashionable shop, and never recovered. With a happy compliment to the judge, and another to the jury, he drew towards a close; inti-

mated that he should call witnesses as to character, and then leave the case to their merciful consideration.

The witnesses alluded to answered to their names, and gave highly favorable testimony in the prisoner's behalf. They confirmed, amply, every assertion which he had made when first taken into custody. They proved that his errand to the little town of — was to attend his mother's funeral ; and that her funeral had been fixed, as he had said, for "three o'clock precisely, by the officiating clergyman." They swore that he had left the house where he was staying for the purpose of buying a bit of crape to put round his hat, "which was all the mourning he could afford." In reply to a question from one of the jury, the witness under examination stated that the prisoner was "friendless ; that he had neither father nor mother, nor any near relative in the wide world."

"What is he?" said the judge ; "what is his calling?"

"He has been a sailor," was the answer, "and thrice shipwrecked, losing each time every rag of clothing he had. Now he's a clerk—a collecting clerk I think they call him—on board a river-steamer."

The greatest impression left on the auditory was made by the last witness—a superannuated pilot—a venerable-looking old man with a profusion of glossy white hair, a keen bright eye, and an honest and contented smile. He said he had known the prisoner "for a matter of eighteen years," and had never heard any "harm of him, but much in his praise." Once, to his knowledge, he had saved a man who had fallen

overboard, by jumping after him and keeping a firm hold on him till help could be had. "Some gem'men made a subscription, and handed it to him. He wouldn't have it. No! not he. He said he 'didn't want to pocket money for saving a fellow-creature!' A likely chap that!" concluded the old seaman, with a most contemptuous air, "to turn pickpocket! to go into one o' them cussed vanity shops and steal a lady's puss. Yah!"

There was a hearty cheer in court as the old man turned indignantly away.

The judge instantly repressed this burst of public feeling, and proceeded to sum up.

Calm, dignified, and impressive, he seemed, by the impartiality of his statements, and the sustained suavity of his manner, the very impersonation of justice. His powers of analysis—and they were great—were instantly brought to bear upon the case; and in a very few sentences he presented to the jury the whole transaction, thoroughly divested of the false coloring which the exaggerated statements of counsel had thrown around it. He traveled quickly through the testimony of Mrs. HARPER and ISHAM DODD, and laid stress upon the circumstance of the purse and note being both found on the prisoner's person, and on the resistance made by him to the necessary search. On the other hand, he reminded the jury of the fact elicited from DADD during his examination in chief, that money had been previously lost by a lady in that very shop and never recovered. The prisoner's defense was, that he had not stolen the purse or the note. That he was



not aware that they were upon him ; and that they must have been put in the side-pocket of his jacket by another person. He made no attempt to support this statement—somewhat improbable upon the very face of it—by any evidence. The jury's province was to judge to what degree of belief such a defense was entitled.

Then followed the question of character. The testimony given in WORTHAM's favor the judge read over slowly, deliberately, and emphatically. Then came his comment. "Character," he remarked, could not avail but in cases where there was conflicting evidence—cases where there was absence of proof: character could never be allowed to outweigh facts."

The prisoner listened anxiously to this remark, and its purport seemed to cut him to the very soul. An expression of deep, unmitigated, indescribable anguish passed over his countenance. The muscles about the mouth worked convulsively for some seconds ; and then—the nervous action suddenly ceasing—his face assumed the ghastliness and rigidity of a corpse. Despair, for the moment, had the mastery.

Suddenly a thought struck him. He stood up erect in the dock, and looked the jury down. Face after face he eagerly and rapidly scanned ; and then came a slight gesture. Its nature I could not well define ; nor can I, for obvious reasons, describe it now. But I fancied I saw it answered. Low down in the second row of the jury-box sat a diminutive, dark-visaged man, with a truly Spanish face and flashing eye, whom I had regarded earnestly, from time to time, for his

singular resemblance to KEAN. For distinction's sake, I will term this Spanish-looking personage the eleventh juror. He had paid, from first to last, close attention to the case ; and had more than once put a pertinent question to a witness. His eye—for I watched him narrowly—rested with a stern and inquiring gaze upon the prisoner ; and then his whole countenance lit up with a kind and encouraging expression. Whatever was the nature of their communication, and whatever the medium through which information was conveyed, I was convinced that the prisoner and No. 11 understood each other ; and with redoubled curiosity I awaited the result.

The judge still proceeded to charge the jury, but his observations were on the point of closing.

“You have now the whole of the facts belonging to the case before you ; upon those facts it is your province to decide ; that decision, you must be well aware, is most important to the prisoner : if, after the declarations on oath of the various witnesses called before you, you entertain any reasonable doubt, it is your duty to give the prisoner the benefit of such doubt : your verdict in that case will be an acquittal.”

His lordship sunk back in his soft and well-cushioned easy chair, looking somewhat faint and exhausted, and the clerk of arraigns instantly was ready with his nasal roar—

“Gentlemen of the jury, consider your verdict.”

The jury turned round in their box to consult and agree. And the while a species of running comment

on the trial might be heard here and there buzzing about the hall.

"Case too clear to admit of doubt!"—"Ingenious defense, but flimsy!"—"Transportation to a certainty!"—"Young to leave his country for fourteen or twenty years!"—"A first offense, doubtless, poor fellow!"—"Hasn't the look of a hardened thief!"

Time went on. Three—five—ten minutes elapsed. Still the jury seemed absorbed in an earnest and even angry debate. At length the foreman turned round and addressed the judge.

"My lord, one of the jury seems to think that Mrs. HARPER hasn't identified the note—she hasn't sworn to it in court."

His lordship seemed for the moment struck by the objection. Perhaps the interruption might annoy him. He looked, for a judge, slightly flushed, and fidgeted. After a brief pause, during which he consulted his notes, the *dictum* came forth:

"Mrs. HARPER identified both note and purse in STEELE and WHITTENBURY's shop; identified them immediately after their having been taken from the person of the prisoner: she has sworn to that effect in the witness-box."

"But, my lord, they were not shown to her in court—she did not swear to them in court. She did not identify them in the jury's presence and hearing, and in open court say they were her's."

So persisted the eleventh juror, who was spokesman.

"Mrs. HARPER has identified her property with suffi-



cient accuracy and decision for the purposes of public justice," returned his lordship, stiffly.

The jury again consulted. But in vain. After a short pause, the foreman said, piteously :

"We cannot agree, my lord ; we wish to retire."

The judge at once assented.

"Call a fresh jury ; and give these gentlemen in charge of the proper officer. Let *them* be locked up ; and *him* sworn to their legal and efficient custody."

With rueful glances the twelve slowly withdrew. An hour went by, and again they came into court. They required—using the foreman as their mouth-piece—"fresh instructions, and further information from his lordship."

"On what point ?"

"The resistance made by the prisoner when searched : some of the jury are of opinion that he did not resist."

Again the judge turned to his notes.

"Resistance he unquestionably offered. It is so stated on oath. The evidence of Mr. STEELE is conclusive on the point."

And the judge here read, *seriatim*, from his notes, what that worthy had undergone, in his love for justice, upon his own premises !

The eleventh juror here remarked, with much deference of manner, that he had listened with extreme earnestness to the evidence, and his impression was that the prisoner had not objected to being searched, but to being searched by an interested and unauthorized person."

A glorious apple of discord proved this skillfully

contrived observation. It brought three counsel on their legs at once ; and the judge to his notes once more. Mr. LACONSTONE rose and spouted for his client. The prosecuting counsel, senior and junior, had also their say ; and the judge, as a matter of course, had to act as umpire. After a sharp burst of wrangling, it was agreed that the prisoner had not objected to being searched, but to being searched by *an unauthorized person* ; that Mr. STEELE put himself forward to perform this obnoxious duty ; that the prisoner then resisted, and that to Mr. STEELE'S cost. The jury again retired. Three hours went by. Twilight gave way to darkness. The court sat late. There was a heavy cause before it, and the judge seemed resolute that no sacrifice of personal comfort on his part should be wanting to expedite public business. At seven a message was delivered by the proper officer to the court. An elderly gentleman was on the jury who was subject to fits ; and, as in WORTHAM'S case, there seemed to him no prospect of the jury's agreeing ; and as, if they did not agree, they would have to sit up all night, he begged that he, for one, might be dismissed. He had not slept out of his own bed for a matter of three-and-forty years ! (Some wicked creatures in court were hardened enough to laugh at this authentic and touching statement.) If he did not go to bed at his own hour, in his own dwelling, he knew very well what would be the consequences. " Might he, therefore, go ? "

It was signified to this afflicted old gentleman that the judge, at present, had no power to release him.

Time sped on. Ten o'clock arrived. The court was

on the point of breaking up, when it was intimated that the jury in WORTHAM'S case were unanimous, and wished to deliver their verdict. In they came. Some very flushed, very angry, and very jaded faces were visible in the group ; but in the dark, flashing eye of my Spanish-looking friend—his name I subsequently ascertained to be ZILLETT — there was undisguised triumph.

The clerk of the arraigns, taking up his customary snore, inquired :

"Gentlemen of the jury, are you agreed upon your verdict?"

The foreman bowed assent.

"How say you—is the prisoner, RALPH WORTHAM, guilty or not guilty of the felony, with which he stands charged in the indictment?"

"NOT GUILTY!"

"You say he is not guilty: that is your verdict, and so you say *all*?"

For this result the spectators were evidently unprepared. A low buzz of surprise was audible in court, intimating that a different issue had been expected. Apparently the judge shared this impression. He remarked :

"Prisoner, you have had a merciful jury. Let the past never be forgotten as a warning for the future!"

In a feeble and faint voice came the reply :

"I am innocent, my Lord ; and so I shall one day be proved."

\* \* \* \* \*

Some sixteen or eighteen hours after this result,



circumstances favored my wish of having an introduction to Mr. ZILLET. He was alone ; and the conversation was easily brought to bear upon the recent trial. It was solely with reference to *it* that I sought him.

"The verdict seemed to take the spectators by surprise," said I, carelessly.

"It was a lenient verdict ; and the more I reflect upon the evidence, the more satisfied I feel with our conclusion," was his reply.

"You had some difficulty in arriving at it?"

"Yes ; we had some obstinate spirits to persuade and bend ; one or more such there will always be in every jury-box."

And he laughed, as if tickled by the recollection of some obdurate colleague—the old gentleman, for instance, "subject to occasional fits," and apprehensive of the most horrible consequences, if he was a night absent from home.

"The prisoner must deeply feel his obligations to you."

"*I did my duty*, nothing more," he rejoined, with marked but quiet emphasis : an emphasis so peculiar, that I was satisfied his reply involved a double meaning.

"He was aware, I think, of your favorable disposition towards him."

My companion eyed me keenly, but was silent.

"I could almost fancy," I continued, "that you understood each other ; that some telegraphic communication passed between you."

"Oh ! ah ! indeed ; that we talked with our fingers under the very eye of the judge!"

"No! no! that is not my meaning: such open communication could not well pass in court."

"To the point, then—be explicit—for I am really at a loss to guess your drift," observed Mr. ZILLET slowly, with an admirably feigned air of perplexity.

"This, I mean; that the prisoner knew by some medium of communication, impenetrable by others, that in you he had a friend!"

The rejoinder was immediate. Mr. ZILLET lifted up his eyebrows, and exclaimed—

"Never saw him before in my life; shall probably never see him again; know nothing about his friends, his connections, his intentions. When he entered the dock, to me he was a prisoner, and nothing more."

"Did he remain such to you *throughout the trial*?"

He laughed heartily at my query, and then parried it.

"You question closely, sir; and, if in the law, do honor to the special pleader under whom you have commenced your career."

Another laugh, and he continued:

"Do I fail in making you comprehend that I was merely a juror on this occasion: most unquestionably no personal friend or even acquaintance of this unfortunate party?"

"But on a sudden," persisted I, "you took the most decided and extraordinary interest in the case."

"I did so from the first. I had an impression—which deepened as the evidence was developed—that the real criminal was in court, but not in the dock. I recognized him, methought, in the witness-box. You cannot—will not expect me to be more explicit. It

would be improper. But with such an impression, deeply and conscientiously entertained, nothing would have induced me to pronounce WORTHAM guilty."

"And," said I, "from the time he entered the court to the time he quitted it, *his relation to you remained unchanged?* From the commencement to the close of the trial he was to you a stranger, an alien, nothing more?"

Again he laughed long and merrily.

"You are puzzled," said he "as wiser men have been before you. Come! come! I affirm nothing. I deny nothing. You are no Inquisitor; nor am I before the Holy Tribunal. I am, therefore, not compelled to make admissions. Owing no adherence to the Romish Church, I am, therefore, not enjoined to confession! Now for a change of subject. How is our mutual friend, ILLINGWORTH? Have the Buxton Baths agreed with him?"

Other chit-chat followed. But the conversation closed with, on my part, the most decided impression that there was a mystery—powerless as I was to unravel it.

\* \* \* \* \*

Years—I forget how many—rolled away ere we again met in Warwickshire. ZILLETT needed, however, no remark on my part to freshen up his recollections of the past. He was, himself, the first to advert to them.

"Inquisitor!" said he, with a smile, "what are the latest tidings you bring from Mr. Justice GAZELEE? You remember the last time we sat in the law chief's presence?"



"I do ; and our subsequent interview."

"At which you were foiled? Ha! ha! ha! Come; forgive me! You will respect my opinions in future. My suspicions, you see, were well founded!"

"On what subject?"

"What! have you yet to learn the disclosures at STEELE and WHITTENBURY'S?"

"I had forgotten their names."

"But not WORTHAM'S?" said he, somewhat reproachfully.

"No, no! whatever relates to him has interest for me."

"So I thought: now listen. Eighteen months after that memorable trial, during which you would have it that the prisoner and myself privately communicated——"

"And which opinion," I ejaculated, "I entertain to this hour!"

"Oh! ah! well! Eighteen months afterwards, ISHAM DADD, whose bearing in the witness-box you cannot well have forgotten, was apprehended for embezzlement. Some dozen frauds were established against him; and at his employer's instance the government of the day compassionately sent this delicate-looking young man, for change of air, to Sydney! Before he sailed, it occurred to him that it would be somewhat awkward to land in a new colony penniless; and that his acknowledged reputation for raising the wind demanded that he should make a final attempt at duping the knowing ones. From mere force of habit he selected Mr. WHITTENBURY. To that figurative person

age he sent, through an unsuspected channel, a message, bearing this import : that he had information to give Mr. W. on a most interesting point ; that this information none could impart but himself—DADD ; that it had reference to commercial matters : that, before he divulged it, he demanded ten pounds down, in gold ; that his stay in England was ‘uncertain ;’ and therefore that ‘an early application was desirable.’ The junior partner,” continued Mr. ZILLET, “was sorely puzzled. DADD he believed to be a consummate rogue ; but still he might be in possession of valuable information. The firm might have been robbed to a greater extent than had as yet been ascertained. DADD might have accomplices. WHITTENBURY shuddered at the idea, and sought counsel of his experienced principal. That worthy was furious. ‘What could his partner mean ?’ he demanded. ‘Did he wish to fool away the entire means of the firm ? Were they not sufficient losers by that villain DADD already ?’ Mr. W. shook his head in truly mournful acquiescence. ‘It’s all *Bam !*’ continued Mr. STEELE, vociferously, as soon as his breath would permit him to indulge in a hearty ejaculation. ‘Ugh ! ugh ! ugh ! This cough will kill me. It’s imposition from beginning to end. Ugh ! ugh ! Ten pounds, forsooth ! Give, if you will ; but let the money be your own. The firm shall never advance it That I’m resolved on. Ugh ! ugh ! ugh ! Oh dear, these cough-pills, at five shillings a box, do me no manner of good. I shall break a blood-vessel. And then, WHITTENBURY, you’ll be, morally, my murderer. But, mark you ; I’ve directed every farthing of my cap-

ital to be withdrawn from the firm.' 'Don't allude, pray don't, to anything so dreadful,' cried WHITTENBURY, piteously. Whether this remark," said ZILLET, slyly, "had reference to the demise of his partner, or to the diversion of his capital, does not clearly appear. 'But suppose, persisted the junior, earnestly, 'that truth has not entirely deserted this wretched creature, DADD; suppose that there is some important disclosure impending——' 'Fiddle-faddle with your long words,' shouted STEELE (his face grew very purple)—'fiddle-faddle! there is nothing pending but doubtful debts to the tune of a thousand pounds, which I wish you would get in.' 'There may be accomplices,' insinuated W., softly; 'there may be associates; there may be snakes in the firm—snakes which we are warming at our own fire, only hereafter to sting us. We steer, Mr. STEELE, we steer, believe me, between Scylla and Charybdis——' His partner would hear no more. He roused himself up, looked his partner full in the face, and remarked, with upbraiding emphasis, 'I've heard you mention these people very often before; so often, indeed, have their names been upon your tongue, that I have searched the books carefully, to see when and for what they were customers. I can find no mention of 'em. None—none whatever! and therefore,' said STEELE—looking daggers the while at his delinquent colleague—'my mind's made up! They're improper characters! Yes, yes! That has long been my impression. And now let me tell you, sir, that, as a family man, you should have scorned to have soiled your lips with any mention of such people. Syllee



and Chybdis, indeed ! For shame of yourself ! For shame ! I say ! ' Good heavens, STEELE ! ' began the junior ; ' is it possible you can labor under such a mistake as —— ' ' Not a word, sir ! ' said the senior, severely ; ' not a word ; or I make it my business, this very evening, to call on Mrs. WHITTENBURY. '

" That was a potent name to conjure with, and the menaced man by no means relished even a passing reference to it ; but, masking his chagrin under a smile, he observed : ' Well, sir, we will waive that subject for the present ; hereafter I will return to it. ' ' Return to it ! ' exclaimed Mr. STEELE, with horror ; ' what ! you glory in your shame ? Now I've done with you ! No ! not another word this awful night ! Rummage the jail for ISHAM DADD when you will ; say to him what you will ; give him what you will : but mind—no message from me ; no money of mine. Return to Syllee and Chybdis hereafter, eh ? Infamy ! infamy ! That unfortunate Mrs. WHITTENBURY ! If there's a wife upon this earth to be pitied, it's that deceived, much enduring, and most unsuspecting woman ! ' And waving his hands before him, in token of irrepressible horror, Mr. STEELE went, or rather waddled, his way. His partner, meanwhile, sought the jail, and obtained, with some difficulty, an interview with DADD. The turnkey, at the former's request, left them alone. For a moment the dishonest servant seemed abashed by the presence of his injured master. Recovering himself, he quickly asked, with great coolness, whether he ' came thither to reproach him with the past, or to comply with his conditions. ' ' Reproaches, though deserved, would be

useless,' said WHITTENBURY; 'and thus, though with strong misgivings, I am prepared to close with your proposal.' 'The money?' was the next inquiry, made with as much effrontery as if he was urging the payment of a just debt. 'It is here.' 'Hand it over.' 'No; not until you have given the information you profess to possess.' DADD eyed him, and remarked sullenly, 'Pay first: listen afterwards.' From this position no persuasion or remonstrance could induce him to depart. At length Mr. WHITTENBURY held out to him, in silence, the bribe agreed on. The convict keenly scrutinized the coin, to ascertain that it was genuine; satisfied on this head, he stowed it away carefully in various parts of his felon's garb. These precautions completed, he turned towards his late employer, and said, with something very like a sneer, 'Having paid down the purchase-money, let me wish you joy of your bargain!' The junior recollected his senior's repeated cautions, and felt that 'he was *done*!' 'What I have to say,' continued DADD, 'will bring no money into your till, or take a single doubtful debt off your books. But it will startle your mind, and relieve mine. You remember Mrs. HARPER's purse, and the trial of RALPH WORTHAM for taking it?' 'Yes; and the scandalous verdict of the jury in acquitting him.' 'It was a just verdict,' said the felon, gravely; 'he was not the thief.' 'Who was?' 'I!' returned the other, in a daring tone. 'I took it. I wanted money. I had lost a whole year's salary at a low shilling hell. My debts were pressing, and I was desperate. I took the purse. Could I have kept it, I should not have

been here ; but STEELE's activity ruined all.' ' *You* took it !—how ?—when ?' ' The moment in which WORTHAM, tired of waiting, bolted from the counter. The silly, vain woman had paraded her bank-note and purse so frequently and ostentatiously, that the temptation was more than I could resist ; my debts made me frantic, and fifty pounds would pay most. I seized it slyly, hoping that suspicion would light on WORTHAM ; and so it did. As to getting the note quickly off my hands I had no fears. At one or other of my gaming haunts I knew I could pass it. I watched my opportunity and succeeded——' ' And then ?' ' Oh ! STEELE brought him back ; and with him a policeman ; and then there was a hubbub, and a search, and a row, which you must well remember ; my courage failed me ; I began to fear that the search might become general ; so availing myself of the confusion and uproar which prevailed when WORTHAM upset STEELE, I helped, and *very gladly* helped, to drag the supposed thief into the inner shop to be searched ; while so doing I securely placed note and purse in the side-pocket of his jacket. The rest you know.' ' And is this *all* you have to tell me ?' cried the amazed and sickening WHITTENBURY, after a pause. ' Yes ! *all* ! No : stop—not all. I have a word or two more to add, and they are words of advice : Pay your assistants better, and you will have fewer thefts ; treat them not as brutes, but as Christians, and you will have more chance of their regarding your interest as their own : don't let them see in so many of their masters the most wanton waste and extravagance, unlimited expenditure, and



the most costly follies, and expect *them*, with such an example before their eyes, to be frugal, industrious, self-denying, and trustworthy. Farewell ! You don't repent of your bargain, do you ? You have surely had your money's worth ? And with a low, mocking laugh, the villain turned away."

\* \* \* \* \*

"And now," inquired ZILLET, as he closed his recital, "what is your opinion of Mr. ISHAM DADD ? and what your opinion of the refractory juryman ?"

"That both suggest matter for thought. But tell me—where is WORTHAM ?"

"On the bounding sea ; a prosperous man ; independent, and respected."

"Another inquiry : Since LIGHT has dawned upon myself, and I, like you, am bound by the 'mystic tie,' reply to me unreservedly."

"I will."

"Did you not discover him in court to be a Mason ?"

"I did ; and *in distress*. You know our creed. Was I to stand aloof from him because the world frowned on him : and the more when, from the first, I entertained deeply-rooted and irremovable suspicions that he ought not to have been in the dock at all ?"

"But he owed his deliverance mainly to the recognition of brotherhood ?"

"And to the influence of previous character : both weighed strongly with me. Strongly, do I say ?" said ZILLET, warmly and eagerly, correcting himself : "ungovernably, is the proper term. A brother—view him where you will—is a brother all the world over."

# WHAT I LIVE FOR FOR.

BY G. LINNEUS BAKES.

I LIVE for those who love me,  
Whose hearts are kind and true;  
For the heaven that smiles above me,  
And awaits my spirit too;  
For all human ties that bind me;  
For the task by God assigned me;  
For the bright hopes left behind me,  
And the good that I can do.

I live to learn their story,  
Who've suffered for my sake;  
To emulate their glory,  
And follow in their wake;  
Bards, patriots, martyrs, sages,  
The noble of all ages,  
Whose deeds crown History's pages,  
And Time's great volume make.

I live to hold communion  
With all that is divine;  
To feel there is a union  
Twixt Nature's heart and mine,  
To profit by affliction,  
Reap truths from fields of fiction,  
Grow wiser from conviction,  
And fulfill each grand design.

I live to hail that season,  
By gifted minds foretold,  
When men shall live by reason,  
And not alone by gold;  
When man to man united,  
And every wrong thing righted,  
The whole world shall be lighted  
As Eden was of old.

I live for those who love me—  
For those who know me true;  
For the heaven that smiles above me  
And awaits my spirit too;  
For the cause that lacks assistance,  
For the wrong that needs resistance  
For the future in the distance,  
And the good that I can do.

## LADY MASONRY, OR MASONRY OF ADOPTION.\*

M. CESAR MOREAU, a very distinguished French Freemason, has written at great length on this subject, and we have much pleasure in laying before the Fraternity and our numerous lady readers some particulars of "*this dependence on Freemasonry.*"

It may be asked, what is this Masonry of Adoption or Lady Masonry? Some authors carry its origin as far back as the times of the rites of CERES, CYBELE, or the Vestals; according to others, to the institution of the Gaulish Druidess; others, again, to the religious female congregations of various countries from the fall of the Roman Emperors to the times of FRANCIS I.

In the "Mystic Temple," published by NEGRE and PIOT, it is said that in the temples of MINERVA and CERES in Greece females officiated, and that a Grand Priestess interpreted the oracles of APOLLO. We see in the Bible that MIRIAM, the sister of MOSES, told the Hebrew people that she was in communication with God. We also know that Levite women participated in the duties of the Temple. DEBORAH, the Israelitish prophetess, is a proof of this; and MAACHAH, the grandmother and instructress of King ASA governed the kingdom of Judah, and the people were happy. Thus there was no objection that females should participate, to a certain degree, in the Masonic Mysteries, as also in the works of philanthropy which so eminently characterize our Order: these are the motives that have served as bases for the foundation of Lodges of Adoption.

\* Translated from "Précis sur la Franc-Maçonnerie, son Origine, son Histoire, ses Doctrines, et Opinions diverses sur cette ancienne et célèbre Institution; par Le Chevalier CESAR MOREAU, de Marseilles (33ème. Grand Inspecteur-Général). Ledoyen, Libraire-Editeur, au Palais Royal, Paris.



The Worshipful Master of the Lodge La Jérusalem des Vallées Egyptiennes, M. J. S. BOUBEE, and who may be called the father of French Masonry, places the origin of Masonry of Adoption in the seventeenth century, and names as its author the widow of CHARLES I. of England, daughter of HENRY IV., and sister of LOUIS XIII. of France. This princess returned to France after the tragical death of her husband; and one of her greatest pleasures was to recount to the King of France the heroic efforts made in England by the "children of the widow" (Freemasons) to reestablish her son upon the throne. The queen made known to the ladies of the court the *words* and *signs* which formed their bond of union, and thus she instructed them in some of the mysteries of the institution, of which she had been proclaimed the protectress after the death of CHARLES I.

It has been said that Russia was the cradle of Masonry of Adoption, and that it originated with CATHERINE; for we observe in 1712 the Czarina, after having saved, almost miraculously, PETER the Great, who was surrounded by the Turkish army in the Pruth, and when his defeat seemed inevitable, obtained from PETER, in commemoration of her devotion, ability, and valor, the permission to found the Order of St. Catherine, an order of knighthood instituted for females only, of which she was proclaimed Grand Mistress.

Some time afterward, and in the eighteenth century, we again see four Grand Mistresses belonging to the Order of St. John of Jerusalem, which order, as is well known, was an emanation of primitive Masonry. In Italy it was the Princess of Rochelle; in France the Countess of Mailé and the Princess of Latour; in Germany the Duchess of Wissembourg.

In the "Univers Maçonnique" of MOREAU, he assures

us that Masonry of Adoption is of French origin. "What other people," he observes, with rather more gallantry than truth, "could have raised this beautiful monument of national gallantry to a sex who in the East are subjected to the most humiliating dependence; who in Spain are guarded in living sepulchres, namely, the convents; while in Italy this admirable half of humanity is in the same position, and in Russia the husband receives from the father-in-law, with his wife, the right of flogging her at his pleasure? The French," adds MOREAU, "know too well how to appreciate the numberless merits of this charming sex to allow themselves to be influenced by any other nation in the happiness of proving to women that they are at all times their idols, from youth to age."

We will, however, retrace the history of Masonry of Adoption from 1775, which appears to be the real epoch of its establishment in France.

"Then," says BOUBÉE, in his "*Etudes Maçonniques*," "the French ladies, not wishing to remain indifferent to the good done by Freemasons, wished to form Lodges of Adoption, so as more efficaciously to exercise charity and goodness."

The Grand Orient of France, it appears, did not sympathize at first in the formation of Lodges of Adoption. It resisted for a long time giving its sanction, but at last consented to take under its care this important institution, on the express condition that these assemblies should be presided over by a Worshipful Master of a regular Masonic Lodge. Permission having thus been obtained, several ladies of distinction strove, by an active and efficient concurrence, to give to this new institution a happy and powerful commencement. Amongst them were the Duchesses of Chartres and

Bourbon, the Princess of Lamballe, the Countesses of Polignac and Choiseul-Gouffier, the Marchioness of Courtebonne, and others.

Ladies' Masonry is composed of Five Degrees; the doctrine for the first degree regards the creation of Man and the temptation of Eve; and for the four other degrees the book of Genesis and the Bible. These assemblies were not exactly secret; but they had little in common with Freemasonry, excepting being held in a regular Lodge, and by the performance of acts of charity, esteem, and affection. A Lodge of Adoption was composed of a Grand Mistress, a Sister Inspectress, a Sister Depositress, a Sister Oratress, a Sister Secretary, a Sister Introductress, and a Sister Mistress of Ceremonies. They all wore a blue watered ribbon over the shoulder, with a golden trowel as a jewel. The three first had their mallets. All the Sisters and Brothers who composed the Lodge wore white aprons and white gloves.

The Duchess of Bourbon was the first to receive the title of Grand Mistress: her installation took place in May, 1775, with great pomp, in the Lodge of Saint Antoine, in Paris. The Duke of Chartres presided in his quality of Grand Master.

Nearly a thousand persons, the *élite* of society, assisted at this meeting. This first assembly was followed by others no less brilliant, and during several years, says BOUBÉE, there was united under the sacred banners of charity and the graces all that the court and the city contained of the most illustrious and distinguished, to the great joy and happiness of the poor in the capital.

In 1777 her highness, the Grand Mistress, the Duchess of Bourbon, presided over the Lodge of Candour, and at one of the meetings there was a voluntary subscription to recompense an act of civic courage in



the person of a brave soldier of the Anjou regiment, who had thrown himself into the frozen Rhone to save two drowning children.

The 12th March, 1779, a letter was directed to the Duchess of Bourbon, in her quality of Grand Mistress. It was sent by a poor family from the country. A meeting was held, presided over by the Duchess; funds were subscribed for the poor family, who had thus solicited alms.

In 1779 the Lodge of Candour offered a prize for the best Essay on the following subject: "Which is the most economical way, the most healthy, and the most useful to society, to bring up foundlings, from the period of their birth to the age of seven years?"

A titled Mason, but a victim to family hatred, without a profession or resources, thanks to the noble Sisters composing the Lodge of Candour, obtained, in 1779, from the king a pension and a lieutenancy.

The court movements, we read in the "Univers Maçonnique" of CESAR MOREAU, caused the Lodge of Candour to be broken up in 1780.

The Quadruple Lodge of Adoption of the "Nine Sisters," so called after the regular Lodge of the same name, in 1776 and in 1777, of Antenil, was held at Madame HELVETIUS'; in 1778 at the same sister's, in honor of Brother BENJAMIN FRANKLIN; and in 1779, at Waux-hall, philanthropic fêtes were held. In 1780, to celebrate the convalescence of the Grand Master, the Duke of Chartres, the Lodge Social Contract formed a Lodge of Adoption at Waux-hall, presided over by the Abbé BERTOLIO, assisted by the Princess of Lamballe. Three ladies received the *Masonic light*, viz: the Viscountesses of Afrey and Narbonne, and the Countess of Maillé. The approaching revolution prevented the continuance

of these most agreeable and charitable meetings; even Freemasonry itself was scarcely able to resist this most violent and sanguinary of political disturbances.

During the revolutionary period Masonry of Adoption almost disappeared; and it was only at the commencement of the Empire that we see it rise again. In 1805 the Empress JOSEPHINE, who had been previously received in Paris, being at Strasbourg, presided over the Imperial Lodge of Adoption in that city—the Francs-Chevaliers—assisted by Madame DETRICH, wife of the Mayor, and Grand Mistress. The Empress at this meeting admitted one of her ladies of honor, Madame F. DE CANISY, into the mysteries of the Order. At no period, says M. BOUBEE, had there been so brilliant a Lodge; the city itself took part in the solemnity, excepting the more secret portion.

In 1807 the Lodge of St. Caroline, at Paris, held a meeting of Adoption, presided over by Madame DE VAUDEMONT. Among the persons present were the Prince DE CAMBACERES, the then Grand Master, and other high dignitaries of the Grand Orient of France.

The Lodge of the Chevaliers de la Croix, writes MOREAU, formed many Lodges of Adoption. "In 1811 and 1812, through the Lodge des Militaires Réunis of Versailles, many Lodges of Adoption were formed. There appeared successively in this struggle of honor and usefulness the Lodges of Themis, the Golden Age, Anacreon, Perfect Union, St. Joseph, &c.; and, in imitation of the Lodge of the Chevaliers de la Croix, the Lodge of the Commanders of Mount Thabor, created a charitable association under the name of the Lady Hospitaliers of Mount Thabor."

Under the Restoration, and subsequently, Masonry of Adoption was but little in vogue; there was a meeting, however, on the 19th of February, 1819, at which there

assisted the Prince Royal of Wurtemberg, the meeting being presided over by Madame DE VILETTE, the devoted friend of VOLTAIRE. There was also another on the 17th, same month, presided over by Madame DE LA ROCHEFOUCAULD, assisted by those celebrated artists TALMA and Madame DUCHENOIS.

All these Lodges of Adoption, according to BOUBEE, were distinguished "by the regularity of their work, by the large amounts given to the unfortunate and to the poor, but more particularly by those liens of friendship which are so expressive, where the etiquette of rank was not observed."

Such is, in short, the history of Masonry of Adoption; and to complete our observations on this interesting subject we will give some idea of the meeting of Adoption held 8th July, 1854, for the installation of Madame CESAR MOREAU, as Grand Mistress of Masonry of Adoption, under the regular Lodge of La Jérusalem des Vallées Egyptiennes, which we extract from the journal *Franco-Maçon*, edited by F. DUMESNIL.

This fête was admirably arranged, and was most interesting. . . . It had been delayed several times in consequence of the illness of the Grand Mistress, Madame MOREAU, an English lady, the wife of Brother CESAR MOREAU, long time French Consul in London, and distinguished amongst other acquirements by that of being one of the principal Masonic historians. After the introduction (according to the rites and customs of the Lodge) of a large number of Sisters and Brothers, the Grand Mistress was announced, preceded by the *five principal lights* of the Lodge. Madame MOREAU made her entry into the Lodge, due honor being rendered, escorted by the Sisters Inspectress, Depositress, of Eloquence, and of Ceremonies.



The Worshipful Master, M. J. S. BOUBEE, of the Lodge La Jérusalem des Vallées Egyptiennes, one of the Grand Officers of the Grand Orient of France, and its Archivist, conducted her to the altar, where she was duly installed.

Then, handing her the mallet, the symbol of power, the Nestor of French Masonry (M. BOUBEE is nearly a centenarian) addressed her touching the responsible duties committed to her charge.

The Most Illustrious Grand Mistress, after having thanked M. BOUBEE, assured the members of the Lodge of her eternal friendship, and, taking the mallet in her hand, thus addressed M. BOUBEE: "And you, Most Illustrious Worshipful Master, when you gave me this mallet, conferred upon me the mark and symbol of the authority which you hold. Be assured, Worshipful Sir and Brother, that by doing so you have doubled your own power to do what is noble and charitable in confiding to us its exercise." . . . .

The Lodge being in working order, the reception of the beautiful and graceful Mademoiselle ANAIS G—— commenced; and, having gone through the initiation, she replied to the various preliminary questions with much tact and intelligence.

Of the various trials there was one which made a deep impression upon the fair recipient, as well as upon the assembly. There were four boxes, one before each of the Officers (Brothers); she was told to open them, and out of the two first she drew faded flowers, soiled ribbons and laces, which, being put in an open vessel, were instantly consumed by fire, as a proof of the brief duration of such objects.

Conducted before the Brother Secretary, she withdrew from a box an apron, a blue silk scarf, and a pair of gloves.

From that before the Brother Orator, a basket, containing the working tools in silver gilt.

Then, brought before the altar, and on opening the box placed there, several birds escaped, so as to justify the words of the Worshipful Master, viz: "Liberty is a common good to all the world; no one can be deprived of it without injustice."

After having taken the obligation, the recipient was conducted to the Grand Mistress, who gave her the *words, signs, and touches*, and having clothed her with the silk scarf, and handing the gloves and basket, explained to her the meaning of these emblems. ....

The Brother Orator and the Sister of Eloquence pronounced discourses; the first upon the advantages of such charitable associations, directed by the Sisters themselves; and the second upon the rights and duties of a Sister Mason. ....

Then a voice, sweet and plaintive, reciting, as if coming from Europe (for the Lodge represented the four parts of the globe), was heard; it was that of the Grand Mistress of Ceremonies, ending with this couplet:

"Soulagez-vous sur cette terre,  
Dieu dans le ciel vous le rendra."

To this appeal for charity, the first of Masonic virtues, the Grand Mistress commended that the poor-box should be handed round. The Brother Hospitaller conducted the recipient, who presented the box to each Brother and Sister, while the Sister of Eloquence repeated the hymn in favor of the poor and unfortunate, pressed upon the assembly the pleasures of administering to the wants of others, and concluded in touching and beautiful language. .... Madame MOREAU died January 11, 1855, of consumption, and at an early age.

If Masonry of Adoption has found, even among some portion of the Craft, a little opposition, it must be confessed that the great majority are in its favor. Very many are the discourses written on this matter by Brother CESAR MOREAU, and he has allotted a large space in his "Univers Maçonnique" to this subject.


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In the Roman Catholic countries of Europe, generally, Freemasons are not allowed to exist as a publicly recognized body, which causes the liberal and charitable sentiments of the Craft to be practiced in secret, and in such despotic countries Masonry of Adoption has progressed.


In the southern parts of the United States Lady Masonry is extensively known; also in the Island of Cuba.

It may be mentioned that in the late Spanish colonies, now rising republics, although under the papistical form of Christianity, Freemasonry has taken such root as not to be eradicated.

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 One powerful hold which Masonry maintains upon human affections is its honorable attention to the dead. Each of us has a yearning love for our own clay-tenement, though compelled to leave it behind us when we depart, and we would fain have some one to preserve it and show it respect.

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 Masonic cement is composed of truth and justice; put up in true hearts, and sealed with Faith, Hope and Charity; is not affected by change of climate, and may be had at the office of "good-will to men."



## Beauties of Freemasonry Exemplified.

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Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard;

Spikenard with saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices;

A fountain of gardens, a well of living waters, and streams from Lebanon.—SOL. SONG. iv. 13, 14, 15.



THE System of Freemasonry, as now practiced, combines the Speculative and Operative divisions, as they were reunited at the building of King Solomon's Temple. By the latter I would not be understood to mean the mechanical business of a bricklayer or a mason, but the study of the liberal sciences, including geometry and architecture. The morality of the first degree, blended with the science and doctrines developed in the second and third, constitute the peculiarity, as well as the perfection of the system. If Freemasonry were merely an institution for the propagation of moral truth, it must long ago have yielded to a superior teacher—THE PULPIT. Had it been confined exclusively

to science, a common literary society would have answered all its purposes. It is the *dulce et utile* mixed together—it is the beauty of the arrangement that convinces the understanding and fascinates the heart.

The hours of labor are marked by pursuits which dignify and adorn the mind. The W. M. expatiates with clearness and perspicuity on the beauties of geometry, astronomy, and other liberal arts and sciences, with their reference and application to the designs of Providence in the creation of man. The imagination luxuriates on his lecture, and the heart is improved, while the ideas expand under a course of training, which blends amusement with instruction; and all his illustrations tend to inculcate a knowledge of those three great branches of masonic morality and true religion—the duties we owe to God, our neighbor, and ourselves.

In the hours of refreshment, science is not abandoned. Music and poetry take the lead, and contribute their aid to enliven the graver pursuits of our more serious hours.

Our excellent and lamented Brother PRESTON, (whom I always quote with pleasure, because he was one of my first instructors in the science of Freemasonry), with equal brevity and truth, thus delineates the design of our lectures. Of the first, he says: "In this lecture, Virtue is painted in the most beautiful colors, and the duties of morality are strictly enforced. Here we are taught such wise and useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy; and these are imprinted

on the memory by lively and sensible images, well calculated to influence our conduct in the proper discharge of the duties of social life. The second degree extends the plan, and comprehends a more diffusive system of knowledge. Practice and theory are united to qualify the industrious Mason to share the pleasures which an advancement in the art necessarily affords. Listening with attention to the opinions of experienced men, on important subjects, the mind of the Craftsman is gradually familiarized to useful instruction; and he is soon enabled to investigate truths of the utmost concern, in the general transactions of life." Of the third, he says: that "In twelve sections, of which this lecture consists, every circumstance that respects government and system, ancient lore and deep research, curious invention and ingenious discovery, is collected and accurately traced. To a complete knowledge of this lecture few attain; but it is an infallible truth, that he who acquires by merit the mark of pre-eminence to which this degree entitles him, receives a reward which amply compensates for all his past diligence and assiduity."

From these general remarks let us take a brief view of some of the Beauties of the Order; for the impossibility of noticing every point, part, and secret by which we are distinguished, will be apparent from the preceding observations.

The ceremonies of Freemasonry are numerous and significant; although, if considered abstractedly, they are of little value, except as they contribute their aid to impress upon the mind a rich series of scientific



beauties and moral truths. And I will undertake to affirm, that the system of Freemasonry, complicated as it is throughout the whole routine of its consecutive degrees, and abounding with appropriate ceremonies, does not contain a single rite that is barren of intellectual improvement; and they all bear a reference to similar usages contained in the Holy Book that has been revealed from heaven.

Out of the numerous and fruitful store of rites and observances contained in this noble system, I shall select a few for illustration, that every inquirer may be informed of the source whence they are derived, and convinced that they have been conceived in a spirit of universal benevolence, and are practiced with the design of making us wiser and better men.

#### 1. BRIEF SKETCH OF THE THREE PRINCIPAL STEPS, OR DEGREES.

Like all other sciences, Freemasonry is progressive, and can only be acquired by time, patience, and a sedulous application to elementary principles, as a preparation for the higher and more abstruse points of doctrine, which convey pre-eminence in the superior degrees. And that no mistake may arise respecting the qualification of candidates, tests have been instituted, to mark at every step their progress in the preliminary degrees, before they be admitted to a more exalted place in the lodge.

The Three Degrees of Masonry, as they were probably arranged by the Grand Masters, at the building of the Temple, might bear a general reference to the

three Orders of the Jewish Priesthood, an arrangement which has also been introduced into the Christian Church. Indeed, this number was universally adopted in every ancient system. Even the Spurious Freemasonry had the same number of steps. The first consisted of probation, purification, and expiation. The second was called the Lesser Mysteries, into which the candidate *passed* by solemn ceremonies; and also to the third, after a long period of additional trial, which was denominated the Greater Mysteries. These consisted of fearful rites, introductory to a full revelation of all the ineffable doctrines, which he was bound, under an obligation and heavy penalties, never to reveal.

The Essenes, who preserved the true Freemasonry from extinction in the dark ages, which preceded the advent of Christ, admitted only three degrees; and the probationary term extended to one whole year. If, during this period, the candidate gave satisfactory proofs of his temperance, fortitude, prudence, and justice, he was accepted, and received the first step or degree, in which noviciate he remained another year before he was passed to the second step; and it was not until the expiration of three years that he was admitted to a full participation in the secrets and benefits of the society. And even here the utmost precaution was used. The candidate was previously bound by the most solemn vows, to keep inviolably secret the mysteries of his Order, and to act upon and abide by the ancient usages and established customs of the fraternity. The brethren distinguished each other, in

darkness and in light, by signs and tokens. The most profound silence was imposed at their assemblies, the Lecturer only expounding the tenets of their creed, which were enfolded in a series of allegorical symbols, the rest listening with a grave and solemn attention.

In every civil institution, the progress to rank, honor, and distinction, is, in like manner, graduated and slow. In the church, the bar, the army and navy, and all other social establishments, the candidate for fame must toil through a weary probation, and be content with a slow passage through many preliminary steps, before he can hope to attain the object of his ambition. It is the same in Freemasonry. It has several degrees, which are not communicated indiscriminately, but are conferred on candidates according to merit and ability.

The very first step taken by a candidate on entering a Masons' lodge, teaches him the pernicious tendency of deism and infidelity; and shows him that the foundation on which Masonry rests is the belief and acknowledgment of a Supreme Being, the Creator and Governor of the world; accompanied by a confession, that in Him alone a sure confidence can be safely placed, to protect his steps in all the dangers and difficulties he may be called on to encounter in his progress through the mazes of good and evil with which this world abounds; assured that if his faith be firmly grounded in that Supreme Being, he can certainly have nothing to fear. In connection with this faith, the first degree of Masonry teaches him that his actions must be squared by the precepts contained in the Holy



Bible, the constant study of which is strongly recommended. It goes on to enforce the practice of the three duties of morality—to God, his neighbor, and himself. It reminds him of the value of time, by an emblem which points out the division of the day into twenty-four equal parts; and the absolute necessity of regularly appropriating certain portions of it to the purposes of labor, rest, and the worship of his Maker, is forcibly impressed upon his mind. It teaches him the Three Theological and the Four Cardinal Virtues; connected with which, it points out to him the necessity of cultivating Brotherly Love—the cape-stone, the glory, and the cement of the Institution; it incites him to the duty of relieving the necessities of others, with the superfluities of his own substance, and in all places, and on all occasions, to adhere strictly to truth, as one great and effectual means of pleasing God. These are all emanations of the faith which the candidate professes at his first admission. We have three luminaries in our lodges; and what do they point out? They refer to the three precepts of MICAH, the prophet, that, as Masons, we ought to do justly in every transaction of life; to love mercy, and to walk humbly with our God. We are clothed in white, as emblematical of the innocence and integrity which ought always to distinguish a Free and Accepted Mason. Our jewels have all a moral tendency; and there is not a figure, letter, or character in Masonry, but points out some moral or theological duty.

If we pass on to the Second Degree, the first object that strikes us is the symbol of an eternal and self-

existent Deity, who will reward or punish us everlastingly, according to our works. In this degree we are solemnly reminded, that the All-Seeing Eye of Providence observes our actions, and notes every improper word or thought, to produce against us at the day of judgment. The star of this degree points to that supernatural appearance in the heavens, which directed the Wise Men of the East to the place where the Incarnate God was prepared to receive the rich tokens of their adoration.

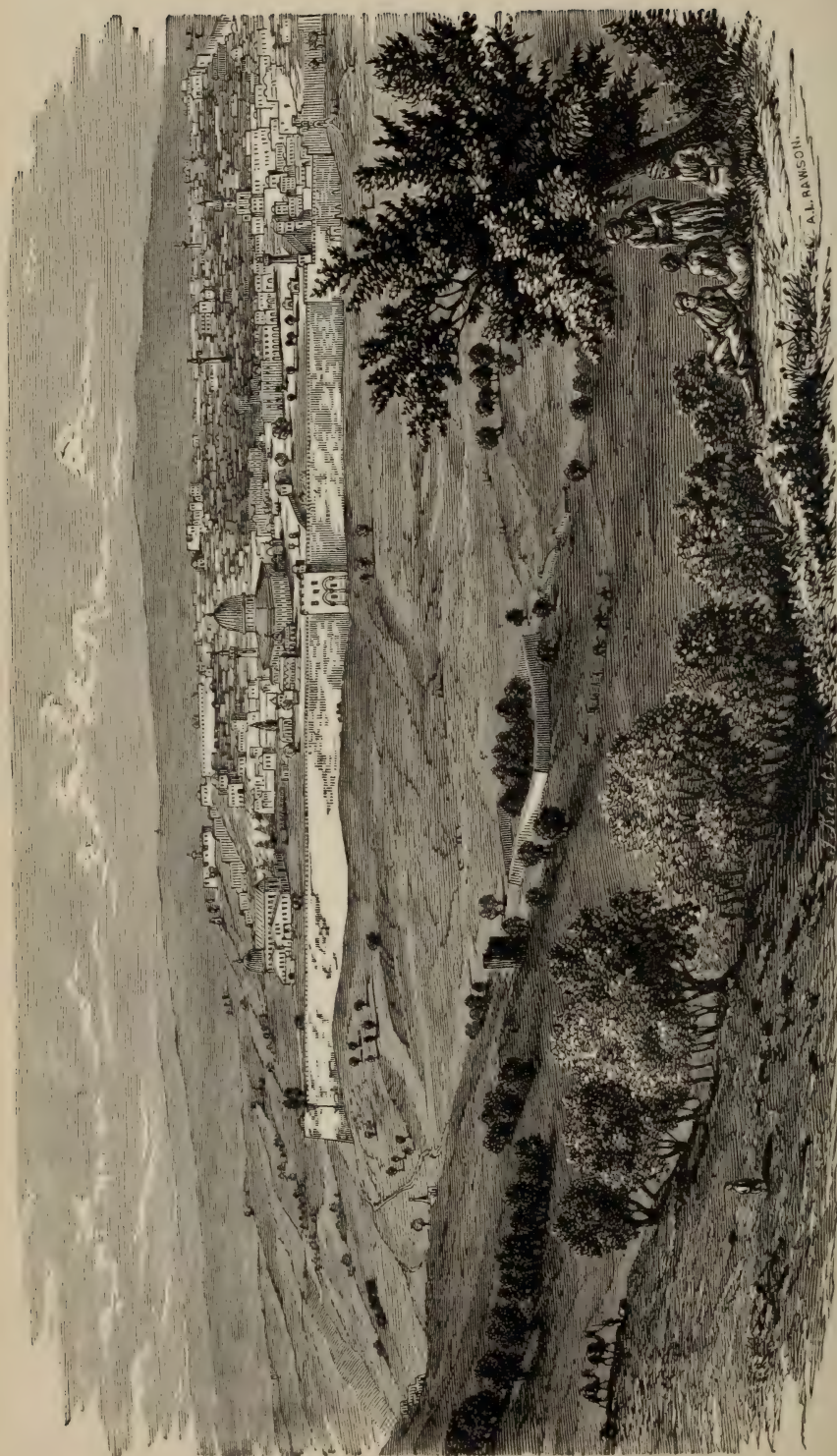
When the vail of the Third Degree is raised, we are presented with a series of historical facts and ceremonies which illustrate many passages in the Jewish Scriptures, and refer to the fundamental truths of our holy religion. It is truly called a sublime degree, for it contains the essence of Purity and Light.

This degree has a reference to the Christian dispensation, when the day of salvation is more fully revealed, atonement is made for sin, and the resurrection from the dead plainly communicated and confirmed by the resurrection of Christ from the grave.

The Jewish Law had degenerated into a mass of rottenness and corruption; piety, which planned the Temple at Jerusalem, was expunged; the reverence and adoration due to the Divinity, was buried in the filth and rubbish of the world; and religion and morality were scattered to the Four Winds of Heaven. Three Ruffian Nations, from the South, the West, and the East—the Syrians, the Chaldeans, and the Romans—gave, in succession, this temporary dispensation its death-blow; those who sought religion, through the







THE CITY OF JERUSALEM, LOOKING WEST FROM MOUNT OLIVET.

wisdom of the ancients, were not able to raise her; she eluded their grasp, and their polluted hands were also stretched forth in vain for her restoration. Her Tomb was in the rubbish and filth cast forth from the Temple, and Acacia wove its branches over her monument.\* In this state of darkness and despair, she lay until the Saviour came, instituted the Five Points of Christian Fellowship, and raised her from the dust in which she had been indecently interred, to a more glorious inheritance; to be the means of salvation to generations yet unborn; to unite mankind by the ties of a common Faith and a common Hope, and to produce that perfect and unsullied Charity, which shall have its consummation in glory at the Resurrection of the dead.

## 2. FREEMASONRY POSSESSES AN UNIVERSAL LANGUAGE.

Do you inquire what is its utility? It is for the purpose of enabling a worthy brother in distress to convey his wants and necessities, even though we are ignorant of his vernacular tongue; for thus the stranger and sojourner can freely explain their wishes. Is he surrounded by difficulties? His peculiar distresses are soon made known, and commiseration and relief are promptly administered. By the use of this valuable art, we are enabled to hold an intelligible intercourse, and even to maintain a connected conversation with

\* Freemasonry tells us, in a figure, that the acacia branch shall be severed from its parent stem, and we shall be triumphantly raised from the tomb of transgression, and conveyed by angelic attendants to the Grand Lodge above, if we discharge our respective duties here in Faith, and Hope, and Charity, as good Masons, and worthy members of the community at large.



brethren of every clime, and every language. We thus express pleasure and pain, sympathy and disgust, reverence and distress, with many other affections of the mind, even in the most public situations, without attracting notice or exciting curiosity. If a brother, then, should forget himself, so far as to be guilty of any public indiscretion, a formidable display of this Universal Language would restore his recollection, and bring him back to virtue. So truly has it been observed, that "however a brother may mistake himself as a man, he has the motive and opportunity of recovery as a Mason."

A knowledge of this invaluable secret—a language of universal application—has saved multitudes of lives in times of war and public discord; "when shipwreck and misery had overwhelmed them—when robbers had pillaged—when sickness, want, and misery had brought them even to the brink of the grave. In such hard and dismal calamities, the discovery of Masonry has saved them. The discovery of being a brother has stayed the savage hand of the conqueror lifted in the field of battle, to cut off the captive; has withheld the sword imbrued in carnage and slaughter, and subdued the insolence of triumph, to pay homage to the Craft."\*

So efficacious is the universal language of Masonry; and to show that its benefits are not imaginary, I subjoin two anecdotes, out of the stores which every brother would be able to furnish from his own experience; the former communicated to the *Freemasons' Quarterly Review*, (1835, p. 167), by Brother LEIGH, of

\* HUTCHINSON, *Spirit of Masonry*.



Taunton, and the latter by an uninitiated individual, under the signature of ALPHA. (1836, p. 442.)

“During the late war, a small coasting vessel, trading between Plymouth and Hampshire, returning with a cargo to the former, was suddenly surprised in the evening by a French privateer, who had taken up her position under one of the bold promontories of the Devonshire coast. The crew of the English vessel, being composed of the Captain and two or three persons, could make no resistance to a ship of war, and was taken possession of by the enemy. The French officer who performed that duty, in the course of his overhauling the cargo and papers of his prize, discovered a Master Mason's certificate from the Grand Lodge of England. He demanded of the English Captain if he were the individual named in it; and, on receiving an answer in the affirmative, the Frenchman observed, that although he was not himself a Mason, this was a circumstance which he knew would very much interest his commander, and that he must, therefore, go aboard the French ship and inform him of it. Having done so, the French Captain now came aboard his prize, and having satisfied himself that his captive was entitled to his fraternal protection, *by the universal language of Masonry*, proposed to him, that if he would give him his word, as a man of honor and a Mason, that on his return to Plymouth, he would use his best exertions to obtain the release of his (the French Captain's) brother, who was then a prisoner of war in Mill Prison, Plymouth, he would give him up his vessel, and allow him to proceed on his voyage. The Englishman, happy

to be liberated on terms so truly masonic, made the best of his way to Plymouth, in which harbor he, in a few hours, arrived with his cargo and crew. He immediately went ashore, and having assembled the Masters of the lodges of that port, communicated to them this extraordinary convention. One of the Masters, happening to be employed at that time by the government, in the management and supply of the French prison, lost no time in communicating it to the head department in London, and by the next post received an order to complete, with dispatch and fidelity, an exchange, which the French Brother had commenced with so much generosity and confidence. The French prisoner was shortly conveyed by a flag of truce to the shore of his native land."

ALPHA thus relates his adventure: "In the year 1825, I left England for Bogota, in South America. In journeying with a party consisting of eight persons, from Carthagena to a small village, called Baramquilla, situated on the banks of the river Magdalena, we were unable to procure mules to carry us to our destination. Application was made to those persons most likely to supply our wants, without effect; they informed us that several persons had been detained there for the same reasons. The following day we redoubled our search, making very liberal offers for the use of the beasts, but it availed us nought. What to do in this predicament we knew not; we were in a most unhealthy place, with a burning sun upon us, and last, though not least, tormented almost to death with musketoes, without a prospect of being released from these

miseries for some weeks. But, thanks to Masonry, our troubles were of but short duration; for, in the evening, we chanced to call upon the Alcade of the place, when it was discovered by him that one of our party was a Brother Mason. Judge of our surprise, when he told us that we should all have mules, and be enabled to proceed on our journey the next morning; a promise which he most religiously kept, for, at six o'clock the following day we left the place, with many blessings on the founder of Masonry."

### 3. WE MEET ON THE LEVEL AND PART ON THE SQUARE.

In the open lodge, Masonry knows no distinctions but those of merit. In the pure language of that sacred volume, which is always displayed on the pedestal, we honor all men, love the brotherhood, fear God, and honor the Queen. The glitter of pomp, the plumage of grandeur, form, however, no passports to especial commendation, except as they are united with moral worth. In our lodges the rich and the poor meet together. What is their common Charter? The Lord is the maker of them all.\* It is the mind—the intellect—improved by diligence and industry, that elevates the Free and Accepted Mason to the highest honors of his profession. In the system of Masonry, like that of nature, when the lodge is open, the badge of innocence assumed, the bond of friendship in active operation, and the Jewel of Equality sparkling in the West, all are on a Level—all are men formed in the image of their Maker. Of noble shape, tall, godlike,

\* Prov. xxii. 2.



and erect. Nature subjects the wealthy to pain, sickness and death, equally with him who earns his bread by the sweat of his brow. In like manner the Mason, whether rich or poor, is subject to destitution, to helplessness; in both cases, time, in its irresistible progress, brings on the third degree—the final catastrophe of life; and Death will have his prey. Sickness approaches without a summons; disease never knocks at the chamber door, or inquires whether he be a welcome guest; Death breaks through bolts and bars; he spurns the bribes of the rich, and is deaf to the heart-rending supplications of the poor. Both must repose together on the same lowly bed. The sprig of acacia—that striking emblem of innocence—is rifled from the spot where it grew and flourished, to decorate the crumbling remains of the departed brother; and the draperies of mourning will be alike extended over their place of burial.

From the dust acacias bloom,  
High they shoot and flourish free;  
Glory's temple is the tomb,  
Death is immortality.

With such illustrations in view, Masonry asks the enlightened brother, what is the glory of the world? Is any thing really great, except virtue? Is any thing truly mean and contemptible except vice? "According to the eternal rules of celestial ceremony and precedence," says a celebrated moral writer, "in the sublime and immortal heraldry of nature and of heaven, Virtue takes place of all things. It is the nobility of angels—it is the majesty of God."\* A king in the

\* FAWCET, vol. i. p. 95.

lodge is reminded, that although a crown may adorn the head, or a sceptre the hand, the blood in his veins is derived from the common parent of mankind, and is no better than that of the meanest subject. The statesman, the senator, and the artist, are there taught equally with others; they are, by nature, exposed to infirmity and disease; and, that an unforeseen misfortune, or a disordered frame, may impair their faculties, and level them with the most ignorant of their species. This checks pride, and excites courtesy of behavior. Men of inferior talents, who are not placed by fortune in such exalted situations, are instructed to regard their superiors with peculiar esteem, when they discover them voluntarily divested of the trappings of external grandeur, and condescending, in the badge of innocence, and bond of friendship, to trace wisdom and follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and Wisdom is the channel by which virtue is directed and decayed; Wisdom and Virtue alone mark distinction amongst Masons."

Thus, if Masonry read the rich man a lesson of humility, it teaches also to the poor, obedience and gratitude, while it reminds both of their mortality. It inculcates the necessity of practicing Brotherly Love, in our onward march from this world to another and a better. The wealthy and the wise are admonished to use their riches and talents, for the purpose of cheering and enlightening the poor and ignorant; knowing that it is to their persevering industry, and mechanical knowledge, that they are indebted for the elegancies

and luxuries of life. And both are admonished to make their accounts perfect, by deeds of the purest morality and virtue.

In the mechanism of Masonry, the graduated scale of rank is strictly and immutably observed, and subordination is perfect and complete; for its government is despotic. The Master in the East is absolute in his authority over the brethren of his lodge. Yet this does not, in the least, militate against the doctrine of equality, which is inculcated both by precept and example, in all the illustrations of Masonry. For it is an authority founded on brotherly love, and exercised in a spirit of kindness and suavity, which is the more effective, as it brings into operation, both with rulers and brethren, supreme and subordinate, the amiable sympathies which spring from fraternal esteem. If the power vested in the Worshipful Master be steadily maintained, on the judicious principle of *suaviter in modo*, it will be unnecessary to display the sterner features of *fortiter in re*. In a word, a Masonic lodge is governed by love, not by fear. And if, in any instance, this officer should so far forget his Master's obligations, as to exercise the despotic power with which he is undoubtedly invested, tyrannically—the bond of union would be violated—the great principles of Masonry would be scattered to the winds of heaven—and the lodge, how numerous and respectable soever it might be, would soon cease to exist.

But though Masonry thus inculcates the most impartial equality amongst the brethren, while the lodge is tyled, and masonic duties are in progress, it yields to



every one his proper rank, when the lodge is closed, and the jewels put away. Honor must be given to whom honor is due. Grades of human rank are necessary to support the framework of society; and Masonry, which is Order personified, cements the social system.

Order is heaven's first law, and this confest,  
Some are and must be greater than the rest.—POPE.

This is one of the peculiarities of Freemasonry. We meet on the Level and part on the Square. Is it not an amiable regulation? In our intercourse with the world, in the courtesies which we exchange with our species, a worthy Brother Mason is preferred to any other connection. Freemasonry is a science, universal as the Deity we invoke at the very first step of our initiation. It is a chain of affection where the whole brotherhood is linked in the strictest bonds of amity and friendship; and it teaches the incumbent duties which we owe to each other, and to ourselves, in every state of life, from the highest to the lowest grades. In whatever station our lot may be cast—whether we move in those magic circles which circumscribe the society of princes and the great ones of the earth, or whether we occupy the lower and more retired grades—we have an incumbent duty to perform; and it is on the discharge of that duty, including benevolence and protection on the one hand, and humanity and gratitude on the other, that our future lot will be determined in the day when the Grand Architect of the Universe shall make up his Jewels.

4. THE AVOCATIONS OF MASONRY ARE REGULATED BY THE  
MUTATIONS OF THE HEAVENLY BODIES.

The Master opens the lodge at sunrise, with solemn prayer; the Junior Warden calls the men from labor when the sun attains its meridian height; and the Senior Warden closes the lodge with prayer, at sunset, when the labors of our ancient brethren ended. The great luminary of creation rises in the East, to open the day, with a mild and genial influence, and all nature rejoices in the appearance of his beams. He gains his meridian in the South, invigorating all things with the perfection of his ripening qualities. With declining strength he sets in the West to close the day, leaving mankind at rest from their labors. This is a type of the three most prominent stages in the life of man, infancy, manhood, and old age; the first characterized by the blush of innocence, pure as the tints which gild the eastern portals of the day. The heart rejoices in the unsuspecting integrity of its own unblemished virtues, nor fears deceit, because it knows no guile. Manhood succeeds; the ripening intellect arrives at the meridian of its powers, while, at the approach of old age, his strength decays, his sun is setting in the West; and, enfeebled by sickness, or bodily infirmities, he lingers on, till death finally closes his eventful day; and happy is he, if the setting splendors of a virtuous life gild his departing moments with the gentle tints of Hope, and close his short career in Peace, Harmony and Brotherly Love.\*

This is the model on which the brethren are admon-

\* See my *Ant. of Mas.* p. 35.

ished in the lodge to conduct their own private affairs. If the day, like the lodge, open and close with prayer, the Deity, in all his dispensations, both of mercy and justice, will ever be present to their recollection. And prayer is the key that unlocks the gates of heaven. In this angelic exercise, our thoughts and aspirations ascend to the throne of grace, and piety and holiness become habitual to the soul. If we look into the starry firmament, and behold Orion rising in the south, clothed in gigantic majesty—if we contemplate “the sweet influences” of the Pleiades, Arcturus, and the Wain, what are they but so many speaking evidences of His immortal power and goodness, who contrived, created and upholds the vast machine of nature? and all those myriads of brilliant orbs that roll over our heads, form a bright blaze of eternal and intelligible Masonry. The heavens declare the glory of God, and the firmament sheweth his handiwork. The reflections arising from such contemplations expand the mind, by unfolding the secrets of the skies, which are a sealed book to the ignorant or indifferent observer.

What a range of sublimity does a survey of the heavenly bodies afford? How is the mind lost in the immensity and magnificence displayed in the spacious firmament on high? How do the affections soar beyond the trifling concerns of this short and transitory life—absorbed in the vast idea of Omnipotence?

I have been much pleased with a view of the immensity of the creation, which appears in the “*Christian Almanac*” for the present year. The writer says: “Some astronomers have computed, that there are not



less than seventy-five millions of suns in the universe. The fixed stars are all suns, having, like our sun, numerous planets revolving round them. The solar system, or that to which we belong, has about thirty planets, primary and secondary, belonging to it. The circular field of space which it occupies is, in diameter, three thousand six hundred millions of miles, and that which it controls much greater. The sun which is our nearest neighbor, is called Sirius, distant from our sun about twenty-two billions of miles. Now, if all the fixed stars are as distant from each other as Sirius is from our sun, or if our solar system be the average magnitude of all the systems of the seventy-five millions of suns, what imagination can grasp the immensity of creation? Who can survey a plantation containing seventy-five millions of circular fields, each ten billions of miles in diameter? Such, however, is one of the plantations of Him who has measured the waters in the hollow of his hand—meted out the heavens with a span—comprehended the dust of the earth in a measure—and weighed the mountains in scales, and the hills in a balance.” This, for a speculation, appears immense; but it forms only a point in the vast idea of universal space, which the human mind is altogether incompetent to grasp; for, who shall attempt to place a limit to the designs of Omnipotence?

The study of this subject, which forms a part of the Fellow Craft’s Lecture, prepares the mind for the contemplation of a future world, and elevates our thoughts to the great central emblem, whose sacred initial character, surrounded by a blaze of glory, recalls our minds

from the work to the Architect—from the science, to its mysterious symbols.

And what reference has the situation of the lodge? Why is it placed due East and West? The tyro in Masonry will answer the question. But this should not only be a station of order and science, but it should also be a station of seriousness and devotion. A Masons' lodge should be a company of Masons, who should behold the rising and setting of the sun with piety, with gratitude, and with devotion! It should be an assembly where the ignorant are taught Wisdom, where the wanton are taught sobriety, where the dissolute are reclaimed, and where the unruly are influenced to perform all the important duties of religious obedience. As the sun riseth in the East to enlighten the day, so the Master of the lodge should stand in the East to enlighten, with true Wisdom, his masonic companions, and guide all his Fellow Craftsmen to work out their salvation with fear and trembling! As the sun setteth in the West to close the day, so the Wardens of the lodge should stand in the West to close the labors of the lodge, and see that none go away, not only not dissatisfied, but also to see that none go away unimproved in moral virtue, and in pious resolutions. This is the perfection of Masonry.\*

5. THE PROPRIETY AND DECORUM OF PROCESSIONAL MOVEMENTS CONSIDERED.

Processions may be deduced from the highest antiquity. They are the very essence of every ancient institution which has had the most remote alliance

\* INWOOD'S Sermons, p. 66.

with religion, and particularly they form so great a portion of Freemasonry, that it could not exist without them. If Freemasonry be considered in all its parts and bearings, from the most simple elements to the highest and most ineffable degrees, this inevitable conclusion will result, that if Masonry be good for any thing, its excellence is derived, in a great measure, from Processional Observances. Take away its processions, and obliterate the illustrations consequent thereon, and where is the system of Freemasonry? Our *public* processions have been instituted for many noble purposes. We visit the house of God, in public, to offer up our prayers and praises for mercies and blessings—we attend in a body, to show the world our mutual attachment as a band of brothers—we are arranged in a set form, to exhibit the beauty of our system, constructed on the most harmonious proportions, and modeled into a series of imperceptible grades of rank, which cement and unite us in that indissoluble chain of sincere affection, which is so well understood by Master Masons—and blend the attributes of equality and subordination in a balance so nice and equitable, that the concord between rulers and brethren, is never subject to violation, while we meet on the level and part on the square.

But I will bring forward such a cloud of witnesses from the sacred records,\* in favor of this practice, as

\* The Spurious Freemasonry was all, in like manner, processional; (see my signs and Symbols, and Hist. Init. passim), and I name it here, only to show, that as their system was borrowed from the true one, it follows as an inevitable deduction from this general and uniform practice which distinguished the secret rites of all nations, how widely soever dispersed, or sepa-



shall silence all objections to its antiquity and usefulness. To establish the point, I need not mention the solemn procession of ADAM and EVE out of paradise, though it forms a prominent illustration of Royal Arch Masonry. It will be unnecessary to adduce the procession of angels on JACOB's ladder;\* or that splendid procession, the most numerous, perhaps, ever witnessed in the world, which took place at the deliverance from Egypt, when the people came out with a mighty hand, and were conducted through the wilderness by the rod of MOSES.† These, however, bear upon the subject, because they are peculiarly connected with Freemasonry, and received the sanction of God himself, who attended them in person, enveloped in a cloud of glory.

These processions were accompanied by the banners rated from each other by impassable barriers, that our science has always, even from the earliest times, been accompanied by the use of processions.

\* Gen. xxviii. 12.

† This rod, or sceptre, was the visible agent which God thought proper to make use of for the deliverance of his people from captivity; and it was emblematical of the united authority which MOSES possessed, as king, priest and prophet. It subsequently became the subject of many Rabbinical fancies. With the Hebrews, the sceptre was always a badge of authority. In Heb. xi. 21, we read, that JACOB leaned on the top of his sceptre, or staff, as the patriarch of his race, while he was in the act of blessing the sons of JOSEPH. And it may be observed, that *virga* is frequently used in Scripture for a sceptre. So in the Iliad, book ii.—

“The King of kings his awful figure rais’d,  
High in his hand the golden sceptre blaz’d;  
The golden sceptre of celestial frame,  
By VULCAN formed, from JOVE to HERMES came.”

After which, follows a long list of very important personages, through whose hands the sceptre descended to him; and, in a subsequent book of the same poem, the crier is introduced, placing this sceptre in the hands of MENELAUS, and commanding the Greeks to be silent while he spake.

of the twelve tribes,\* and many others emblazoned with various devices; and they were conducted on certain prescribed principles, under the immediate direction of God himself.†

Look at the procession of DAVID to Mount Moriah, when it pleased the LORD to put a stop to the pestilence which raged among his people, in consequence of his inadvertently having them numbered;‡ and that most pompous one of SOLOMON, when his stately temple was dedicated.§ Look at the Jewish processions generally, and in particular, the triumphal one which preceded the feast of Purim.|| Contemplate finally, that grand procession through the streets of Jerusalem, in which the SAVIOUR of mankind was the most prominent character; when the people shouted in strains of gratulation, Hosanna to the Son of DAVID! Blessed is he that cometh in the name of the LORD!¶ These are the holy models on which our processions are founded; and you will, therefore, no longer be inclined to think, that such observances are useless, or frivolous, or unnecessary.

Masonic processions are conducted with much greater

\* This was a most magnificent spectacle, if, as some writers think, (viz: MONTANUS, SIMLERUS, THEODOTIUS, JUNIUS, and particularly OLEASTER), from the construction of the words *ascenderunt quintati*, that the Israelites marched by five in a rank, *militari ordini*, in battle array; for then, as the whole procession consisted of not much less than two millions of souls, it would have extended nearly a hundred miles in length—led by Jehovah in a cloud—attended by the ark of the covenant and tabernacle, and the whole host overshadowed by numerous banners waving in the air.

† The order of this procession may be found in the tenth chapter of the book of Numbers.

‡ 2 Sam. xxiv. 20.

|| Esth. vi. 11.

§ 2 Chron. v.

¶ Matt. xxix. 9.

splendor on the continent than in this country. The superior officers of foreign lodges wear splendid robes of silk and velvet, of the three pure colors, decorated with gold and precious stones. I copy from a ritual of Helvetian ceremonies, in my possession, some other attendant circumstances, which are calculated to swell out the gorgeous magnificence of a masonic procession. "The Great Master walks under a purple, blue, and crimson canopy, with fine linen and bells, and decorated with tassels and fringes; the staves of his canopy are four, or eight, which are borne by Master Masons of the oldest lodge present; on the right hand of the Great Master is a sword-bearer; and on his left hand is a sword-bearer; before the Great Master is a standard, and behind him is a standard. All Masters of lodges present are under blue canopies, each borne by four Master Masons, of his own company; the canopies are six feet long, and three feet broad; the staves are six feet long; the framework is of cedar, or pine, or box-wood; the covering hangs down not less than three feet on each side, and in front likewise. In the middle of the procession is carried the ark, covered over with a veil of blue, purple, and crimson, by four of the oldest Masons present."

Such are the ceremonies and observances of Freemasonry. They speak a language to which every brother's heart responds, because they are connected with associations which are highly cherished and prized. These ceremonies cement an attachment to the Craft, which becomes more overwhelming as it is better understood; and as there does not exist a single



rite which is barren of instruction, so they are all and each essentially necessary to the perfection of the system. Every increase of knowledge only shows more clearly the necessity of preserving the Ancient Landmarks, and of enforcing those technicalities which every true Mason regards with respect and veneration, because they are at once the guardians of our treasures, and the discriminating tokens by which our claims to fraternity are unequivocally substantiated.

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#### WISDOM BETTER THAN STRENGTH.

"THERE was a little city," says the Preacher, the Son of DAVID, "and few men within it; and there came a great King against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he, by his wisdom, delivered the city; yet no man remembered that same poor man. Then, said I, wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard." If it should chance to you, my brother, to do mankind good service, and be rewarded with indifference and forgetfulness only; still, be not discouraged, but remember the further advice of the wise King: "In the morning sow the seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that, or whether both shall be alike good." Sow you the seed, whoever reaps. Learn, that you may be enabled to do good; and do so because it is right, finding in the act itself ample reward and recompense.

## THE CAPTIVITY.



NO event recorded in sacred history, except, perhaps, the account of the construction of the first temple, can be more interesting to the advanced Mason than that which relates to the destruction of Jerusalem, the captivity of the Jews at Babylon, and the subsequent restoration, under King Cyrus, for the purpose of rebuilding the "house of the Lord." From the death of Solomon to the final destruction of the Temple, the people were engaged in civil dissensions among themselves. No sooner had Rehoboam, son and successor of Solomon, ascended the throne, than his harsh and tyrannical conduct so incensed the people, that ten of the tribes revolted from his authority, and, placing themselves under the government of Jeroboam, the son of Nebat, formed the separate Kingdom of Israel, while Rehoboam continued to rule over the tribes of Judah and Benjamin, which then constituted the Kingdom of Israel, whose capital remained at Jerusalem.

The Jews being thus divided, and having offended the Almighty by their idolatry and licentiousness, were delivered over to the Chaldeans to be chastised. The instrument selected by the Deity, for the carrying out his designs, was Nebuchadnezzar, King of the Chaldees, then reigning at Babylon, who with a large army, laid siege to Jerusalem, and after a severe struggle of eighteen months' duration, reduced it. He then caused the city to be leveled with the ground, the royal palace to be burned, the temple to be pillaged, and the inhabitants to be carried captive to Babylon. The Jews remained in captivity until they were released by Cyrus, King of Persia, who in the first year of his reign, issued his proclamation, which liberated the Hebrew captives, and permitted them to return to Jerusalem to "rebuild the city and house of the Lord."

## NOTES AND GLEANINGS.

THE RESURRECTION BELIEF.—It is vain to suppose that a person who does not believe in the resurrection of the dead can be impressed with the beauties of Freemasonry. This belief was embraced both by Jews and Christians in the time of our Savior. It was one of the principal tenets of the Mosaic religion, and was received by the whole nation except the sect of the Sadduces. It is true the Jews entertained some very ridiculous ideas on the subject—some of them believing that the Israelites only shall rise, and others that the privilege is confined to the pious Jews alone; while yet others believe that after the resurrection the body will undergo a second death, and that the soul, stripped of its body, will enter into paradise—and that to be buried in the land of Canaan is a *sine qua non* to even this partial arrangement. One of the greatest arguments of the truth of Christianity is drawn from the resurrection of our Savior; the particulars of which have been transmitted to us so accurately by the four Evangelists, as to make the evidence of this important truth amount to demonstration: and nothing can more clearly prove the distinct reference of Freemasonry to Christianity than the doctrine of the resurrection so distinctly inculcated in the third degree.

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ORIGIN OF FREEMASONS.—The “Encyclopedia Britannica,” Art. Masonry, derives the order from the Collegia Artificum of the Romans; and says its members were introduced into England by Kings Alfred and Athelstan, to build castles and churches. They then united under written constitutions modeled upon the ancient constitutions of the Roman and Greek colleges, and the provisions of the civil law.



## LIGHT.

BY WILLIAM PITT PALMER.

From the quickened womb of the primal gloom,  
The sun rolled black and bare,  
Till I wove him a vest for his Ethiop breast,  
Of the threads of my golden hair;  
And when the broad tent of the firmament  
Arose on its airy spars  
I penciled the hue on its matchless blue,  
And spangled it round with stars.

I painted the flowers of the Eden bowers,  
And their leaves of living green,  
And mine were the dyes in the sinless eyes  
Of Eden's virgin queen;  
And when the fiend's art on the trustless heart  
Had fastened its mortal spell,  
In the silvery sphere of the first born tear  
To the trembling earth I fell.

When the waves that burst o'er a world accursed  
Their work of wrath had sped,  
And the Ark's lone few, tried and true,  
Came forth among the dead;  
With the wondrous gleams of my bridal beams,  
I bade their terrors cease,  
As I wrote on the roll of the storm's dark scroll,  
God's covenant of peace.

Like a pall at rest on a senseless breast,  
Night's funeral shadow slept—  
Where shepherd swains on the Bethlehem plains  
Their lonely vigils kept;  
When I flashed on their sight the heralds bright  
Of heaven's redeeming plan,  
As they chanted the morn of a Savior born—  
Joy, joy, to the outcast man.

Equal favor I show to the lofty and low,  
On the just and unjust I descend;  
E'en the blind, whose vain spheres roll in darkness and tears,  
Feel my smile, the blest smile of a friend.  
Nay, the flower of the waste by my love is embraced,  
As the roses in the garden of kings;  
At the chrysalis bier of the worm I appear,  
And lo! the gay butterfly's wings.

The desolate morn, like a mourner forlorn,  
Conceals all the pride of her charms,  
Till I bid the bright hours chase the night from her flowers,  
And lead the young day to her arms;  
And when the gay rover seeks Eve for his lover,  
And sinks to her balmy repose,  
I wrapt the soft rest by the zephyr-fanned west,  
In curtains of amber and rose.

From my sentinel steep, by the night-blooded deep,  
I gaze with unslumbering eye,  
When the cynosure star of the mariner  
Is blotted from out the sky;  
And guided by me through the merciless sea,  
Though sped by the hurricane's wings;  
His compassless, dark, lone, weltering bark,  
To the haven home safely he brings.

I waken the flowers in their dew-spangled bowers,  
The birds in their chambers of green,  
And mountain and plain glow with beauty again,  
As they bask in their matinal sheen.  
O, if such the glad worth of my presence to earth,  
Though fitful and fleeting the while,  
What glories must rest on the home of the blest,  
Ever bright with the Deity's smile. .

## BROTHER OR NO BROTHER;

OR,

WHICH WAS THE WISER?

"Your own feelings must dictate your decision: I can express no wish: make no suggestion—but you have known my life-long devotion to Masonry, and the importance I have attached to its precepts. This is no hour for trifling,"—a spasm of acute pain contracted the features of the speaker, and enforced an involuntary pause; "but specially an hour for truth. I have never unduly exaggerated the force of Masonic principles; never regarded them as superseding the highest and holiest of all teaching; but as suggestive of it and subsidiary to it. Whether, however, the connection of Masonry with my family terminates in my own person—whether you eventually belong to the Craft, or continue strangers to it—remember that he is deeply criminal who lives for himself alone."

But who was the speaker—who the listeners—and what were the accessories of the scene?

Mr. MORSHEAD, formerly a surgeon in India, who, by steady perseverance, force of character, and stern avoidance of all that bore even the semblance of what was base and unworthy, had risen from obscurity and indigence to station and opulence, was supposed to be in dying circumstances. The parties whom he was addressing were his two sons, PHILIP and RUPERT, youths very different in temperament and character, but both inexpressibly dear to their generous father. These, during his last interview on earth, he was most anxious to impress. He knew that his decease would render them both wealthy. Talent was theirs by inheritance;



and the added polish of education had not been wanting. The dying man was anxious that they should not abuse the first, or omit to follow up and improve the second. He coveted for them usefulness, and he dreaded for them sloth. His will was by his side: he pointed to it and spoke to them calmly of the advantages and responsibility which his death would open to them. He then signed to them a silent adieu, and betook himself in solitude to his religious duties.

But not then did the angel of death claim him. He waved his wings over the sufferer, but forbore to strike. Mr. MORSHEAD rallied. "His composure, submission, patience—they, humanly speaking, have saved him," exclaimed his professional attendants. "A mind so admirably poised as his—so thoroughly acquiescent in the arrangements of Providence, arms medical remedies with tenfold power. His trusting, confiding spirit, is his real doctor." Patience! thou rare and homely quality, what enduring medicament is thine!

If the young men had cherished any expectation that their father, during his short interval of convalescence, would once more recur to Masonry, and avow his deep conviction of its value, they were doomed to disappointment. Mr. MORSHEAD never approached the subject again. The respite "so mercifully granted"—his own words are used—was "devoted to meditation on the mighty future and to preparation for its dread awards!" and, if composure, submission, faith, and hope, fitly characterize such an hour, the veteran Mason passed from earth not ill-prepared for his dreamless rest. The sons, the event affected variously. PHILIP, the younger man, shrunk from society, and indulged in many and earnest musings over the past. RUPERT, the elder,

courted gayety; talked of the absurdity of grief," and was all impatience for "the distribution of the property," and for means of prosecuting a scheme of foreign travel. The first seemed to cherish whatever could recall the memory of his father; the other bent on forgetting him with all convenient speed. They were together one morning, when searching in Mr. MORSHEAD'S *secrétaire* for some paper that was needed, they lighted unexpectedly on a packet carefully and elaborately sealed, and in a feeble and trembling hand, thus inscribed :

"For him, allied to me by blood, who values my memory, recollects my conversation, and heeds my opinions, however lightly and casually expressed."

"What may this enclose?" exclaimed RUPERT. "Marvellous pains seem to have been taken to secure the contents from injury! What may be within? Eh, PHIL! Valuables?"

"Yes! in one sense as having been *worn by HIM*," was the reply slowly given, and not without emotion; "I imagine that packet to contain his Masonic insignia."

"Oh! Ah! That was one of the governor's infatuations—one of his infatuations to the very last. Masonic, Eh! So! I imagined that, sooner or later, we should stumble upon some memento of this kind. What is to be done with it?"

PHILIP pointed in silence to the inscription.

"All stuff and nonsense," remarked the elder brother, angrily; "I ask again, how shall we dispose of it?"

The younger man read deliberately the address; but trusted himself with no comment.

"Pooh! Rank absurdity!" cried the elder son. "We're not going to keep it! *That*, like other matters, must be disposed of."

"Disposed of!" exclaimed PHILIP, "with that memorandum endorsed on it, and written by himself the very day before he died!"

"No heroics, PHIL—no heroics! This is a money-getting age, which has scant sympathy with them. I ask once more who will be the buyer?"

"*I*, cried the younger, indignantly; "*I*, at any estimate that may be formed."

"Ah! well! that's business-like, and I understand you."

"Would that I could return the compliment," rejoined PHILIP, sadly. "My dear brother, are the dead at once to be forgotten, and their wishes—"

"Oh! if you are about to moralize, I wish you good morning. I don't affect homilies at any time; but least of all when delivered by a layman! Adieu!"

And, whistling his dog to his side, RUPERT quitted the apartment.

PHILIP mused on in silence. Memory recalled to him many a touching trait of the departed. He thought of his father's unvarying affection and consideration for both his children—of the costly education he had bestowed on RUPERT—of the extent to which all his predilections had been gratified, and his expensive habits borne with—of the invariable gentleness with which the deceased rebuked, and the eagerness with which he praised; and with these he contrasted RUPERT's levity, heartlessness, ingratitude and avarice.

It was a melancholy hour; and more than once the exclamation rose to his lip, "If so selfish in youth, what will he be in age?"

But that secrétaire, crowded with papers, must be examined; and those huge packets of letters must be



sorted, classed, and perhaps, to a vast extent, destroyed: and with a sigh PHILIP seized the lightest and thinnest bundle, and addressed himself weariedly to his task.

That feeling speedily gave place to eagerness and admiration. The packet, was made up exclusively of letters from various individuals at different periods of Mr. MORSHEAD's career, thanking him for patronage, pecuniary help, successful intervention, and availing influence, exerted in their behalf in the hour of need.

It was a marvellous testimony to the unwearied and life-long benevolence of a most open-hearted man.

The blessings of the widow were there, and the manly acknowledgments of the orphan, and the prayers of the aged, and the buoyant and sanguine thanks of the young. Few seemed to have applied to him in vain.

Around the packet was a broad label, with these words in pencil: "The preservation of such letters seems to savor strongly of vanity; but I leave them, that my children may see that self was not always uppermost in my thoughts. I assume no credit, covet no posthumous praises: Masonry taught me never to witness sorrow without endeavoring to relieve it. That I have been able occasionally to do so, all praise be to the Most High!"

This comment opened a long train of thought in the mind of the excited reader; and at last issued in this conclusion:

"That can be no unholy bond which prompts and ripens such noble fruits. If life be spared me, I will join the Fraternity!"

It was with a feeling of indefinable uneasiness, that PHILIP on the following morning, looked forward to an exchange of greetings with RUPERT at the breakfast-

table. That gentleman rose late, and in no very equable frame of mind. The amusement of the previous evening bore but badly the test of reflection. He was aspiring to the position of a "fast man," and had paid for his "footing" by the loss of a heavy sum at hazard. This result galled him; his night's rest was broken; and he had risen with curses on his lips at his own folly—ill at ease, feverish, and irritable. Nor was his ruffled spirit soothed by observing PHILIP's self-possessed and happy air—his cordial and ready smile.

"Oh! by the way," exclaimed the elder, after a volley of growls at everything on the table, "how about those Masonic insignia we discussed at such length yesterday? What do you intend to do with them?"

"Wear them," was the reply.

"I asked you," said RUPERT, angrily, "how you intended to deal with them?"

"And I," returned PHILIP, with pleasant and smiling mien, "as frankly avowed my intention to wear them."

RUPERT was silent for some moments; first from astonishment, then with rage—

"So, then," rejoined he, at length, with a sneer, "lunacy seems hereditary in our family?"

The younger son pointed to a portrait which fronted them, and asked, "Did *he* ever show any symptoms of unsettled or ill-regulated intellect?"

"Yes; in his absurd consideration for the wants of others. But he's gone; and what he *did* or did *not* do is beside the question. Your intention, then, is to become a Mason?"

"If the Fraternity will accept me."

"You'll repent it. Fraternity! There's no fraternity; the whole affair is based on vanity; there's nothing real and abiding in it."

"Some of the best and ablest men in our country have maintained the contrary," was PHILIP's firm rejoinder; "for my own part, I wish to be one of a Brotherhood."

"And *I* wish to stand *alone*. A young fellow with means at command can dispense with a Brotherhood. He can help himself and laugh at the idea of a Fraternity as I do."

Did an hour ever come when RUPERT remembered this expression, and—bewailed it?

To a traveler weary of wandering, Genoa "the magnificent" affords a tempting home.

Its lovely bay, screened by towering mountains which rise like an amphitheater behind it and give to its harbor the semblance of unassailable security; the palaces of its nobility, and the treasures of art they contain; its gay lounge, the *Balbi*; the palace of the former doge, linked with many a thrilling legend; its solemn and memory-haunting cathedral; the palaces of Balbi and Doria, and the Jesuit College—are all, more or less, objects of interest, and render Genoa indisputably an attractive haven to a wearied spirit.

Moreover, there is in the frank hospitality of the Genoese that which colors agreeably the first impressions of a stranger. There is a courtesy and a kindness about the merchant-princes of this picturesque port which puts the stranger at once on good terms with his entertainers and himself. True, of the civilities which were showered upon RUPERT MORSHEAD some portion might be traced to the current impression that the young "Inglese" was wealthy; but of the attentions lavished on him many were spontaneous, and sought neither requital nor return.



Among the houses at which he was ever a welcome guest was that of the Signora VALDI, who, with her young widowed daughter, the Marchesa MARDINI, and an invalid son, were early introduced to the music-loving Englishman, and speedily succeeded in making a permanent lodgement in his good opinion.

Nature had been very lavish to that youthful Marchesa. A face of surpassing loveliness; a voice of rich and peculiar melody; a manner so winning and graceful, that it insensibly converted the passing acquaintance into the passionate worshiper, were hers. So much for exterior. He who looked beyond it—he who inquired what motives and principles animated so fair a form, and gave their impress to the round of daily duties which an immortal being has to discharge, would find shrined within the casket purposes the most base, selfish and sordid—aims the most dishonest and unscrupulous.

But to RUPERT the voice that breathed such entrancing melody—the eye that beamed so brightly when he was nigh—the lips that would pour forth such touching legends, or on a sudden inspire a languishing conversation with such brilliant flashes of witty criticism or mocking mirth—were to him all he cared to hear or know. The future rose before him. He ruminated, “What a charming companion she would make for life. True, she was poor. What then? He was wealthy. There was a difference, unquestionably, in their creeds. No matter. It was a subject they would by consent ignore: it need never be adverted to. As to her relatives, some of them appeared apparently dissolute and undeniably ‘seedy.’ *N’importe*. He married the marchesa, not her aunts and uncles? and the morning following the ceremony would cut the whole fraternity!”

His proposals were made—accepted—and the contemplated nuptials became the gossip of Genoa. Slave as he was to the marchesa's beauty, and intoxicated with the wild delirium of passion, it did strike the infatuated young man even then that when they appeared in public as an affianced couple some extraordinary smiles were bestowed on her, and some pitying glances directed toward him. Nay, more—as they were passing through a crowded ball-room the expression reached his ear, "At last the quarry is hit." That it bore any reference direct or indirect to himself never for one moment occurred to him. Moreover, a letter or two abounding in queer Italian phrases, which he did not give himself the pains to master, reached him by unknown hands, and were petulantly thrown aside. Meanwhile, Signora VALDI eagerly hastened on the marriage, and an early day was fixed for its celebration. An evening or two previously the expectant bridegroom was strolling in the *Balbi* when two Englishmen, cousins, of the name of Hensingham, passed him. He heard—or fancied he heard—the younger say to the elder, "Let us save him he is our countryman—the consequences are so frightful and life-long." They passed on in eager conversation—repassed him—and renewed their gazes. Then the younger man, throwing as it were, all conventional usages aside, announced himself as a compatriot, and challenged the musing RUPERT's acquaintance. After some desultory remarks, the elder Hensingham addressed his auditor as Mr. PHILIP MORSHEAD.

"No!" said the affianced bridegroom, "that title is not mine, it belongs to my student brother."

"With whom, on public occasions, I have had more than once much agreeable intercourse," said the elder gentleman.

"Very probably," returned RUPERT. "At some Masonic dinner, perchance—for the youth PHILIP," continued he, jeeringly, "is or was a Mason. Of the absurdity of that connection I never could convince him, though my efforts have been neither few nor slight. To that fraternity, with its imposing pretensions and palpable uselessness—its marvellous assumptions and its undeniable impotency—he clings pertinaciously up to the present hour."

The HENSINGHAMS exchanged glances, and walked for a few moments by his side in silence.

"And do you believe," said the elder gentleman, earnestly, "that Masonry, which has numbered among its ranks so many devoted, exemplary, self-denying men—so many true lovers of their species—is so tainted and hollow an association?"

"I entertain the worst opinion of it," returned RUPERT, firmly: "my only consolation is, that it is powerless; powerless alike to protect or to injure, to counsel or to save."

"But if some needful and necessary caution were given—some highly important and opportune information—"

"I should reject it," interrupted the young man, quickly, "if offered by a Mason."

"On what ground?"

"This—that I distrust the whole Fraternity. Brothers, forsooth! Pshaw!"

"Farewell!" said his two companions, in a breath—and left him.

RUPERT hurried on, absorbed in his own reflections. Had he been less engrossed he might, perchance, have heard one of the HENSINGHAMS whisper quietly to the other:



"What chance of rescuing so prejudiced, so unreasonable a being. Leave him to his fate, as doomed and impracticable!"

"No alternative presents itself," replied the other, sadly; "but if he had belonged to us, we would have braved his displeasure, and made one determined effort to save him."

"I've given those fellows a rebuff," said RUPERT, merrily, as he reached his hotel. "How gloomily they listened! Gad! I half suspect they were Masons! How capital if this conjecture be correct. Ah! here is something better worth thinking of!" And he turned, as he spoke, to an exquisitely finished miniature of the marchesa, which a struggling artist had completed and sent home that evening. "A faithful, but not a flattered likeness," was his comment after a lengthened and delighted inspection.

Thus we leave him.

Dreamer! Enjoy thy vision while it lasts. Its tints are on the point of fading! Stern realities are thickening around thee. Revel in thy present day-dream while thou mayst. There awaits thee an early and terrible awakening!

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THE CHERUBIM is composed of the head and body of a man, the wings of an eagle, the thighs and posterior parts of a lion, and the legs and feet of an ox, which are thus explained: the chief parts of a man to show his wisdom and understanding; the chief parts of an eagle to show his swiftness to execute the will of God; the chief parts of a lion to show his strength and power; and the chief parts of an ox to show his ministry and patient endurance.

THE MYSTERY OF FREEMASONRY.—Freemasonry is mysterious, because it is an admitted anomaly in the history of the earth. Without territorial possessions—without any other coercing power than that of morality and virtue, it has survived the wreck of mighty empires, and resisted the destroying hand of time. Contrast the history of Freemasonry with the history of the Heathen and Jewish nations, and what is the result? The Jews, God's favored people, into whose custody Masonry was first committed, where are they now? A race of wanderers scattered over the face of the globe! Babylon, in her day, the queen of nations, fallen, never to rise again! Egypt, with her kings and philosophers, classic Greece and imperial Rome, we now find but occupying their page in the history of the world. But Masonry is an institution *sui generis*. It exists solely of itself, and eclipses all other institutions or orders in the world, which ever have been, are, or ever shall be, Christianity alone excepted. The numerous attempts which have been made at different periods to expose it to public derision, and destroy its usefulness, have all signally failed. Every such attack has produced an effect contrary to the wishes and anticipations of its projectors. Like Gray's virtuous peasant—

It keeps the noiseless tenor of its way;

and rejoices in the unsullied happiness of doing good. Masonry may, in a word, be ennobled, enlarged, exalted, and purified; but, being stamped with the seal of immortality, she can never be annihilated.



PEOPLE frequently reject great truths, not so much for want of evidence, as for want of an inclination to search for it.

THE GREAT OUTLINE  
OF  
SPECULATIVE FREEMASONRY.

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Delivered before the Grand Royal Arch Chapter of New York.

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THROUGH the merciful Providence of God, another opportunity is presented of addressing you in terms of fraternal affection. Once more, of asking that kind indulgence, that serious and candid attention, you have never denied me.

An attempt will now be made, briefly to exhibit, some of the great outlines of Speculative Freemasonry, in one general view. General, I say, because a single address cannot embrace but the mere outlines of a system, on which the mind may range with fresh and admiring prospects, or dwell with unspeakable delight. A subject, involving truths weighty and important in their nature, and consequences everlastingly serious and eternal.



The science of Speculative Freemasonry seems to have been made a subject of inquiry, in some general degree, in every age of the world. Hence various opinions have been entertained by mankind, as to its origin and proper design. While some have really approved the Institution, others have wholly condemned it. While some have expressed a belief, that in few instances it might be beneficial to individuals, others have utterly denounced it as the bane of society. While some have wisely suspended their opinions, others have cast odium on the very name. In the abodes of ignorance, where the genial rays of science have but dimly shone on the human intellect, Masonry has usually been denominated a scheme of practical impiety, bewildering the head and corrupting the heart. From such unfounded and uncharitable opinions have originated numerous fables, by which enchantment and witchcraft are said to be practiced in Masonic assemblies. From these and various other causes, the public mind has long been laboring under serious doubts, whether to consider the Institution laudable and good in its nature and design, or not. In view of such a consideration, we are loudly called upon, as Free and Accepted Masons, to unfold the tenets of our system in the most plain, unequivocal terms. Distinctly to explain the moral nature of the Institution to the world, and by convincing the understanding, lay a sure foundation for its universal approbation by all mankind.

That Speculative Freemasonry is wisely calculated to irradiate the understanding, enlarge the capacity of

the mind, and improve the heart, no man can doubt, who has been correctly taught in its principles. These are facts capable of as positive proof as the nature of moral fitness will admit. We are, therefore, bound by that benevolence and charity we profess, to adopt every laudable expedient to remove error, prejudice or misconceptions from the public mind. On the accomplishment of this desirable object depends much of the celebrity of the Institution, and the great accession to human happiness.

That our minds may be refreshed on this subject, let us turn our thoughts on some of the more prominent features of the Masonic Institution.

Speculative Freemasonry, as a system, evidently embraces, in body and substance, the whole duty of man as a moral being; comprising a summary of principles, conformable to the very nature and fitness of things. Here is presented that variety and richness of scenery which charms the understanding, that beauty, sublimity and grandeur of objects, which fill the contemplative mind with admiring views. Here we discover the wisdom of God in the symmetry of nature, and the finger of Providence in the government of the world. The great outlines in the history of creation are also unfolded. The primitive innocence of man, the fall and consequent scenes of natural and moral evil—in a word, the history of nature and grace is most beautifully prefigured in a lively display of Masonic symbols. Here we view the coincidence of principle and design, between the Christian scheme and Speculative Freemasonry, with that pleasing admira-

tion which satisfies inquiry, and clearly proves our system based on truths of Divine revelation. As the subject continues to open, the mind is presented with an endless variety of sublime contemplations. Such are the deep mysteries of the Divine Word, in whom all the fullness of the Godhead dwells bodily. Such the terrible majesty of Him that rideth upon the heavens by his name Jah, who plants his footsteps in the sea and manages the storms. Such the boundless displays of the unsearchable riches of Divine Benevolence. Such the Grand Council of Eternity which devised and executed that great plan of man's redemption. The mind is thereby presented with the coequal and coeternal existence of the adorable persons in the Sacred Trinity. The allusions are direct, and meet the understanding in a convincing light. Here we view the numerous allusions to that essential Divinity, which foiled the powers of darkness and brought salvation to the world. Here are we taught in meekness to reverence the name of JEHOVAH, and dwell on the infinitude of his perfections—the eternity of his nature. Within these consecrated walls are clearly unfolded the numerous relations of man, as a being destined to survive the general destruction of nature herself, and triumph in immortal existence. The wisdom, and goodness, and mercy, and justice of the great God, as displayed in the moral world, and his controlling, governing power in the natural. All the combined, unspeakable excellences of the Omnipotent Creator. Time, with all its interesting relations; eternity, with its everlasting consequences. This world, as a dreary



wilderness; heaven, as the paradise of God. Mortal existence, interwoven with pains and sorrows and death; a happy immortality, endless fruition in the regions of bliss. Vice, with her scorpions to the naked conscience; virtue, with her sceptre of peace and her crown of rejoicing. Here, in short, is a vast plenitude of moral and religious instructions.

The admiring views are sometimes turned on that Wisdom which could devise, and that Power which could call into being worlds and systems of worlds by the WORD of his power. To adore that Divinity, whose goodness and mercy are so astonishingly displayed in the salvation of man. Here we are led to trace the streams of human happiness, to the inexhaustible fountain of Divine goodness.

Such are a few of those numerous excellences found in the system of Speculative Freemasonry. On these are indelibly impressed the scale of imperishable worth. If such, in very deed, were not the facts, no man of sense and independence of mind could, in any shape, become attached to the Institution. If all were a mere specious form, a shadow without substance, a name without meaning—was there no other or higher attainment than the mere externals, the naked ceremonies, the semblance of virtue, the appearance of sincerity, a kind of hypocritical sanctity, the badge of innocence to conceal the blackest crimes, the mask of friendship to allure and deceive, a mantle and profession of charity to wrap up a heart of fraud and malevolence, the empty names of moral and religious principles, basely prostituted and stripped of their

appropriate meanings, the Institution would justly deserve nothing but infamous disgrace, and meet with little else than sovereign contempt. The sober and discreet part of community who might become members, indignantly frowning on such base duplicity, such sanctimonious yet damnable deception, long ere this time would have stripped off the mask and exposed the monster naked to the world. Regardless of the frowns or flatteries of their fellows, they would have triumphed in the extinction of the Institution. No age of human depravity, no country so far sunk in the depths of moral pollution, but has been honored with Masonic members; who, dreading nothing but the displeasure of heaven, would have trampled in the dust the very constitution of a corrupt and wicked association. Such attempts, however, are nameless on the records of time. And such, we are sure, never will be made till the laws of nature shall be reversed, till light becomes darkness, virtue, morality and religion the blackest of human crimes. No individual, however corrupt in heart or abandoned in principle, however lost to a sense of duty or honor, however regardless of present conduct or future consequences, could for once concentrate the whole vileness of his nature into a single point sufficiently daring and desperate as to revile the true principles of Speculative Freemasonry. An admiring world has often witnessed this cautious reserve with astonishment, and as often been inclined to ascribe it to some mysterious, controlling influence of the powers of darkness. Little, however, do mankind imagine, that nothing but some lingering sense

of the great, intrinsic excellences attached to this Institution, can at any time restrain slanderous expressions in disgraced and apostatized members. The very name itself of Masonry forces on the mind some faint, perhaps unwilling remembrances of truths, which for the moment command the approbation of the heart, and draw the tribute of praise even from polluted lips.

This consideration, and this alone, is sufficient to account for that uniform applause from the vain and worthless, or prudent reserve in the vile and abandoned. Such, we know, is the fact. When an unprincipled member, one who can not be reclaimed, is expelled from the Society, his lips are closed in eternal silence, or only opened to approve that Institution from which he is forever excluded.

Brethren, have you not sometimes considered these things with a degree of astonishment? What nation or government on earth but has been execrated by disaffected members of its own domain? What society or institution, except the Masonic, in any age or country, but has been reviled and slandered by outcast individuals, once the members of its own body?

Have you not sometimes, in a measure, been lost in contemplating the great antiquity and universal identity of Masonic economy, as now existing amongst all civilized nations? Have you not sometimes viewed the Institution, in that point of light, which filled the mind with a high and exalted sense of its divine excellence? Have you not sometimes been truly astonished that this Institution hath survived the ruins of states, of kingdoms, and empires? That in every nation un-



der heaven, amidst the clashing interests of religious sectarians, the merciless persecutions of enthusiastic bigots, the jealousies of un pitying tyrants, and all the convulsions of the moral, and revolutions of the political world, Masonry hath escaped the ruin, preserved her integrity and purity, and by the influence of her principles, like the sun in his strength, hath, again and again, irradiated the nations. Herein is abundantly verified that wise remark of Gamaliel, a doctor of the Jewish law: "If this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it."

Brethren, the design of this address, was said, merely to present the outlines of Speculative Freemasonry. But, if what has been exhibited be true, you already discover, through the magnitude of the subject, the greatness of the undertaking.

The characteristic principles are such as embrace the whole subject matter of divine economy. The further you attempt to investigate the whole system, the more deep, and solemn, and interesting, the subject appears.

Such, therefore, is the nature of Speculative Freemasonry, that the most exalted human intellect can never survey the whole field of improvement. The attainment of a full and adequate view lies far beyond the powers of any finite mind.

Perhaps my brethren may consider this description rather too great. If so, be persuaded to suspend your final decision for one moment.

Where is the beginning, and where is the end of eternity? What is the length, and breadth, and height,

and depth of eternal truth? Where the finite mind, which can look through the vast machinery of nature? Where the vain presumer, who dare assert he can trace, unerringly, the footsteps of Omnipotence in all his works? Where the created being, however exalted in rank, of ethereal mind, who comprehends the great mystery of God in the plan of redemption? The wonder of angels—the eternal Word manifested in the flesh! Where such profound wisdom which can fathom that mystery of mysteries, a Trinity in Unity? In a word, where is that created being in the universe of God, who will fully comprehend, through a boundless eternity, the great and unsearchable riches of uncreated Divinity, or the amazing displays of the divine character and perfections? Or who can trace immortal existence through all its relations?

These subjects, collectively considered, constitute the vital parts of Speculative Freemasonry. Full of interest as the nature of immortality, solemn and momentous as everlasting consequences. Say then, my brethren, who is sufficient for these things? Who can unfold the mysteries of this Institution, or explore the utmost boundaries of the Masonic system?

Brethren, are our minds duly and solemnly impressed with these truths; We may pass through all the forms, understand all the ceremonies, participate in all the communicative knowledge, but unless we discover the great point to which these precious instructions allude, and experience in very deed what they were designed to effect, we fail of the great object in view. Although many things are discovered in the midst of

our ceremonies, which affect the mind with peculiar delight, yet these are but the mere externals, the appendages, the symbols, the visible features, the index of those sublime principles which characterize the nature of our Institution.

The man who desires to improve in knowledge must apply the constituted means. Here are we presented with an inexhaustible fountain; yet this fountain, with all its streams of knowledge, in itself considered, avails nothing till we comprehend the instructions, and practice them in our life and conduct. Notwithstanding the moral precepts of our Order may be equally sacred and equally precious with those of Christianity; yet, unless they become ours by sentiment, identified with our affections, and flow from the heart in every act of duty, how are we benefited? Notwithstanding this solemn and interesting truth, that the Divine Being views no moral character in man with greater complacency than his, who in heart strictly conforms to Masonic requirements; yet, if these requirements are not conscientiously obeyed, from a view of their reasonable nature, and a just sense of Divine authority, they avail us nothing. No moral truth presented to the mind, can be greater, more evident, more comprehensive, more universally binding, and at the same time more reasonable in its nature and requirements, than what is taught in the first Masonic lesson; that is, to discharge every incumbent duty which arises from the nature of our existence, to our God, our neighbor, and ourselves. Herein is comprised the whole subject matter of divine revelation, as respects



the duty of man. These duties, therefore, must be discharged with that sincerity of heart which comports with the fitness of moral propriety, or no relative good is derived to ourselves or others.

Hence, brethren, for our own personal happiness, and the increasing celebrity of our useful Institution, we are loudly called upon to prove the excellency of our profession by the purity of our practice. Let us, therefore, bear this strong testimony to the world, not only by publicly avowing what we are taught by precept, but also by exhibiting the reasonable fruits, in the bright example of our life and conduct. In this way truth may be displayed with a convincing power; the principles of Masonry will then appear to mankind in their original purity, combining all the moral excellences in the moral world. Then, and not till then, will the tongue of slander be silenced, or the lip of prejudice sealed. Then, and not till then, will the Institution appear in all its loveliness to the world; then, and not till then, shall we experience that sweet consolation which flows from a heart and conscience approved in the sight of God.

Brethren, I cannot close this address without expressing the most earnest solicitude, that the Companions of this Grand Chapter will redouble their exertions, will use all their influence and weight of character to remove every prejudice or misconception from the minds of community, and plainly set before the world the leading principles of Speculative Freemasonry. We, as Masons, do know for ourselves, that the system, as such, is TRULY and EMPHATICALLY excellent in its

nature, and we are bound by conscience, and every benevolent affection which warms the heart, which rejoices in the promotion of human happiness, to proclaim it distinctly to the world. Let the veil of ignorance, therefore, be rent from the understanding, let the true LIGHT shine into the heart, and Masonry will be hailed with acclamations of joy as the harbinger of peace. It is time for us to arise, that the world may be brought to light.

By a full and fair exposition of our great leading principles we betray no masonic secrets; these are safely locked up in the heart of every Mason, and are NEVER to be imparted except in a constitutional manner. Were these secrets communicated, they could be of no material service to mankind; their appropriate use is to distinguish our brethren of every nation and kindred and language. On these no man has any claim, except he enter the door of Masonry. By these, Masons of every nation are recognized as brethren, and thereby entitled to privileges which the world can never enjoy in common. No moral quality can be predicated on those tokens by which Masons distinguish each other.

These considerations, therefore, should silence every murmur, allay every undue apprehension, and satisfy every candid mind.

But our leading tenets are no secrets. It is no secret that the abstract principles of Masonry are of Divine origin. It is no secret that the system embraces and inculcates evangelical truth. It is no secret that there is not a duty enjoined, nor a virtue required,

in the volume of inspiration, but what is found in and taught by Speculative Freemasonry. It is no secret that the appropriate name of God has been preserved in this Institution, in every country where Masonry existed, while the rest of the world was literally sunk in heathenism. It is no secret that we feed the hungry and clothe the naked, protect the widow and orphan, and in all things, according to our ability, do good to the whole human family. And, above all, it is not, neither can it be, a secret, that a good Mason does aim at the appropriate discharge of all Christian duties.

Finally, my brethren, in view of this whole subject, we see what a great mystery is involved in Speculative Freemasonry. How weighty, and solemn, and interesting is our profession! No period, short of a boundless eternity, can fully display the moral beauties, the unsearchable riches of this system. Let us, therefore, rejoice in the light, persevere in ways of well-doing unto the end, that we may at the last receive a crown of righteousness incorruptible, which can never fade away.

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JUDGMENT.—We are mistaken in supposing that intellect and judgment are two different things. Judgment is merely the greatness of the light of the mind; this light penetrates into the recesses of things; it observes there everything remarkable, and perceives it is the greatness of the light of the mind which produces all the effects attributed to judgment.



## A NIGHT IN THE ÆGEAN.

EARLY in the summer of 182—, the port of Athens was visited by the beautiful yacht *Violante*. Its owner, an English gentleman of fortune, had been for some time cruising in the Mediterranean, and was then making preparations for his return to England. After bidding adieu to his numerous friends on shore, Mr. N.... went on board, and with a fair breeze the little *Violante* stood out of the harbor. England was the word, and it fell not ungratefully on the ears of the crew.

When they had made some leagues, one of these beautiful nights, for which the Mediterranean is so celebrated, began to close upon the scene. The outline of the distant hills and little islands which stud the Ægean, became less and less distinct, and the ripple of the waves against the vessel alone broke the solemn silence which prevailed. It was just the night to make one muse of home, and all its sweet associations. This, at least, seemed to be the chief occupation of the two young men who were gazing over the bulwarks on the deep blue sea.

"Well, N....," at last exclaimed the younger of the two, "I suppose, like myself, you are thinking of Old England, and the changes which two years may have made at home?"

"You are not far wrong, ERNEST," replied his companion, "and I fancy your little crew are just as anxious as we are to be again in Plymouth harbor; old MORGAN there has been pressing me to sail these last three weeks. He does not seem to wish to share the fate of his two messmates whom we buried, poor fellows, last month."





THE KING'S TRIUMPHAL MARCH THROUGH THE STREETS.



"By the way," returned ERNEST, "who is that intelligent-looking sailor you sent on board yesterday?"

"His name is MORRIS," replied Mr. N....; "I met him in Athens, and recognized him as a Brother. He was in great distress, as the ship he came out in had been wrecked, and only three of the crew were saved. His replies to my questions proved to me that he was a worthy Mason, and I accordingly did not hesitate to engage him. He will, I am sure, be a great assistance to MORGAN and our five other men."

"I dare say you expected a little bantering from me on the subject," answered ERNEST, "and I must say your Masonic notions appear rather quixotic. Here is a man, of whose character you know nothing, who may work himself into your confidence to rob and plunder you, and you offer him every opportunity, merely because he is one of the Craft, as you call it."

"On my own head be the risk," replied his friend; "I am bound to help my brethren in distress, and I always will endeavor to do so."

"Well, as you like it," said ERNEST; "it is, in truth, a fine thing for a poor fellow like that to be a Mason, if he can obtain such help from his rich brethren; but what good are you ever likely to get from the Order?"

"The pleasing consciousness of benefiting my fellow-creatures," was the reply; "but it is getting late, suppose we turn in."

Mr. N.... was just going down, when an exclamation from his companion caused him to turn round. By the light of the moon, which was then shining most brilliantly, they observed a long dark vessel bearing down upon them. It was rigged like a lugger, and Mr. N.... at once pronounced the terrible words, "a pirate."

Knowing well the speed which the Greek piratical

vessels possessed, Mr. N. . . . at once called up his little crew to make all sail. Resistance he well knew would be hopeless; for what could seven men, almost unarmed, do against probably four times the number of armed desperadoes? The little vessel was accordingly put under all the sail she could carry, and apparently gained slightly on the pirate. The breeze, however, was so faint, that neither vessel made much way, and about daybreak it dropped altogether.

Hope now began to dawn upon the crew of the *Violante*, but it was quickly dispelled by the appearance of two enormous sweeps, or long oars, which projected from the sides of the pirate. Urged on by them, the lugger was soon alongside, and a gruff voice hailed the yacht in French, and demanded her surrender.

"We must make the best terms we can, ERNEST," said Mr. N. . . ., in assuring tones, though his blanched cheek showed how well he knew their peril; "these ruffians, though furious if resistance is offered, will often show mercy to those who surrender at discretion."

Calling his crew around him, he awaited the pirate captain, who sprang on deck, followed by a body of determined-looking ruffians, armed to the teeth.

There was something, however, in the appearance of the leader, which distinguished him from his men, more than the mere exercise of power could confer; something of the "face that had not yet lost all its original brightness."

"At any rate it is worth trying," muttered Mr. N. . . ., as he stepped forward, and, looking earnestly at the pirate captain, made the sign of the Masonic Order.

IT WAS RETURNED.

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"I have now fulfilled one part of my obligation," said the pirate to Mr. N...., as his men were unlashng the vessel, having first received a considerable sum of money, and a cask of wine, as a compensation for the loss of their prize, "may I ask you to exercise another? Think of me charitably, as of one driven by circumstances to this terrible course of life, which I loathe and detest, and I will take the first opportunity of quitting."

"And now ERNEST," said Mr. N...., as under a fair breeze they were fast leaving the object of their fears, "what good have I obtained from being a Freemason?"

ERNEST was initiated within a month after his return to England!

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IN the year 1779, Gen. SULLIVAN, a New Hampshire officer and a zealous Mason, was sent into the Susquehanna country, by Gen. WASHINGTON, to check the inroads of the Indians. Col. PROCTOR, of the artillery, had secured a warrant from the Grand Lodge of Pennsylvania to form a Military Lodge. Almost every night, after the halt and refreshments, this Lodge was opened. At Tioga Point a large tent was prepared for this purpose, and, on clearing away the leaves, an *old iron square*, very rusty, was found, which coincidence so pleased the brethren that they used it for Masonic purposes all through the campaign.

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QUARRELING.—As a Mason, you are to cultivate brotherly love, the foundation and cape-stone, the cement and glory of this ancient Fraternity, avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character and doing him all good offices, as far as is consistent with your honor and safety, and no farther



## EPISTLE

TO A BROTHER MASON IN AFFLICTION.

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BY BRO. W. GILMORE SIMMS, LL.D.,  
OF SOUTH CAROLINA.

DEAR Brother of the Mystic Tie,  
With brethren ever on the Square,  
Why creeps the sadness to thine eye,  
Why now the sigh, and now the tear ?  
Doth sorrow brood beside thy hearth ?  
Is fortune to thy hope adverse ?  
These are the Fates that sadden earth,  
From ADAM down to us, the curse !

But, with the bitter comes the sweet;  
There's love and friendship giv'n to man;  
And ties more sacred round thee meet,  
To give thee succor if they can !  
Our Brotherhood of holiest ties  
Commends thy sorrow to *my* care;  
A Mason's love shall dry thine eyes,  
And lift thy spirit from despair !

Ay, but thou griev'st o'er fortune's fall,  
Thy wife and children are at need;  
My purse is thine—I give thee all;  
Go, make them happy—see them feed !  
Here's more; begin the world anew,  
Strike bravely out for fortune's boon,  
A thousand brothers, fond as true,  
Will join with me to succor soon ?

Could'st thou distrust the pledges given  
By thee, and me, and others, where,  
On that bright night, the blest of Heaven,  
We all, together, sought the Square?  
On the same goodly level stood,  
Shared in the ancient rites that made  
Of all a glorious Brotherhood,  
The same in sunshine as in shade?

Our Masters, from old MOSES down,  
Had made the self-same pledge of old;  
'Twas sacred held by SOLOMON,  
Even when he sate on throne of gold:  
'Twas precious with the MACCABEES,  
A law to bind in HIRAM's heart;  
And, crossing lands, and spanning seas,  
It won new links in growth of art.

The bond is sacred now as then,  
Our hearts as true as their's have proved;  
We weep, with tears of brother men,  
With all who suffer and have loved;  
Though dim may grow our lesser lights,  
Though all our sacred pillars fall,  
A brother's grief, each lamp relights,  
And what is one's belongs to all.

Then cheer thee, brother, for the strife;  
New fountains shall around thee spring,  
And, honoring God, and succoring life,  
A thousand brothers to thee cling.  
The gavel and the trowel thine,  
With Masters at thy hand to guide,  
Go build thy home, go plant thy vine,  
And, in thy brethren find thy pride.

## WATERLOO MASONIC ANECDOTES.

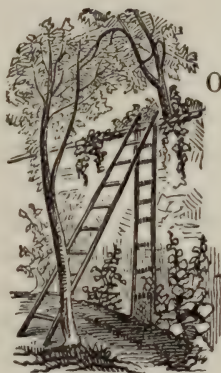
A Belgian officer, during the engagement of June 18, 1815, recognized in the opposing army, about six in the evening, a former associate and Brother Mason, member of the same Lodge; they were at such distance apart, that he feared the chance of a mutual greeting was impossible, but he dreaded more the possibility of a personal conflict; at length he saw his friend attacked and wounded—he forgot everything but that they were Brothers. The Belgian rushed into the *melée*, and at the risk of being considered a traitor, he protected him—made him prisoner—placed him in safety—and, after the battle, renewed his friendship.

On the same evening, about nine o'clock, about fifty men, nearly all wounded, the miserable remains of two French regiments, found themselves encompassed by a considerable party of the enemy; after performing prodigies of valor, finding retreat impossible, they decided on laying down their arms; but the enemy, irritated by their obstinate defense and the havoc they had made, continued to fire on them. The Lieutenant in command, as well as the men, considered that nothing but a miracle could save them; a sudden inspiration seized the officer, he advanced to the front in the midst of the firing, and made the sign of distress. Two Hanoverian officers observed him, and by a spontaneous movement, without consulting their commander, ordered the troops to cease firing, and, after securing the prisoners, they placed themselves at the disposal of their general, for the breach of military discipline; he also was a Mason, and instead of punishing he approved their generous conduct.



## A MASON IN HIGH PLACES.

BISHOP GRISWOLD.



“NOTHING surprises me more,” was the remark of a young and intelligent American who had come on a visit to his father-land, “than the influence of the Church in the old country. It is marvelous. We know nothing of it in the States.”

“So I should imagine,” was my reply.

“Nothing at all,” continued he, musingly ; “but on this side the Atlantic, ‘Hear the Church’ are words of import. Two of the ablest of your prelates—Bishops PHILLPOTTS and THIRLWALL—I had the rare opportunity of hearing in the House of Lords, on the same evening. The former reminds me a good deal, in his personal bearing, courage, fluency, determination, and decision, of a model churchman in our own country—Bishop GRISWOLD.”

“He differs from him, though, in one respect, and that an important one,” remarked a bystander.

“Name it.”

"In his treatment of Freemasons : Bishop GRISWOLD cherished them ; Bishop PHILLPOTTS discountenances them."

"He but follows, in that respect, his right reverend brethren," contended the first speaker.

"That can hardly be, seeing that the present Bishop of Lincoln is a Mason ; and further, that the Primate, Dr. HOWLEY, not only belonged to the craft, but was at one period of his life Master of a working lodge at Bristol."

"As to Dr. GRISWOLD's favorable feelings towards Freemasons," said the young American, those are easily explained when you are told that the bishop was himself a Mason."

"That *does* surprise me !" remarked a very formal gentleman, in a most amusing tone of unequivocal amazement—"a bishop—a Mason !! Oh dear ! oh dear ! These *are* the latter days. What sort of person was this dignitary—in practice, I mean, as well as intellect ? The latter, I presume, was feeble."

"Why !" returned the American, bluntly, "we form our opinion of an individual most safely when we judge him by his acts. Of the party *under dissection* I will give a trait or two, then say whether or no his opinions are entitled to respect. He was bishop of the Eastern diocese, and senior bishop of the Episcopal Church in the United States. As a matter of course, many were the odious representations to which he was obliged to listen ; for in England, let me tell you that you have no idea of the minute, and jealous, and unceasing *surveillance* to which, in America, church

clergy are hourly subjected. One morning—this was about a year and a half before his death—he was surprised in his study by a clergyman, who poured into his unwilling ear a series of remarks, inuendoes, fears, doubts, and surmises respecting the conduct and character of a neighboring church minister. The bishop, apparently, did not heed him ; but wrote on, assiduously and in silence. When his visitor had completed his statement, Dr. GRISWOLD looked up from his paper,



and said, gravely, 'I have committed to writing every syllable you have said to me : I will now read it over to you deliberately, paragraph by paragraph ; sign the memorandum, and I will instantly act upon it.' His visitor looked aghast. 'Oh dear, no ! by no means !'



cried he, pushing the long catalogue of misdemeanors away from him—"I contemplate nothing of the kind I merely called, Right Reverend Sir, to put you in possession of certain rumors, remarks, and suspicions current, respecting my unhappy neighbor ; it was a visit of information : nothing more." "Ah ! very well ! but I will teach you, sir," said the bishop, "that to a party filling my office there can be no such thing as what you phrase a '*visit of information.*' Mine are functions far too solemn to be trifled with. There can be no gossiping visits to me. Sign this paper, taken down from your own lips—your own voluntary, unasked-for, and spontaneous statement, be it remembered—sign it, as a needful preliminary to its being laid before the next Clerical Convention, or—I *proceed against* you." The visitor grew paler and paler—hemmed, coughed, explained, and hawed—still flinched from substantiating his statement. The result was speedy. The bishop drove the eaves-dropper from his diocese !"

"Would that other official authorities were equally proof against the poison of eaves-droppers !" sighed the formal gentleman.

"An act of self-denial scarcely to be expected ; its results would be so horribly inconvenient," suggested the American, slyly ; "see you not how marvelously it would thin the ranks of great men's toadies ?"

"Adjuncts which," remarked I, "*your* bishop, clearly, could dispense with."

"He did—and on principle," observed my transatlantic companion ; "in public and in private he abhorred the *genus*. He never allowed it to fasten on him ; and

to this may be ascribed the weight which attached to his opinions, and the respect and reverence which waited on him till his last hour. During the persecution sustained by Masonry, some years since, in America, a wealthy layman accosted the bishop, and after sundry insinuations to the discredit of a clergyman whom for years he had been endeavoring to injure, wound up with the remark, 'And now, bishop, you will be shocked—much shocked—at hearing what I am quite prepared to prove : this man is—I have no doubt of it—a MASON !' 'A Mason, is he ! I am one myself,' returned Dr. GRISWOLD. The objector was flabbergasted. 'I wish,' continued the bishop, 'ALL my clergy were Masons ; I wish they all belonged to the craft ; provided they would act up to its obligations and fulfill its engagements.' 'And in what may these consist?' said the tale-bearer, hurriedly; bent on bettering his position, or, at all events, regaining his composure. 'I will show you practically,' returned the bishop, after a short pause. 'You have sought me, sir, with a long and labored statement, and have given me a variety of details relative to Mr. — ; you have said much that has a tendency to injure him, and that to his ecclesiastical superior ; his failings—and who is without them?—have not escaped you ; his merits—and he has many—have been barely adverted to. Such a conversation as we have had cannot but lead to some immediate and grave result. Now, in awarding to it the importance which it may deserve, I will believe that you have been actuated by no other than perfectly pure and disinterested feelings ;

I will forget that between you and your minister there has existed for years strong personal dislike ; I will forget that he once remonstrated with you in private on the course of life you were then leading ; and I will further believe that *you have yourself altogether lost all remembrance of that incident !* I will believe, too, that in seeking me this morning you had no wish whatever to crush him ; that your sole aim was to benefit the church ; that your distinct object was to preclude from doing further mischief one whom you considered to be a rash and an ill-advised minister ; I will believe that no personal animosity, no impulse of private pique, no revengeful or malicious feeling, have in the most remote degree moved you ; but that on public grounds, and from religious considerations, and those alone, you have sought me. *This conclusion you owe to MASONRY.* That, sir, teaches me charity ; don't mistake me ; I don't allude to mere almsgiving ; but to charity in its purest, largest, most comprehensive, and most effective form—*the charity which bids us invariably put THE BEST CONSTRUCTION upon the acts and motives of others* This I learn from Masonry.' Would you believe it," concluded the American, with the most extraordinary and laughter-moving twist of his droll mouth, "that the rich planter never cared to converse with Bishop GRISWOLD afterwards !"

Ha ! ha ! ha ! burst from the party, tickled as much by the anecdote as by the contortions of the speaker.

"But was he benevolent as a Mason ?" asked the formal gentleman, in a querulous tone, from his distant corner.

"This I can say, that to my own knowledge one of the



fraternity applied to him in a moment of great distress. The bishop coolly demanded a clear, correct, and candid *exposé* of his position and his perplexities. Now, bear in mind, the bishop was not opulent. We have no wealthy prelates amongst us. We have no deans who die worth fifty thousand pounds. We have no churchmen with large revenues at their disposal and few claims upon their exertions and leisure. These are found in the 'ould country.' Dr. GRISWOLD's means were limited. The petitioner obeyed ; and then named a sum. '*This*,' said he, 'will relieve me.' 'No ! no !' cried the bishop, 'that won't do. Don't tell me what will *relieve* you ; but what will *RELEASE* you.' A further and much heavier sum was then stated. This the bishop raised and gave him. But by far the largest donor on the list was himself."

Our formal friend in the corner with his lugubrious tones again struck in :

"A bishop—a Mason !—I cannot understand it. I presume, however, that Dr. GRISWOLD was not a man of mind ; or a scholar ; or a student ; or a man devoted to literary research ?"

"He was our greatest mathematician, after Dr. BOWDITCH," replied the American, firmly ; "a man of indisputable attainments and strong natural mental endowments. His domicile was Boston, where he had to cope with no less an antagonist than Dr. CHANNING ; and this eloquent and accomplished advocate of opposite (Unitarian) views always spoke of the churchman as an able and learned man. This, remember, was the testimony of an opponent."

“And his faults?”

“It is hardly fair to dwell on them. They were lost amid the brilliancy of his many virtues. Those who love to expatiate on a great man’s failings would say that he was somewhat too self-reliant ; unbending in his judgments ; and stern in his reproofs. But towards the decline of life, every harsh feeling mellowed under the controlling influence of Christian charity and Christian love. He was verging on seventy-eight when he died. In the last week of his life he said to a young friend, who watched by his sick couch—‘We are all of us apt to think too harshly of our fellow-men ; to reprove too willingly, and to condemn too exultingly. But listen to me. *FORBEARANCE is the great lesson of life.*’ A sentiment to which his age and experience lent strength ; and worthy, let me add, of a Bishop and—a Mason.”

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TRUTH.—The adorer of Truth is above all present things. Firm in the midst of temptation, and frank in the midst of treachery, he will be attacked by those who have prejudices, simply because he is without them ; decried as a bad bargain by all who want to purchase, because he alone is not to be bought ; and abused by all parties, because he is the advocate of none : like the dolphin, which is always painted more crooked than a ram’s horn, although every naturalist knows that it is the straightest fish that swims.



## A WORD AND A BLOW.

BY JOHN W. SIMONS.

It occurs to us as just possible that some of our readers may feel inclined to the opinion that whatever use Masonry may have for words—and it must be admitted that if words had the qualities of warlike projectiles, opposition to its progress would long since have been annihilated—whatever use, we repeat, Masonry may have for words, blows are certainly not in her line of business. Softly, good brother. There are blows *and* blows; blows with the clenched fist upon the resisting occiput, and blows metaphorical, given in the name of truth, and striking home upon the already abraded cuticle of error. We refer naturally to this latter kind of blow, and desire, in the closing issue of our volume, to call attention to the method of its employment, as a kind of summing up of the doctrines we have had the honor to enunciate in preceding numbers.

We have now arrived at the final month of the year, and such of us as are engaged in business are preparing to close up our books, take an account of stock, and ascertain the nett gain or loss resulting from our year's



labor. From the results of this investigation we shall be able to decide whether we have transacted our business to the best advantage, and whether, in the future, there remains anything to be done likely to make our labors more profitable. In like manner we may well, at this turning point of the year, review the acts of our Masonic life, take stock, and, by the results, judge whether we have done all that we ought to have done, and whether, by a more careful and enlightened direction of our labors, we may not, in the coming year, make our Masonry more useful to ourselves and to our fellow-men.

We have thus far conducted this journal to little purpose if, in what we have written, there has not appeared to our readers the indications of a purpose to make Masonry more practical henceforward than it has been in the past. We have rung the changes on this theme even at the risk of being wearisome, but always with the one end in view, to wit, that the power and influence of our organization, the zeal, the energy, and the intellect of the brethren should be directed to more practical channels, and results evolved of greater moment to ourselves and our friends, to our country and humanity, than the mere aggregation of numbers or the perfection of the formula of initiation. We are still of the same mind, and although we are far, very far from the end we seek, we can look back upon the labors of the year without desponding, and with a feeling of encouragement for the future.

In the general tone of the Masonic press, in the reports and addresses before Grand Lodges, we detect a gradual awakening to the necessity of higher aims and better work. We find among the brethren themselves a greater desire to understand the esoteric doc-

trines of Masonry; to read, to study, to think, to search out for themselves the real instruction concealed beneath the symbols and veiled in the legends and allegories. Masonic literature has assumed a recognized place, which it could not have done without the consent and approbation of the Craft, and, in its behalf, minds have been enlisted whose effusions would be welcomed in any walk of letters. These are evidences of progress in the right direction, which afford great satisfaction to those whose efforts have tended to promote them; they are evidences of encouragement to other workmen yet to enter the field, and help to elevate the mental status of the Masonic association; they are signs in the heavens, forecasts of a future when Masonry shall have accomplished another stride forward, and placed herself on a higher level, where she can look back on the toilsome way already passed, and forward to greater and more glorious achievements, each tending to the completion of our moral edifice, and preparation for that day when trowel and apron shall no more be needed.

We note also that there is a disposition among the brethren to encourage a practical demonstration of the power of Masonry in some other and better way than in the internal works of the Lodges. We are gradually rising to the appreciation of the fact that whatever may be the intrinsic value of the institution, however vital and valuable may be its principles, however much it may have lived and flourished when principalities and powers, empires and kingdoms, declined and fell, however much it may have energized and developed its civilizing tendencies amid the storms of opposition and the adverse and depressing influences of prejudice and error, however firm it may now stand in the estimation of the people as one of the agencies selected and

established by the Creator to aid in the moral and spiritual enfranchisement of man, the time has arrived when its present position cannot long be maintained without some outward and tangible evidence of its good works. The people are sufficiently educated to understand that a society may have methods of transacting business peculiar to itself, that it may keep its own counsels, and refuse to admit the outside world to its deliberations, and yet not be a secret society; they have got over the old prejudice that, because we do not transact business on the highways and in the public squares, we are necessarily doing evil; they perceive that in whatever direction they turn, wherever they go, whatever they do, they are constantly coming in contact with the Masonic institution; they see in the ranks of its adherents the rich and the poor, the merchant, the mechanic, the farmer, and the tradesman; soldiers and sailors, lawyers, doctors, and divines, and they are at last convinced that all these men could not be united for any object which they could not openly acknowledge and avow, but they need the evidence that this union of all classes is directing its efforts to some object not selfish in itself; and unless this evidence is furnished the world will first neglect and then oppose us, which time being arrived, we shall find our progress much less smooth and agreeable than it is at present. We shall find Masonry popular and Masonry unpopular, two very different things; and we shall realize in its fullest sense that real merit is the only sure foundation for our temple if we expect to transmit the building in all its present glory to our successors. In Masonry, as in everything else, the multitude will not think; they accept daily routine as the full measure of duty, and its demands satisfied, look no farther. Fortunately for



Masonry there are those among her disciples who place the ceremonies and symbols at their true value and accord them their true place in the temple. These men know that to continue we must bring forth better fruit than will ever come from mere form, and their labors are directed to the realization of the doctrines we preach. Their progress, earnest and zealous though it be, like all great works, is slow, requiring faith, and hope, and charity, fortitude, prudence, and justice, zeal, energy, and industry; but it is accomplishing some success, and when the day of trial comes, as come it will, it will be found that the unselfish devotion of these Craftsmen will have provided the stay and the anchor of safety against the very dangers growing out of success.

Whoever, then, would feel in his heart that he is a real Mason, a Mason on principle and for principle, who sees in the institution the means of doing a great and good work for humanity, who believes that as its inculcations are understood and practiced the world will advance toward the day of ultimate perfection, will also believe that he must exercise his own personal influence, do his own share of the work, rise superior to the every day routine, and cast his weight in behalf of a more practical exemplification of Masonic doctrines and precepts. He will acknowledge the necessity of preparing for the evil days, and, by that very preparation, avert, or, in a great degree, mitigate, the evils to be feared in the future; and on such brethren Masonry will rest secure. By their devotion it will be made triumphant in the future as in the past, and to the very least of them she will return the consciousness of duty performed as the highest and most legitimate reward of manly devotion to the right.

Let us see to it, brethren, as we enter upon another year, that our perceptions of duty be more sharply defined, that our resolutions be to make our Masonry practical, to prove to all who may feel an interest in our acts or our welfare that, in entering the fold, we have entered upon a mission, taken part in a covenant which only death can dissolve; and let us see to it also that, instead of preaching one thing and practicing another, instead of leaving our share of work for another to perform, we don the harness ourselves, and, unsheathing the sword of truth, strike with words and blows in its cause.



#### INITIATION OF A LADY.

THE lady of General FAINTRAILLE, having adopted the military uniform, served as adjutant to her husband; she had distinguished herself by several heroic deeds of arms, but so particularly by her kindness and liberality to mankind in general, that the first Consul presented her with a commission as Captain of Cavalry, should she feel disposed to continue in the profession of her choice.

The Lodge of "Frères Artistes," of which many military officers were members, having arranged to hold, AFTER one of their assemblages, a Lodge Meeting for ladies (*fête d'adoption*) previously to adjourning, notice was given to the Master (Bro. Cuvelier de Tric,) that a staff officer, in full regimentals, was anxious to take part in the forthcoming ceremony. A certificate had been demanded and was submitted, but appeared to belong to a Ladies' Lodge (much to the astonishment and consternation of the Venerable, and all present), addressed to *Madame FAINTRAILLE, Adjutant or Captain*. He recollected, however, that this lady, by her conduct

and talents, had earned this extraordinary distinction, and doubted not that the officer mentioned was the lady, and was irrepressibly seized with the overpowering impulse of making her a Freemason; and suggested it to the Lodge, saying, "As the first Consul has seen fit in the deeds of this lady to swerve from the usual course, by making no difference in her sex, I do not see that we can err by following the example." Many objected, having the fear of the Grand Orient (Grand Lodge) before their eyes; but the eloquence of the Venerable, and the example of the first Consul, induced the majority to consent. Preparations were immediately commenced to receive the female adjutant into the Brotherhood, with every possible and cautious form, consistent with her sex. The ceremony passed off with honor to all parties; and at its conclusion the Lodge of Adoption was opened.

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MASONIC ANECDOTE.

THE Minerva, a Dutch merchantman, returning from Batavia to Europe, June 14, 1823, with several rich passengers, nearly all of them Masons, among others, Brother ENGLEHARDT, Deputy Grand Master of the Lodges in India, arrived on the coast of Brazil, where it encountered a corsair, under Spanish colors. The Dutchman was attacked, and after a bloody engagement was obliged to strike. The corsair, irritated, ordered pillage and massacre: the conquerors had fastened one party of the vanquished to the masts, but the passengers, by prayers and tears, at length obtained permission to be taken on board the corsair. They were received on board, but nothing could assuage the fury of the captain. In this extremity, Brother ENGLEHARDT



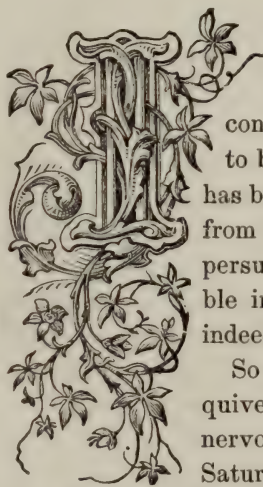
made the sign for aid, and on the instant the same man, who the moment before was insensible to prayers and entreaties, became moved even to softness. He was himself a Mason, as well as several of his crew, who were members of a Lodge at Ferrol. However, although he acknowledged the appeal, he doubted the truth of it, for the *signs, tokens* and *words* agreed but imperfectly with his—he demanded *proofs*. Unluckily the Dutch Brethren, fearing, and with some reason, to excite the anger of pirates, whom they considered to be the enemies of Freemasonry, had thrown overboard, previous to the battle, all their jewels and Masonic papers; it was, however, providentially ordained, that among some fragments that were floating was a torn parchment diploma; it was seized, and on being shown to the captain of the pirate, his doubts ceased; he acknowledged the Brethren, embraced them, restored their vessel and property, repaired the damage, demanding, as the only remuneration, affiliation with a Dutch Lodge; he then gave the ship a safeguard against the Spaniards for the remainder of the voyage.

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GOOD HUMOR—"Good humor is the clear blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounter no vapors on its passage. 'Tis the most exquisite beauty of a fine face—a redeeming grace in a homely one. It is like the green on a landscape, harmonizing with every color, mellowing the glories of the bright and softening the hue of the dark; or like a flute in a full concert of instruments—a sound, not at first discovered by the ear, yet filling up the breaks in the chord with its bewitching melody."

## THE ANTI-MASONIC VICAR.

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I HAVE sent for you, although I know my summons must be inconvenient, because I choose you to be present at an interview which has been forced on me by a deputation from the Freemasons:—they aim at persuading me to allow them to assemble in my church. A likely matter indeed ! a very likely matter !

So spake, with flushed cheek and quivering lip, my well-intentioned, but nervous incumbent, one memorable Saturday in the month of August.

“Very well, sir,” was my reply ; “you may depend on my heeding and recollecting the sentiments of each party.”

“Would to Heaven !”—this was an aside—“that these Mason people had chosen some other day than Saturday for their conference ! Neither sermon written ! The Lending Library accounts all in confusion ; Mrs. WATKINSON’s sick baby to baptize ; and two funerals in the afternoon to a certainty !”

"They must be cut short—yes ! very, very short !" ejaculated the vicar, decisively and emphatically.

"What ! the sermons ?" cried I, reverting at once to the topic uppermost in my own mind. "Oh, very well : your views, sir, are mine. They shall be shortened to a certainty."

"You are dreaming," remarked my superior, pettishly. "I allude to the speeches, the oratorical displays, the verbiage of these mystics."

"Ah ! precisely so," was my dutiful reply. "You, sir, and no other, hold the check-string : the length of the interview must depend on *your* pleasure. Masons !" —this was another *aside*—"I wish they were all walled up in the Pyramids. Six : and no tidings. It will be midnight before I shall have completed my preparations for to-morrow."

"I am not narrow-minded," resumed Mr. GRESHAM, fidgeting fretfully in his chair ; "far from it ; my views are liberal and enlarged ; I never by any chance indulge in a harsh surmise touching any one of my fellow-creatures. But these Mason people alarm me. They have a secret : there is some extraordinary bond, stringent and well understood, by which they support each other. I look upon them as little better than conspirators." Then, after a brief pause, "*In fact*, they ARE conspirators !"

"You really think so ?" said I, for the first time feeling an interest in the subject.

"I do—seriously and solemnly," said the vicar, with an air of the most earnest and portentous gravity.

"Rat-tat-tat ! Rap, rap !"



"The Deputation, sir," said the butler, bowing five middle-aged gentlemen into the study.



## THE INTERVIEW.

For a set of "conspirators" they were the oddest-looking people imaginable. There they stood, a knot of portly, frank-featured, cheerful men, upon whom the cares of life apparently sat lightly, who greeted their pastor with a smile, and seemed in high good humor with themselves and all around them. Nor, while I curiously scanned their look and bearing, could I, for the life of me, imagine a reason why men so happily circumstanced should take it into their head to turn *plotters*. The foremost of the group I knew to be a man of wealth. He had "a stake," and no small one,

in the permanent prosperity of his country. His next neighbor was a wine-merchant, with a large and well-established connection, and blessed with a rising and most promising family—what had he to “conspire” about? The party a little in the background was a Dissenter of irreproachable character, and tenets strict even to sternness. Moreover, on no subject did he dilate, publicly as well as privately, with greater earnestness and unction than on the incalculable evils arising from war, and the duty of every Christian state, at any sacrifice, to avoid it. What! *he* “a conspirator!” Fronting the vicar was the banker of our little community. And to him I fancied nothing would be less agreeable than “a run” upon his small but flourishing firm in Quay street. And yet “runs” severe—repeated—exhausting “runs,” would inevitably result from any widely-spread and successful conspiracy. The banker’s supporter was a little mirthful-eyed man—a bachelor—who held a light and eligible appointment under government, and looked as if he had never known a care in all his life. He perplexed me more than all the rest. He, of all created beings, a conspirator! Marvelous!

The spokesman of the party began his story. He said, in substance, that a new lodge being about to be opened within a mile and a half of Fairstream, it was the wish of the brethren (the more firmly to engraft on the noble tree this new masonic scion) to go in procession to church, and there listen to a sermon from a clerical brother. In this arrangement he, in the name of the lodge, represented by the parties then

in his presence, most respectfully requested the vicar's concurrence.

That reverend personage, with a most distant and forbidding air, replied, that he could sanction no such proceedings.

Perplexed by this response, which was equally unpalatable and unexpected, the deputation, with deference, demanded my incumbent's reasons for refusal.

"They are many and various," replied he; "but resolve themselves mainly into these FOUR. *First: There is nothing Church about you!*"

The deputation stared.

"I repeat, that of Freemasons as a body the Church knows nothing. You admit into your fellowship men of all creeds. Your principles and intentions may be pure and praiseworthy; and such I trust they are. But the Church is not privy to them. The Church is in ignorance respecting them. The Church does not recognize them. And, therefore, as a ministering servant of the Church, I must decline affording you any countenance or support."

The banker here submitted to the vicar, that in works of charity—in supporting an infirmary, a dispensary, a clothing club, a stranger's friend society—identity of creed was not essential. Men of different shades of religious belief could harmoniously and advantageously combine in carrying out a benevolent project. And one of the leading principles of Freemasonry was active, and untiring, and widely-spread benevolence. Could success crown any charitable



project, any scheme of philanthropy, any plan for succoring the suffering and the necessitous, (*the operation of which was to be extended, and not partial,*) if no assistance was accepted save from those who held one and the same religious creed? "*Charity,*" he contended, "*knew no creed.* No shackles, forged by human opinions, could or ought to trammel her. He was no friend to his species who would seek to impose them."

The vicar shook his head repeatedly, in token of vehement dissent from these observations, and proceeded :

"Next I object to you because you are friendly to processions ; and, I am given to understand, purpose advancing to church in long and elaborate array. All processions, all emblems, all symbols, I abominate. Such accessories are, in the sanctuary, absolutely indecent ; I will not call them unholy : I term them downright profane. What has a thinking being—particularly when proceeding, for the purpose of worship, to the temple of his Creator—what has *he* to do with processions? They are, one and all, abominations."

The little placeman here briskly stepped forward and said, that "in that Book, with which he was sure the vicar was better acquainted than any one of them, processions were repeatedly mentioned, and never condemned. They occur in all parts of the sacred volume, and in a *very* early portion of it. A procession of no ordinary description followed Jacob's remains when, with filial love, Joseph brought them out of Egypt into

Canaan. A procession, long and elaborately arranged, attended the removal of the ark from its temporary sojourn in the house of Obed-Edom. A procession, glorious and imposing, preceded the dedication of Solomon's temple. A procession— . . . ”

“Pray,” said the vicar sharply, “do you mean to contend that any one of these processions was at all the counterpart of a masonic procession?”

“I do not ; I disclaim all such irreverent intention,” returned the other, gravely : “my object was simply to show that, by the VERY HIGHEST authority which man can produce, processions are not forbidden. Usage sanctions their adoption among ourselves. They form a part of our most august ceremonies. When the peers present an address to the sovereign on his escape from the hands of an assassin, on the birth of an heir to the throne, on the marriage of one of the royal family, they repair to the royal presence in procession. At the coronation of the sovereign one of the most important features in the pageant is a gorgeous and lengthened procession. That procession, let me remind you, sir, wends its way to the house of God, and for the purposes of worship. It enters the abbey. There divine service is performed ; in the course of which the sovereign receives the crown and takes an oath to the people. These points are pressed on you as pertinent to the subject. Surely, after considering them, you will hold us blameless, if, as Masons, we wish to ‘Go up to the house of God in company’—in other words, ‘in procession?’ ”

“Plausible, but hollow !” was the vicar's comment :

then, after a pause, "you have failed to convince me I object to you, strongly, on the score of your processions, and I object to you still more decidedly on the score of your——secret. You are a secret society; are held together by a stringent oath; now I hold that, wherever there is mystery there is iniquity!"

"A harsh conclusion, indeed!" exclaimed Mr. WALFORD, the wine-merchant, who now took part in the discussion; "you cannot be serious in maintaining it? When you assert secrecy to be criminal, you have forgotten its universal agency. It has escaped you how largely it pervades both public and private life. In every department its operation is traceable. The naval commander sails from his country's shores under sealed orders. He has private papers which contain his instructions. These he is to open in a certain latitude and longitude. Meanwhile their import is 'secret' to him, and to those who serve under him. But he accepts his trust unhesitatingly. The 'secrecy' in which his orders are veiled does not indispose him towards their fulfillment, make him suspicious of their origin, doubtful of their necessity, or render their faithful performance one whit less obligatory upon his part. His duty is to obey. Take another instance: The cabinet council which deliberates on the interests of this great country, and advises the sovereign in matters of policy, is sworn to secrecy. No member of it is allowed, without distinct permission from the reigning prince, to divulge one syllable of what passes at its sittings. *It is a SECRET conclave.* But no one questions, *on that account*, the legality or propriety of its decisions. In



private life secrecy obtains. In a commercial partnership there are secrets—the secrets of the firm. To them each co-partner is privy; but is solemnly bound not to disclose them. In a family there are secrets. In most households there are facts which the heads of that household do not divulge to their servants, children, and dependents. Prudence enjoins secrecy. So that, in public and in private life, in affairs of state, and in affairs of commerce, secrecy, more or less, prevails; why, then, should it be objected to the Freemason, that in his Order there is a secret which is essential to the existence of the fraternity, and which he is bound to hold sacred?"

"Ha! ha! ha! An adroit evasion of a very awkward accusation!" cried the vicar, with an enjoyable chuckle: "who is the General of your Order? There must be Jesuits amongst ye! No argument from STONEYHURST could be more jesuitically pointed!" And again the vicar laughed heartily.

The deputation did not join him. They looked on in silence. Perhaps they thought the refusal of the church a sufficient annoyance, without the addition of the vicar's bantering. His pleasantry was not infectious. Perchance they held with the delinquent negro, in one of our West India colonies, who was first severely reprimanded, and then soundly thrashed, by his owner: "Massa, massa; no preachee too and floggee too!"

At length one of them, with great gravity, inquired, "Whether Mr. GRESHAM had any further objection to urge?"

"Oh dear, yes ! I am hostile to you, because you COMBINE."

The banker now fired his broadside.

"We do. We are as a city at unity in itself. We form a band of united brethren, bound by one solemn obligation, stringent upon all, from the highest to the lowest ; and the object of our combination ? boundless charity and untiring benevolence. We must be charitable and kindly-affectioned to all ; but more especially to our brethren. With them we are ever to sympathize readily, and their necessities to succor cheerfully. Respect are we to have none, either as to color, creed, or country. And yet it is our charity to be neither indiscriminate, wasteful, nor heedless. We are to prefer the worthy brother, and to reject the worthless. And our warrant for so doing is HIS command who has said, 'Thou shalt open thine hand wide to thy brother, and to thy poor, and to thy needy in thy land.'"

"The latter remark none can gainsay," said the vicar, coldly ; "and thus, I believe, our interview terminates."

The deputation retired, desperately chagrined.

The church was closed against them. The new lodge was opened ; but there was no public procession, and no sermon. To me, lightly and carelessly as I then thought of the fraternity, there seemed much that was inexplicable in the rebuff which it sustained. Here was Mr. GRESHAM, a conscientious and well-intentioned man, who lamented, Sunday after Sunday, the prevalence of sorrow, care, and suffering around him ; who spoke, with tears in his eyes, of the apathy

of the rich and the endurance of the poor; who deplored the selfishness of the age; who averred, bitterly and repeatedly, that "all sought their own"—here was he, withstanding to his utmost a brotherhood who declared—and none contradicted them—that their leading object was to relieve distress and sorrow. Of him they seek an audience. When gained, they use it to request the use of his pulpit, with the view of making their principles better known; of effacing some erroneous impressions afloat respecting them; in other words, of strengthening their cause.

That cause they maintain to be *identical with disinterested benevolence and brotherly love.*

Mr. GRESHAM declares "off," refuses them his church; and will have nothing to do with them! "They may solve the riddle who can," said I, as, thoroughly baffled, I sought my pillow. "Each and all are incomprehensible. I don't know which party is the most confounding—the Masons, with their well-guarded secret, or Mr. GRESHAM, with his insurmountable prejudices!"

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#### PREJUDICE.

HUMAN nature is so constituted, that all see, and judge better, in the affairs of other men than their own. There are habits of misapprehension and misjudging, common among all degrees of men; captiousness, ingenious in perverting the meaning of words; partiality, warping everything to its own purpose; self-conceit, averse to discern the real motives of acting, besides many more.



## LIFE'S BETTER MOMENTS.

LIFE has its better moments  
Of beauty and bloom,  
They hang like sweet roses  
On the edge of the tomb:  
Blessings they bring us,  
As lovely as brief,  
They meet us when happy,  
And leave us in grief.

Hues of the morning  
Tinging the sky,  
Come on the sunbeams,  
And off with them fly,  
Shadows of evening  
Hang soft on the shore,  
Darkness enwraps them,  
We see them no more.

So life's better moments  
In brilliance appear,  
Dawning in beauty  
Our journey to cheer:  
Round us they linger  
Like shadows of even;  
Would that we, like them,  
Might melt into heaven.

# SIGNS AND SYMBOLS

ILLUSTRATED AND EXPLAINED,

IN A COURSE OF

TWELVE LECTURES

ON

## FREEMASONRY.

BY GEORGE OLIVER, D.D.,

VICAR OF SCOPWICK; INCUMBENT OF THE COLLEGIATE CHURCH, WOLVER  
HAMPTON; PROVINCIAL DEPUTY GRAND MASTER FOR LINCOLNSHIRE;  
DOMESTIC CHAPLAIN TO THE RIGHT HON. LORD KENSINGTON.

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“What is Masonry?”

“A beautiful System of Morality, veiled in Allegory,  
and illustrated by SYMBOLS.”

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NEW EDITION.

NEW YORK :  
WILLIAM T. ANDERSON,  
MASONIC PUBLISHING COMPANY,  
No. 3 FOURTH ST., COR. OF BROADWAY.





TO HIS ROYAL HIGHNESS

PRINCE AUGUSTUS FREDERICK, DUKE OF SUSSEX;

KARL OF INVERNESS; BARON OF ARKLOW

KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER;

PRESIDENT OF THE SOCIETY FOR THE ENCOURAGEMENT OF ARTS, MANUFACTURES, AND COMMERCE; COLONEL OF THE HONOURABLE  
ARTILLERY COMPANY;

MOST WORSHIPFUL GRAND MASTER OF MASONS;

ETC., ETC., ETC.,

THESE LECTURES

ARE (BY PERMISSION) INSCRIBED,

WITH SENTIMENTS OF THE MOST PROFOUND RESPECT AND ATTACHMENT

BY HIS ROYAL HIGHNESS

OBLIGED

AND MOST DEVOTED HUMBLE SERVANT,

GEORGE OLIVER, D.D.



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## P R E F A C E.

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IMPRESSED with a due sense of the high degree of responsibility which is incurred by an attempt to illustrate the Science of Masonry, I submit the following sheets to my Brethren, in the confidence of hope, that I have succeeded in placing the Light in so luminous a point of view, that, like the glorious Pillar which conducted the children of Israel safely out of Egypt, it will enlighten the true Mason, without affording a single ray to assist the forbidden investigations of those who have a desire to penetrate the arcana of Masonry, without submitting to the legitimate process of initiation. With pure intentions, I have used my utmost endeavours to conceal from the prying eyes of uninitiated curiosity those essential points which have constituted Masonry into an exclusive system, and will remain an impenetrable barrier between its professors and the world to the end of time. Some passages may be found whose ultimate sense will even be unintelligible to the ordinary Mason, and known only to him who has been exalted to the Royal Arch. It is hoped that the assiduous Brother, by the persual of these pages, will be able to add considerably to his stock of knowledge on this comprehensive subject. He will find, in the high antiquity of those Emblems, where all

the beauties of Masonry lie concealed, new reasons for admiring the judicious mechanism, and the refined morality of the Science; and will conduct his researches with renewed alacrity and spirit, on discovering that the very same Symbols have been used for a similar purpose by every nation and people, and in all the secret institutions which have existed from the creation to the present time.

In tracing the antiquity of these significant Emblems, we are necessarily plunged deeply into the MYSTERIES of ancient nations, which, though founded on the principles of primitive Masonry, and using the same symbolical imagery, were not productive of the same results; because there existed a radical defect in their formation, which blighted every genial principle, and counteracted the efficacy of emblematical instruction, which has an express tendency to soften the manners and humanize the heart. They were established for the purpose of placing a secret and uncontrollable power in the hands of the hierophants and mystagogues; and hence every means was resorted to which might extend their influence or increase their popularity. These purposes being foreign to the primitive design, innovation followed innovation, each succeeding change being a retrograde movement from original purity, until, instead of a mild and benevolent religion, thus renounced by gradual steps to make room for superstitions more splendid and imposing, their rites of divine worship became fierce and bloody, implacable and severe; and this produced a corresponding change in the disposition of the heart. Instead of the cheering ray of Hope, from which comfort and consolation were derived by the ancient professors of pure Masonry, under the pressure of adversity, the degenerate race were bowed down with sadness and despair. The place of pure devotion was usurped by obscene rites and



ceremonial observances. In a word, *LIGHT* was rejected, and an unfathomable *Darkness* had taken possession of the Soul. Hence severe penances were instituted, which the wretched sufferers were taught to believe would propitiate the wrath of heaven; and hence arose also, united with the perverted meaning of an ancient prophecy, the horrid custom of sanguinary sacrifices, in which the polluted altars of the gods were stained with human gore.

The mysteries of Egypt contained all the secrets of their religion and politics; and inspired dread and terror throughout the world. By the uninitiated they were regarded as vehicles of knowledge more than human; and the dispensers of them were reputed to possess some high and peculiar attributes of the divinity. The initiated themselves were struck with a sacred horror, at the recollection of that awful solemnity which attended their own initiation; and dared not even to name, or refer to them in familiar conversation, lest their indiscretion should elicit the summary vengeance of the justly offended deities.<sup>1</sup>

When Grecian philosophy began to prevail, the mysteries were applied by wise men to the purpose of enquiring more particularly after the nature and attributes of the Deity; which, though a legitimate pursuit of primitive Masonry, had yielded to the introduction of popular innovations, until the truth was obscured under a mass of absurdity and fable. Their bold disquisitions varied from the monotony of ancient practice, and differed essentially from each other; whence many distinctive varieties were introduced into the Lodges or Schools, which never before existed; and the doctrines were diversified according to the speculative opinions of each Prin

<sup>1</sup> Horap. l. ii. od. 3.—Liv. l. xxxi.

cial Superintendent. These Schools bore every character of Masonry, except that one grand and distinguished characteristic, which confers life and vigour on all its proceedings, the true knowledge and worship of the Deity. It is highly probable that these philosophers had some faint knowledge of the true God; but they did not worship him as God, preferring the creature to the Creator: and in the lesser mysteries they substituted a rabble of false deities to his total exclusion. In taking a brief view of this succedaneum for Masonry, as it existed in every nation of the world before the coming of Jesus Christ, we may see to what a skeleton of dry bones it was reduced when forsaken by the spirit.

After Pythagoras had newly modelled the Mysteries, and different sects of Masons, or Philosophers (for Pythagoras gave the name of Philosophy as well as Mesouraneo to our Science<sup>2</sup>), began to entertain new and irreconcilable opinions on the subject of research, their speculations were carried on in each Lodge with eager avidity but without adopting a selfish system of exclusion. Each body was in the highest degree communicative; its members were ever ready to instruct others in their peculiar dogmas, and all united in the common pursuit of searching after truth. They had very indistinct notions of the true God, though his name was not unknown to them; and, entertaining gross and sensual ideas of his nature, it is no wonder that Vice became deified; and that the commission of every unnatural lust was not only permitted, but even made a test of reverence to the Deity.<sup>3</sup> Mercy was by one converted into a vice;<sup>4</sup> by another, adultery was sanctified;<sup>5</sup> and fornication<sup>6</sup> and suicide<sup>7</sup> were the common practice of all. Thus the

<sup>2</sup> Cic. Tuscul. quæst. 5.—Valer. Maxim.

<sup>3</sup> Lucian de Dea Syr.

<sup>4</sup> Laert. in vit. Zen.

<sup>5</sup> Herod.

<sup>6</sup> Laert. de Demet.

<sup>7</sup> Laert. de Arist.

purity of Masonry fled from these institutions as they retrograded from the true worship of God; and this purity it was that they, in vain, endeavoured to recover. They practised vice; but then they thought that it was virtue: they practised the worship of the false gods or dæmons; but they verily thought, until the later ages, when a few sects dissented from the belief, that they were performing a service acceptable to God, by practising the rites of true religion through the intervention of mediators. And hence it is easy to demonstrate, not only that Masonry as practised by Jews and Christians, but also, that every resemblance of it in all parts of the world, was professedly, if not practically devoted to the perfecting of man's mental powers, that he might pass through a life of virtue here, to the full enjoyment of it in a future state.

Under what denomination soever our Science has been known in the world, under what form soever it may have been practised from the fall of man to the present time, it has always been understood to have a distinct reference to the worship of God, and the moral culture of man. Whether it were received under the appellation of Phos, Lux, Synagoge, Mystery, Philosophy, Mesouraneo, or Masonry;—whether practised by the antediluvians, the Patriarchs, the Idolaters, the Jews, the Essenes, or the Christians; in all ages and among all people it possessed the same reference to the prominent truths of religion. The idolatrous mysteries, which were the most perfect imitation of Masonry that could be practised by those who had renounced its distinguishing principles along with the true worship of God, were founded to preserve amongst mankind the nominal practice of religion, although the incense might be offered to dæmons on an idolatrous altar; and they were usually celebrated in conjunction with the rites of divine worship. Thus were they gene-



rally applied to the purpose of perpetuating a knowledge of the divinity, and the doctrine of a future state of rewards and punishments ; as well as to fix in the minds of the uninitiated vulgar a deep and solemn reverence for the duties of religion.<sup>8</sup> It is scarcely necessary to enlarge on this point, because the fact is universally notorious ; nor shall I discuss the unessential difference in each of these Mysteries, as that would involve many useless repetitions, for their nature and object were universally the same. The characteristic propensities of a people, the state of their progress from barbarism to civilization ; their intellectual attainments, the character of their government, or their intercourse with other nations, might and did create some distinction in the ceremonial, but the great essentials, broadly struck out by the Cabiric priests, did never vary. The same primary doctrines remained in the reign of Theodosius which were inculcated by the founders, though the ceremonial had become polluted with every species of abomination and uncleanness. If Masonry, or its idolatrous substitute, be considered under the worst and most forbidding forms, it invariably preserved the moral dogmas and institutes of each national religion. It is true that false religion produced false Masonry ; and the latter, faithful to the principles by which it was supported, proceeded no farther than an idolatrous worship would sanction. In a word, the Mysteries were the only vehicles of religion throughout the whole idolatrous world ; and it is probable that the very name of religion might have been obliterated from amongst them, but for the support it received by the periodical celebrations, which preserved all the forms and ceremonies, rites and practices of divine worship ; and the varieties of custom

<sup>8</sup> Strab. Geogr. l. i.

in this particular, constituted the sole difference betwixt the Masonry (shall I so call it?) of different nations. Wheresoever the Mysteries were introduced, they retained their primitive form, adapted to the customs and usages of the national religion; and, if varied in some unimportant points, it was to commemorate certain extraordinary performances of the tutelary deities, or to perpetuate some remarkable circumstance attending their first institution in a particular country. Hence the same, or similar ceremonies, which were applied to Osiris and Isis in Egypt, the great source of secret and mysterious rites,<sup>9</sup> were celebrated in Greece, in honour of Bacchus and Rhea; at Eleusis, they were applied to Ceres and Proserpine; in Tyre and Cyprus, to Adonis and Venus; in Persia, to Mithras and Mithra; in India, to Maha Deva and Sita; in Britain, to Hu and Ceridwen; in Scandinavia, to Odin and Frea; and in Mexico, to Tlaloc and the Great Mother; for these appear to be but different names for the same deities, and most probably referred to Noah and the Ark. They were all originally the same System, founded on primitive Masonry; but being deteriorated by false worship, bore a very imperfect resemblance to the divine pattern. They all, however, preserved a disguised tradition of the creation and fall of man, and the universal deluge; they used as most significant emblems, the Theological Ladder; the triple support of the universal Lodge, called, by Masons, Wisdom, Strength, and Beauty; the Point within a Circle, and many other legitimate emblems of Masonry; they used the same form of government; the same system of secrecy, allegory, and symbolical Instruction; all tending to the same point, the practice of moral virtue. None were admitted without previous probation and ini

<sup>9</sup> Lucian de Dea Syr.

tiation; the candidates were bound by solemn oaths; united by invisible ties; taught by Symbols; distinguished by Signs and Tokens; and, impelled by a conscientious adherence to the rules of the Order, they professed to practice the most rigid morality—justice towards men, and piety to the gods.

In treating on all the points connected with these Symbols, I trust it will be acknowledged that in this Course of Lectures I have not removed the veil which conceals a single forbidden secret; that I have not exposed to the public gaze a single word, letter, or character, which may tend to excite sensations of alarm in the bosom of the most rigid and tenacious Mason; but that I have endeavoured modestly to illustrate such points and symbols as may show the beauty of the System, and convince mankind at large that Masonry is really what it professes to be, an Order of Peace, Harmony, and Brotherly Love.

I have been scrupulously careful about the admission of a single sentence from the *peculiar* Lectures of Masonry which has not already appeared in a printed form in one or other of our legitimate publications. It is true, the following pages contain much genuine Masonry; but it is not marked by the use of a distinguishing type, and is distributed with so much precaution as to render fruitless the attempt of an uninitiated person to determine where it is concealed; while to the assiduous Mason's view it lies open and exposed. To him it is like a burning and a shining Light, elevated on a lofty candlestick, and darting its pure and perfect rays to enlighten and invigorate the Soul.

I conclude this Preface in the words of Brother Wellins Calcott, who published some disquisitions on Freemasonry in 1769. "However anxious and restless the busy and invidious may be, and whatever attempts they may



nake to traduce our Institution or discover our mysteries, all their endeavours will prove ineffectual. They will still find that the only means to attain to the knowledge of our mysteries are abilities, integrity, firmness, and a due and constant perseverance in the great duties of moral and social life, in principles of religion and virtue, and whatever is commendable and praiseworthy. These are the steps, and this the clue, that will lead and direct the practisers of such excellencies to the heights of Freemasonry, and while they adhere to them, will effectually secure them favour and esteem from every able and faithful Brother, and the warmest approbation and satisfaction from their own hearts."









Initiation of a Novice to the Vows of the Order of Knights Templars, in accordance with the Ancient Ceremonies.

# SIGNS AND SYMBOLS.

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## LECTURE I.

### ON THE HIEROGLYPHICAL SYSTEM OF THE ANCIENTS.

“ When first the golden morn aloft,  
With maiden breezes whispering soft,  
Sprung from the East with rosy wing,  
To kiss the heavenly first-born spring;  
JEHOVAH then from hallowed earth  
Gave Masonry immortal birth.” *Masonic Ode.*

“ Study eagerly the meaning of the hieroglyphics and emblems which the Order lays before thee. Even nature does not always unveil her secrets ; she must be observed, compared, and frequently watched with attention in her operations.”—*Masonic Exhortations, from the German.*

It has long been my opinion that the most beneficial results would ensue to the Science of Freemasonry, were the Masters of Lodges to devote some portion of their time to the delivery of explanatory Lectures on subjects of general interest connected with the Institution. Such a practice might be the means of elucidating many points on which our customary Lectures leave us entirely in the dark. Some years ago, a law, emanating from the M. W. G. M., passed the Grand Lodge,<sup>1</sup> empowering every Master to deliver his Lectures “in a language suited to the character of the Lodge over which he presides,” with this only proviso, that the established Landmarks be not removed.

<sup>1</sup> December 1st, 1819.

This liberal regulation leaves the local discussions of our lodges open to considerable improvement, and relieves us from the shackles of a constituted form, whose unvarying features, beautiful as they are, after a few years' habitual repetition, become, to a certain extent, uninteresting; for every human composition, how superior soever it may be, palls on the mind when the charm of novelty has faded away; and, at a still more distant period, its salutary impression ceases altogether. But a provision, like that I have just referred to, constitutes a masonic lodge into a literary society, where every member is at liberty to add to the general stock of knowledge by promulgating the results of his own enquiries, and disseminating among the Brethren the fruits of his researches in our ancient and scientific Institution.

Masonry contains many points to which such enquiries may be usefully directed; I shall suggest a few, in the course of these Lectures, and state how far my own observations have extended.

One important question, which appears to have been almost wholly neglected by masonic writers, is: whether Freemasonry be a servile imitation of certain ceremonies in the ancient idolatrous mysteries, as is asserted by some writers; or whether it be the great original from which the mysteries themselves were derived. On this enquiry I have bestowed much deliberate consideration, for I found it impossible to be satisfied with practising a science derived from the polluted dregs of idolatry. To investigate this important point fully and impartially, I have consulted most of the principal mythological writers, both ancient and modern, whose works are accessible, and possess either interest or authority. I have examined, with the greatest attention, the mysterious establishments of all nations in the world; and have bestowed infinite pains in collecting, from the institutions of antiquity, the peculiar ceremonies of initiation, as well as the date of their origin, their doctrines, usages, and customs, in the hope of elucidating this most abstruse point, and detecting the fallacy of those pretensions to originality which were exhibited in the practice of idolatrous rites, in various heathen nations. The result of this investigation has introduced into my mind a firm persuasion that Freemasonry is not,



as some authors seem to think,<sup>2</sup> a scion snatched with a violent hand from the ancient mysteries; but, in reality, *the original institution from which all the mysteries were derived*; because, from their agreement in certain essential points which could only be obtained from a system of purity and truth, we derive ample testimony to establish the fact, that the mysteries of all nations were originally the same, and diversified only by the accidental circumstances of local situation and political economy. I admit, without hesitation, that Masonry and the mysteries bear many characteristics in common, which point out a common origination; but, by tracing the latter to their source, separating the component parts with a careful hand, and minutely analyzing every occult rite and mystic ceremony, it will clearly appear that they owe their origin to the pure science which we now practise under the designation of Freemasonry. The true system of divine worship had its accompanying institution of mystery, which was coeval with religion, and essential to its support. This arrangement was copied by the idolaters, whose newly established plans of worship were always accompanied by corresponding systems of mystery, formed on the same basis, and embracing the same principles as the pure system which was attached to the primitive religion. As, therefore, the *true* preceded the *false* religion, so the institution now called Masonry was anterior to the establishment of the mysteries.

It is true, many impediments exist to prevent a clear and satisfactory elucidation of the institutions of antiquity. The greater portion of the ancient authors who mention them appear to have been under the high restraint of that awful secrecy which the initiated were bound to observe,<sup>3</sup> and consequently many of the secrets

<sup>2</sup> Fab. Pag. Idol. b. v. c. 6.—Clinch. in Anthol. Hibern. 1794.—London Magazine, Jan. 1824.—Robison's Proofs of a Conspiracy, p. 20.

<sup>3</sup> Diod. Sic. p. 32.—Horap. l. 2. Andoc. de Myst. p. 7. Meurs. Eleus. c. 20. "The betrayers of the mysteries (says Warburton) were punished capitally and with merciless severity. Diagoras the Melian had revealed the Orphic and Eleusinian Mysteries, on which account he passed with the people for an Atheist. He likewise dissuaded his friends from being initiated into these rites; the consequence of which was, that the city of Athens proscribed him, and set a price upon his head. And the poet

and usages remain undiscovered. Enough, however, may be collected to convince us of their common origination; and certain ceremonies and symbols, which bear a striking resemblance to the rites of Freemasonry, may be traced in these institutions, amidst the heterogeneous mass of profaneness and impiety which rendered the celebration at once disgraceful and obscene.

The rites of that Science which is now received under the appellation of Freemasonry, were exercised in the antediluvian world; revived by Noah after the flood; practised by mankind at the building of Babel, conveniences for which were undoubtedly contrived in the interior of that celebrated edifice; and at the dispersion spread with every settlement, already deteriorated by the gradual innovations of the Cabiric Priests,<sup>4</sup> and modelled into a form, the great outlines of which are distinctly to be traced in the mysteries of every heathen nation, exhibiting the shattered remains of one true System whence they were all derived.

The rites of idolatry were indeed strikingly similar, and generally deduced from parallel practices, previously used by the true Masons; for idolatry was an imitative system, and all its ceremonies and doctrines were founded on the general principles of the patriarchal religion. If the patriarch united in his own person the three offices of king, priest, and prophet, the secret assemblies of idolatry were also governed by a Triad, consisting of three supreme offices: if primitive Masonry was a system of Light, the initiated heathen equally paid divine honours to the Sun, as the source of light, by circumambulating *in the course of that luminary*, during the ceremony of initiation. The uniformity of practice which attended

Eschylus had like to have been torn in pieces by the people on the mere suspicion that, in one of his scenes, he had given a hint of something in the Mysteries." Div. Leg. b. ii. s. 4.

<sup>4</sup> "The Mysteries of the Cabiric Rites," says Sammes, in his *Britannia*, p. 55, "were accounted so sacred and powerful, that whosoever was initiated in them, immediately received, as they thought, some extraordinary gifts of holiness, and that in all their dangers they had a present remedy and expedient about them to deliver and rescue them; but that which most affected the Phenicians was a confidence they had, that those religious ceremonies preserved them from dangers by sea. Therefore it is no wonder that, arriving in Britain, they taught the inhabitants that worship, to which they held themselves most obliged for their safety."

the progress of error in different nations is truly astonishing. They equally used the *Ambrosiæ Petræ*, as vehicles of regeneration; they shrouded their rites under the impenetrable mask of secrecy; they possessed the same mode of conveying instruction by symbols, allegory, and fable; the same repugnance to committing their abstruse secrets to writing; the same system of morality; the same attachment to amulets, talismans, and perhaps magic; and equally inculcated the immortality of the soul, and a future state of rewards and punishments, which were alike pantomimically exhibited during the initiations.<sup>5</sup>

The departure from Freemasonry was indeed, at its original corruption, but slightly marked. The object was changed by the substitution of surreptitious deities, but the ceremonial remained nearly the same. It was only by successive, and, in some instances, very remote innovations, that the system at length assumed a different character; and even at its last and most corrupted change, many striking points of resemblance may be traced, which unequivocally denote a common origination. Hence, however the mysteries of different nations might vary in ceremonial observances, they contain certain arbitrary Landmarks which are unquestionable evidences that they were derived from some true and primitive system; for they were nothing but Masonry or Lux, gradually perverted to the corrupt purposes of a false and spurious worship.

The system of hieroglyphics or symbols,<sup>6</sup> which is

<sup>5</sup> Borl. Cornw. p. 174. Fab. Cab. c. 10.—Warb. Div. Leg. b. ii. s. 4.—Apul. Metam. 2.—Dav. Celt. Res. p. 289.—Cesar. de bel. Gal. l. 6. 13.—Porph. de Abstin. l. 4. s. 22.—Kæmpf. Japan. b. iii. c. 4.—Sacotala, Sir W. Jones's works, vol. vi.—Dav. Druids, p. 277.—Warb. Div. Leg. b. iv. s. 4.—Brand's Pop. Ant. vol. ii. p. 376.—Origin. con. Cels. l. 3.

<sup>6</sup> Hieroglyphics are emblems or signs of divine, sacred, or supernatural things, by which they are distinguished from common symbols, which are signs of sensible or natural things. Hermes Trismegistus is commonly esteemed the inventor of hieroglyphics; he first introduced them into the heathen theology, from whence they have been transplanted into the Jewish and Christian. Sacred things, says Hippocrates, should only be communicated to sacred persons. The Egyptians communicated to none but their kings and priests, and those who were to succeed to the priesthood and the crown, the secrets of nature and the mysteries of their morality and history; and this they did by a kind of Cabala, which, at



proposed for illustration in these Lectures, was adopted into every mysterious institution, for the purpose of concealing the most sublime secrets of religion from the prying curiosity of the vulgar; to whom nothing was exposed but the beauties of their morality.<sup>7</sup> “The old Asiatic style, so highly figurative, seems, by what we find of its remains in the prophetic language of the sacred writers, to have been evidently fashioned to the mode of the ancient hieroglyphics; for, as in hieroglyphic writing, the sun, moon, and stars were used to represent states and empires, kings, queens, and nobility, their eclipse and extinction, temporary disasters, or entire overthrow, fire and flood, desolation by war and famine, plants or animals, the qualities of particular persons, &c.; so, in like manner, the holy prophets call kings and empires, by the names of the heavenly luminaries; their misfortunes and overthrow are represented by eclipses and extinction; stars falling from the firmament are employed to denote the destruction of the nobility; thunder and tempestuous winds, hostile invasions; lions, bears, leopards, goats, or high trees, leaders of armies, conquerors, and founders of empires: royal dignity is described by purple or a crown; iniquity by spotted garments; error and misery by an intoxicating draught; a warrior by a sword or bow; a powerful man by a gigantic stature; and a judge by balance, weights, and measures. In a word, the prophetic style seems to be a speaking hieroglyphic.”<sup>8</sup>

The whole mystical system of Pythagoras was expressed by signs and symbols, which the initiated understood, while the rest of the world, though in the midst of light, remained for ever enveloped in the impenetrable shades of darkness.<sup>9</sup> His secrets were forbidden to be committed to writing, and were delivered orally from one to another as ineffable mysteries. The Pythagoreans, so famous for their silence, conversed with each other chiefly by signs; a practice which was adopted, not only as an universal language, but to conceal from the vulgar their

the same time that it instructed them, only amused the rest of the people. Hence the use of hieroglyphics or mystic figures to veil their morality. politics, &c. from profane eyes.—*Spon.*

<sup>7</sup> Ramsay's Travels of Cyrus, b. iii.

<sup>8</sup> Warb. Div Leg. b. iv. s. 4.

<sup>9</sup> Jambl. c. 34.

peculiar doctrines and modes of thinking. Symbolical instruction, which was found so useful in impressing on the mind the most dilated and comprehensive truths, that it had been adopted from Masonry into all the mysteries, was in high esteem with Pythagoras;<sup>10</sup> for he said, in treating of all things divine and human, the vastness of such a complicated subject demanded short symbols to help and assist the memory.<sup>11</sup> This system was attended with other very important advantages. The method of communicating ideas by signs and symbols, had, in all ages, given its possessors a decided advantage over the rest of the world; for, "as generals use watchwords to distinguish their soldiers from others; so it is very advantageous to communicate to friends and brothers, some peculiar signs and symbols as distinctive marks of a society. These, amongst the Pythagoreans, were a chain of indissoluble love."<sup>12</sup>

The Druids, also, possessed a profound system of hieroglyphics, the principles of which were communicated with great reluctance, even to the Epoptæ themselves. The characters of this species of symbol were borrowed from the appearance of natural objects and chiefly from the vegetable creation. "Thus, of a man who possessed an expanded mind, it would be said, *he is an Oak*; of another, who was liable to be intimidated, was irresolute and wavering, *he is an Aspen leaf*; or of a third who was hollow and deceitful, *he is a Reed*."<sup>13</sup> The knowledge of these symbols was properly denominated mystery; and the initiated were strictly forbid to com-

<sup>10</sup> "The most ancient," says Stanley, (Hist. Phil. vol. 3. part 1. p. 112.) "and such as were cotemporary with, and disciples to Pythagoras, did not compose their writings intelligible, in a common vulgar style, familiar to every one, as if they endeavoured to dictate things readily perceptible by the hearer, but consonant to the silence decreed by Pythagoras, concerning divine mysteries, which it is not lawful to speak of before those who were not initiated; and therefore clouded both their mutual discourses and writings by symbols; which, if not expounded by those that proposed them, by a regular interpretation appear to the hearers like old wives' proverbs, trivial and foolish; but being rightly explained, and instead of dark rendered lucid and conspicuous to the vulgar, they discover an admirable sense, no less than the divine oracles of Pythian Apollo; and give a divine inspiration to the Philologists that understand them."

<sup>11</sup> Laert. vit. Pyth.

<sup>12</sup> Stanley's Life of Pyth. b. iv. c. 1.

<sup>13</sup> Davies Celt. Res. p. 247.

mit any portion of it to writing.<sup>14</sup> This method of concentrating the secrets of their order, and fixing them permanently in the recollection by means of visible images, was adopted to prevent the uninitiated<sup>15</sup> from acquiring improperly any insight into their occult rites and disquisitions. Whatever was valuable in the system of Druidism, was embodied in some visible and picturesque object, which thus became a depository of important truths. Hence, almost every object they saw could read them a lecture on morality; and hence inanimate matter was said to speak with the lips of knowledge; and contemplation was assisted and enforced in every situation, by the actual presence of those silent, yet eloquent teachers of wisdom.

Geometrical figures, as lines, angles, squares, and perpendiculars, were ranked amongst the symbols of Druidism. "As the Druids had no enclosed temples, thinking them inconsistent with the majesty of the gods; so neither had they any carved images to represent them, and for the same reason; but, instead thereof, rude stones were erected in their places of worship at some mystic, significant distance, and in some emblematic number, situation, and plan; sometimes in *right lines*, sometimes in *squares*, sometimes in *triangles*, sometimes in both; now single and fifty paces distant or more from the circles; or eminently taller than the rest in the circular line, and making a part of it like portals, not only to shape the entrance, but also to hallow those that entered: it appearing by many monuments, that the Druids attributed great virtue to these passages between rocks."<sup>16</sup>

This custom was practised in its greatest perfection, and consequently with the most triumphant success, in Egypt, the land of allegory as well as superstition. Those astonishing specimens of human art and ingenuity, which still remain in that country to excite our wonder

<sup>14</sup> Cæsar de bel. Gal. l. 6. 13.

<sup>15</sup> The ignorant Britons were easily impressed with superstitious reverence for these profound secrets; for, at the period of the Roman invasion under Cæsar, they were still extremely rude in their diet and mode of life. (Strabo. l. 4. Diod. Sic. l. 4.) some went entirely naked, (Xiphil. l. 21.) others were clothed in the skins of beasts, (Cæsar. l. 5. c. 14.) and the state in which they were found induced the Romans to style them barbarians. Herodian. l. 3. Pomp. Mela. l. 3. c. 6.

<sup>16</sup> Borl. Corn. b. ii. c. 17.




and admiration—not to mention the sphinxes, the obelisks, the catacombs, and other minor, though stupendous masses of architecture, the gigantic pyramids, one of which, say the Copts, was erected by Ham, and another by Shem, are generally regarded either as having been intended for tombs, or repositories for hidden treasure in times of public agitation. Some, indeed, have conjectured that they were buildings appropriated to the occult purpose of practising magical arts, and the construction of talismans and charms. The truth, however, is, that they were places principally used for the celebration of the mysteries, which were of great importance in Egypt, and derived additional celebrity from the splendour, solidity, or costliness of the place which was devoted to their solemnization. Now the quadrangular Pyramid contained many mysterious and symbolical references. It was supposed to allegorize the soul, or the principle of immortality. And this opinion was not peculiar to Egypt, but was admitted by the Indians, the Chinese, and in the extremest regions of the West; for the high Altar of Vitzliputzli, in Mexico, was Pyramidal; as was also the celebrated Temple at Nankin. Sphinxes were erected in the front of temples and places of initiation, as we are informed by Clement of Alexandria,<sup>17</sup> to denote that all sacred truth is enfolded in enigmatical fables and allegories.<sup>18</sup>

In their initiations, the Egyptians informed the candidate, as an ineffable secret, that the mysteries were received from father Adam, Seth, and Enoch; and in the chief degree the perfectly initiated aspirant was termed, from the name of the Deity, AL—OM—JAH; pronounced Allhawmiyah. After the initiation was fully completed, figs and honey were presented to the candidate, accompanied by this maxim, *TRUTH is sweet*.

The characteristic property of these mysteries was **SECRESY**: Hence sprang the innumerable Emblems and hieroglyphical Symbols with which they abounded;—hence the great personification of Silence or Taciturnity so

<sup>17</sup> Lib. 5. c. 4.

<sup>18</sup> In India a secret language was used in the mysteries, which was called *Devanagari*, a word compounded of *Deva*, divine, and *Nagari*, a city; and this language was boldly asserted to have been revealed to them by the Deity himself.—*Maur. Ind. Ant.* vol. 3. p. 396

frequently recurring on all their sculptured monuments; and hence their incessant reference to *Darkness*, which was an emblem expressive of the profound secrecy under which the initiated were bound by solemn obligations, enforced by denunciations of rigorous penalties. The Symbol of this darkness, resembled a Mason's *Trowel*.<sup>19</sup> 

The reason assigned for this jealousy has been revealed to us by Apuleius. He says, that in a subsequent part of his own initiation, the hierophant produced *certain mysterious writings, or Tracing Boards which contained Symbols explanatory of the whole system*, expressed by figures of animals, and secret marks, interwoven with apparent intricacy; now revolving like a wheel; now turned inwards and crowded together, *that the hidden meaning might be effectually concealed from the prying curiosity of the uninitiated*.<sup>20</sup> The symbolical instruction of Egypt was of unlimited extent: every thing in nature, every thing mysterious, every branch of science, each technical phrase, and each component part of the mysteries were expressed by a significant and appropriate Symbol. Hence arose the complicated inscriptions on tombs, obelisks, and temples, which are generally mere historical records, pointing out the name of the builder, with the addition of such moral precepts as the genius of the founder might suggest, and bearing a reference to the circumstances which occasioned the construction of the edifice.

“If they wished to express a powerful, brave, cunning, and avaricious king, they painted the figure of a man with the head of a lion, pointing with one of his fingers to a fox before him. If they wished to express the attributes of understanding, sagacity, and wisdom, they represented a man with the head of an elephant, pointing with one of his fingers to a sitting ape. If they wished to give him the attributes of justice, generosity, and liberality, they drew a man with a bird's head, and before him a balance, a sun, and a moon. If they meant to represent him cruel, faithless, and ignorant, they gave him a dog's, ass's, or boar's head, with a pot of fire and a sword before him.

“A man of perfect wisdom and understanding, accom-

<sup>19</sup> Ahmed ben Washih.

<sup>20</sup> Metam. l. 2

plished in all his ways, and without the least blame, was painted with a beautiful face, with wings like an angel, holding in his hands a book, in which he looked, a sword and a balance, and behind him two vases, one of them full of water and the other of blazing fire, under his right foot a ball with a crab painted on it, and under his left a deep pot full of serpents, scorpions, and different reptiles, the covering of which had the shape of an eagle's head."<sup>21</sup>

Thus every thing was enveloped in mystery, the key of which was initiation; the hidden meaning of the Egyptian hieroglyphics is now pretty well known, and appears to be as follows: The world, governed by the providence of God, was symbolized by a circle, with a hawk-headed serpent in its centre; the sun, by a man or child enthroned upon the lotos, or water-lily; honour and victory, by a palm-tree; power and authority, by a rod or staff; secrecy, by a grasshopper; knowledge, by an ant; fecundity, by a goat; aversion, by a wolf; instability, by a hyena; malice, by a crocodile; destruction, by a mouse; and deformity by a bear. Plenty was represented by the right hand with the fingers open; and protection, by the left hand closed. Ignorance was depicted by a light spot in the midst of a darkened surface. If the omnipresence of God was dilated on, the idea was comprehended under the form of an infinitely extended circle, whose centre is everywhere, but whose circumference is nowhere. His omnipotence was designated by a human foot; and his boundless mercy by a cherub. Did the initiated refer to the four elements? They were portrayed by certain prismatic colours. *White* represented the air; *Blue* the water; *Purple* the earth; and *Crimson* the fire. Again, the visible characters used to represent the elements were these:



Air.



Water.



Earth.



Fire.




The Four Elements.



Did they contemplate the creation of the world? It was fixed in their minds under the idea of the supreme




<sup>21</sup> Aben Washih's Hierogl.



Serpent god Cneph, ejecting from his mouth an egg. Did they embody in their imagination the hero god Osiris? He was ever present under the form of a bull, which was considered an incarnation of the god, and a symbol of the sun. If his mystical death and subsequent reviviscency were the subject of their devout thoughts, these fundamental points were figured under a butterfly, and the physical changes which distinguish that remarkable insect. If they contemplated the same mythological personage in the character of the sovereign of the universe, he was designated by a sceptre and an eye; if under the form of the sun, he was symbolized by a frog; or of the Great Father rising regenerated from the waters of the deluge, the symbol was the same reptile emerging from the lotos. The Zodiac was considered as the Great Assembly of the twelve gods, the Sun being supreme, and the Planets his attendants. The human soul was depicted by a hawk, and the universe by a beetle. Life by

this figure . It was also represented by that cele-

brated symbol, the Crux Ansata .<sup>22</sup>  represent-

ed Death;  Sin;  Angel; and 

Devil. If immortality were the subject of their contemplation, it was engrafted on their minds by the idea of a Serpent annually casting and renewing his skin. And, if their hearts were exalted to the eternal God, seated on his throne in heaven, he was figured as an august Being of a purple colour, shadowed with beams of glory.<sup>23</sup>

Such is an outline of the hieroglyphical system of Egypt, which formed the actuating principle of their scheme of politics as well as religion; but it was stain-

<sup>22</sup> This sign, says Sir Archibald Edmonstone, (*Journey to the Two Oases of Upper Egypt*, p. 109,) "originally signifying Life, would appear to be adopted as a Christian emblem, either from its similarity to the shape of the cross, or from its being considered the symbol of a state of future existence."

<sup>23</sup> Hor. Apol. Hierogl.—Apol. Metam.—Ahmed ben Washih.—Plut.—Jambl. de Myst.—Plut. de Isid. et Osir.—Porph. vit. Pyth.—Diod. Sic. Bibl.—Philo. Byblius apud Euseb. de præp. evan.—Clem. Alex. &c


ed with licentiousness and obscenity, which ultimately brought upon it the execration of the wise and good. I must not omit to mention, however, that this people contrived to embody the whole of their symbols in one mystical diagram, which was esteemed a constellation of the secrets perpetuated in the mysteries. I subjoin the emblem, but leave the explanation of it to your own ingenuity and research.



The system of symbolical instruction, in all other mysteries, was commensurate with this. The emblems which Masons now make use of, as the secret repositories of their treasures of morality, were adopted by the ancients in very early times, as signs and symbols; and were even substituted for alphabetical characters.<sup>24</sup> Thus, in the ancient alphabet of the Virgin, the *Square* was used to express the letter S; in the alphabet of Socrates, it stood for Z or th; and as an hieroglyphic it denoted equally a Building and a Learned Man, according to the different situations in which it was placed. A *circle*, supported by two perpendicular parallel lines, denoted Will and Pleasure; and in the Lunar alphabet, the same character represented the letter Y. In the alphabet of

<sup>24</sup> Diod. Sic. l. 3. c. 1.

Taurus, *a point within a circle* stood for R ; in the Lunar alphabet for H ; in the Solar alphabet for B ; in Aristotle's alphabet for W and U ; in that of Hermes for A ; and in the Egyptian hieroglyphics, it represented a Star.

The Triangle, now called a *Trowel*, was an emblem of very extensive application, and was much revered by ancient nations as containing the greatest and most abstruse mysteries. It signified equally the Deity, Creation, and Fire ; in the alphabet of the Moon, it represented the letter S ; and in the hieroglyphics of Egypt, we sometimes see the suppliant presenting a triangle to his god. The *Mallet* was a symbol of Thor, the northern god of thunder. In the alphabet of Belinos, it was used to express the letter M ; in that of Plato, L ; in that of Hermes, B ; in the Indian alphabet, A ; in the alphabet of Hermes Abootat, the *Mallet* united with a *Pickaxe*, denoted R ; in that of Jupiter, N ; and in the Berrabian alphabet, Z. In the alphabet of Pythagoras, the *Compasses* stood for S ; in that of Diosmos the Egyptian, for F ; and in the oldest Chaldean alphabet, the *Square and Compasses* united as they are in our Third Degree of Masonry, was a character used to represent the letter H. In the alphabet of Saturn, the *Plumb* stood for S ; and a *Skull* for T ; in that of India, a *Chissel* stood for A ; in that of Hermes, a double cross supporting a circle  for S H R ; and two *parallel lines* for Y ; and in the Solar alphabet, a Sun represented the first letter, A.<sup>25</sup>

We have here a fund of pleasant research offered for our investigation, which cannot fail to repay the active Mason for any extent of labour he may be induced to bestow upon it. And I must recommend you to apply yourselves assiduously to this curious and amusing study. In the prosecution of such an useful and instructive pursuit, do not suffer yourself to be abstracted by the idiot laugh of ridicule, or the cynical sneer of contempt ; but proceed in an undeviating course to the investigation of truth, assured that the beautiful results will amply reward your labours. If you practise Masonry for the sake of its convivialities alone, it will soon pall on your

<sup>25</sup> Vid. Hammer's Translation of Ancient Alphabets from Ahmed Bin Abubeki Bin Washih.



mind ; for these are introduced into the System, only to cheer and relieve nature after its painful and unwearied researches into the hidden stores of masonic knowledge ; but, if your mind embrace the great principles of Masonry as the chief source of gratification, and use its lighter shades of enjoyment as merely temporary relaxations when the hour of graver labour has expired, you will then enjoy every benefit the science can impart ; your expanding genius will soon be imbued with all the vigour of a healthy intellect, matured and ripened by a rich increase of scientific and religious knowledge ; and your mind, rapidly advancing to perfection, will ultimately be prepared for the full irradiations of complete and never fading glory when time shall be no more.

## LECTURE II

### ON THE ALL-SEEING EYE.

“That sacred place where *Three in One*,  
Comprised thy comprehensive NAME;  
And where the bright meridian Sun,  
Was soon thy glory to proclaim.  
Thy watchful EYE, a length of time,  
The wondrous *circle* did attend;  
The Glory and the Power be thine,  
Which shall from age to age descend.” *Dunckerleu.*

“May the sublime idea, that thou walkest before the *Eyes* of the *Omni*  
*present*, strengthen and support thee.”

*Masonic Exhortations, from the German.*

WHEN we look round on the wonderful works of God, as displayed in the formation of this globe which we inhabit; when we extend our view to the immense arch of heaven, and behold the amazing orbs of light, burning with perpetual refulgence, and illuminating every part of the vast and boundless expanse; when we contemplate the wonderful productions of Nature, from the stupendous ocean to its minutest inhabitants, from the majestic lion that prowls in the desert, to the most insignificant reptile that hides its diminutive form beneath the surface of the earth;—we can scarcely resist the impression which such an employment will naturally produce in the mind, that, the origin of these mighty phenomena, which exhibit such a wonderful mechanism in their structure and such a regularity in their motions, must have been the work of an invisible and all powerful Architect. Do we enquire how came the human frame by all those mysterious properties which sustain and preserve its uniformity of action from one generation to another;—how came man by the reasoning faculty which elevates him so much above the level of the animal creation? This could

not be merely fortuitous, for accident seldom produces two inanimate forms that bear any degree of resemblance to each other; and the human body, so complicated, so uniform, so perfect in all its parts and faculties, could, least of all, be the effect of chance, and, therefore, must be the work of *some* superior Being; and he who could form the wonderful machine, and furnish it with reason, must be divine.

The existence and truth of this *omnipresent* Being are the first steps of Masonry, and ought to be the principal objects of our contemplation. As Masons we are directed to remember that wherever we are, or whatever we are about to do, his All-Seeing Eye observes us; and whilst we continue to act in conformity with the established usages and customs of our Order, we are under an obligation to discharge every moral and social duty, with fervency and zeal.

The emblem now before us, if rightly considered, is of infinite importance both to our present and future welfare. It encourages and enforces an habitual obedience to those moral precepts, which form the beauty and excellence of our system, and impresses the mind with an awful sense of the perpetual inspection and scrutiny, which every thought, word, and action, must inevitably sustain from an infinitely good and perfect Being. The All-Seeing Eye of God is everywhere present. He is equally in the Lodge-room and in the closet; in the broad expanse of heaven, and in the secret recesses of caverns, vaults, and dungeons. He observes every action; he hears every address, whether of sacred prayer, or of impious blasphemy.

The ground of a Lodge is said to be holy, in reference to a certain hill in Judea, where the Deity frequently condescended to communicate with man. First with Enoch, whence he was translated to heaven without passing the gates of death; then with Abraham, when he obeyed the divine command, and actually bound his son Isaac, in whom all the promises centred, for the purpose of sacrifice, but was arrested by a voice from on high; next with King David, when he offered up that acceptable sacrifice which was approved by a supernatural fire from heaven; and lastly, with King Solomon, at the Dedication of the Temple. And on this spot the divine Shekinah



dwelt until the Babylonish Captivity. But, however our Lodges may be hallowed by a reference to these striking events, and hence be esteemed blessed with the continual presence of the Divinity ; there is no place however secret, or however barred from human observation, but God is equally and substantially present. The universe, extended beyond the reach of human ideas, where worlds are piled on worlds innumerable, widely distant from the smallest speck in that superb vault of studded lights, which human ingenuity, with all its implements of science can trace, is the solemn temple of the Lord ; and here and everywhere His All-Seeing Eye is always present. Here, in the open Arch of heaven, the divine finger may be seen—that glittering canopy, where every orb of light chants forth a song of praise. Here the contemplative Mason lifts up his heart to his Maker, assured that in whatever circumstances he may be placed, if he be the friend of Virtue, he still enjoys the sunshine of God's almighty protection. Should he, like Joseph the son of Jacob, be confined to the solitary cell of a dungeon, His All-Seeing Eye is there ; or should he, unhappily, visit the haunts of debauchery and licentiousness, He is there also. Whether the Mason practise virtue or vice ; whether he be an ornament to his profession, or disgrace it by acts of fraud and violence, he cannot rid himself of that All-Seeing Eye which is upon him wherever he goes ; which follows him into his most secret retirements, and beholds the hidden thoughts and practices of the heart. If, in the spirit of Masonic philanthropy, he present his mite in secret to the worthy distrest, his reward is not lost ; for God has beheld the transaction, and shall return it openly in seven-fold blessings. And He is equally present where injustice and wrong are committed. He hears the cry of the virtuous oppressed, and will assuredly interpose at the most convenient season. These considerations have something so awful in their nature and tendency, that they can scarcely fail to produce a salutary impression. You must feel confounded when you are about to commit an evil action, if, for a moment, you call to mind your masonic lessons, and reflect that the All-Seeing Eye is upon you—that invisible Eye whose power could prevent the greatest enormities ; and, not only strike you with instant death, but destroy both soul and body for ever.

The ancient idolaters, in all their various systems of worship, had some faint ideas of an Eternal and *Omni-present* God, which must necessarily have been derived from the true religion; and was undoubtedly preserved in the mysteries, along with the doctrine of a future state. Pausanius informs us that they worshipped a God who is eternal. His words are remarkable. *Ζεὺς ἦν, Ζεὺς ἐστὶ, Ζεὺς ἕσσεται.* Orpheus said, God is ONE, he is of himself alone, all things are born of him, and he is the governor of the world.<sup>1</sup> Pythagoras, also, to the same effect, says, there is but one God, who created all things.<sup>2</sup> Plato adds, God is the parent of all things.<sup>3</sup> Euripides,<sup>4</sup> Sophocles,<sup>5</sup> Lucan,<sup>6</sup> and other Greek and Latin poets and philosophers say the same thing. The great Cudworth has effectually shown that the Egyptian Mystagogue taught to the initiated, the unity and omnipresence of the godhead. The altar at Athens is an indirect testimony to the same truth; for, amongst the numerous deities with which their pantheon was crowded, they believed in one superior god, of whose precise nature and properties they publicly professed their utter ignorance,<sup>7</sup> although they admitted his eternity, omnipotence, and *omnipresence*.<sup>8</sup> But we are furnished with unquestionable evidence, that, notwithstanding their professions, they did actually *know* something of the true and only God. The inspired writings inform us that the Deity was known in idolatrous nations, under his own proper and significant appellation of *JEHOVAH*. Saint Paul says,<sup>9</sup> that they *knew* God, though they glorified him not as God, neither were thankful; but worshipped the creature rather than the Creator. And God himself tells us that they possessed the *TETRAGRAMMATON*, Tetractys, or Sacred Name, which, amongst the Jews, was *JAH*; for, he says, “from the rising of the sun, even unto the going down of the same, my Name shall be (or is, according to the translation of Cudworth),

<sup>1</sup> Cyr. cont. Jul. p. 26.<sup>2</sup> Ibid. p. 85.<sup>3</sup> In Tim. p. 1047.<sup>4</sup> Suppl. Act. 3. v. 734.<sup>5</sup> Œdip. Tyran.<sup>6</sup> l. 9. v. 566.<sup>7</sup> Pausan. Attic.<sup>8</sup> The definition given by Pythagoras of the omnipresent God, is curious: “A mind which commeth and is diffused through every part of the world, and through all nature, from whom all animals that are produced receive life.” (Lactant.)<sup>9</sup> Rom. i. 21.

great among the Gentiles.<sup>10</sup> And they superstitiously believed that this Name was of such sovereign efficacy, as to enable the possessor to cure diseases, work miracles, and foretel future events. One of the uncanonical books of our scriptures asserts, that the heathen gave this great and incommunicable Name to their idols.<sup>11</sup> They considered the chief god as *πολυώνυμον*, or, he that hath many names. Accordingly he was known by a great variety of appellations, all signifying the same Being, whose EYE is in every place, beholding the evil and the good, for the numerous tribe of inferior gods were merely worshipped as mediators. Thus Hesiod says: "there are thirty thousand deities inhabiting the earth, who are subjects to Jupiter, and guardians of men."<sup>12</sup>

The Great Name of the Deity, which is termed by Josephus incommunicable, is said to be preserved in the system of Freemasonry. Calmet observes: "when we pronounce Jehovah, we follow the crowd; for we do not know distinctly the manner wherein this proper and incommunicable Name of God should be pronounced, which is written with Iod, Hi, Vau, Hi, and comes from the verb *haiah*, he has been. The ancients have expressed it differently. Sanchoniathon writes Jevo; Diodorus the Sicilian, Macrobius, St. Clemens Alexandrinus, St. Jerom, and Origen, pronounce Iao; Epiphanius, Theodoret, and the Samaritans, Jabe or Jave; we find, likewise, in ancients, Jahoh, Javo, Jaou, Jaod. Lewis Capellus is for Javo; Drusius for Jave; Mercer for Jehevah; Hottinger for Jevah. The Moors call their god Juba, whom some believe to be the same as Jehovah. The Latins, in all probability, took their Jovis, or Jovis Pater, from Jehovah. It is certain that the four Letters which we pronounce Jehovah, may likewise be expressed by Javo, Jaho, Jaon, Jevo, Jave, Jehvah, &c., and that the ancient Hebrews were not unacquainted with the pronounciation of it, since they recited it in their prayers, and in the reading of their sacred books. But the Jews, after the captivity of Babylon, out of an excessive and superstitious respect for this Holy Name, left off the custom of pronouncing it, and forgot the true pronounciation of it."<sup>13</sup>

<sup>10</sup> Mal. i. 11.


<sup>11</sup> Wisd. xiv. 21.


<sup>12</sup> Oper. et Dier. l. 1. v. 250.

<sup>13</sup> Calm. Dict. vol. i. p. 742, with authorities.




The Tetragrammaton was preserved and transmitted by the Essenes. It was always communicated in a whisper,<sup>14</sup> and under such a disguised form, that while its component parts were universally known, the connected whole was an incommunicable mystery. They used, in common with the whole Jewish nation, the ancient and significant symbol by which this Name was designated, viz., three jods, with the point kametz placed

underneath them, thus  to express the equality of the three Persons of which they believed the godhead to be composed. This Holy Name they held in the utmost veneration. Calmet says, they believed the Name of God to include all things. "He who pronounces it, say they, shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name; it governs the world by its power. The other names and surnames of the Deity are ranged about it, like officers and soldiers about their sovereigns and generals; from this KING-NAME they receive their orders and obey."<sup>15</sup>

Another celebrated symbol of this august Name, was the disposal of the three points in a radiated form, so as to represent an imperial diadem.  This letter Schin,

too, ש, was adopted as a mysterious emblem to designate the Tetragrammaton; and hence this letter was supposed to comprehend many valuable qualities. It was, therefore, deeply engraven by the Jews on their phylacteries, both before and behind, to induce the protection of the Omnipresent Deity it represented. Another symbol was, an equilateral triangle illuminated with a single

Jod.  This initial letter Jod, "denotes the thought, the idea of God. It is a *Ray of Light*, say the enraptured cabalists, which darts a lustre too transcendent to be contemplated by mortal eye; it is a point at which thought pauses, and imagination itself grows giddy and confounded. Man, says M. Basnage, citing the rabbies, may lawfully roll his thoughts from one end of heaven

<sup>14</sup> R. Tarphon, apud. Ten. Idol. p. 395.

<sup>15</sup> Calm. Dict. vol. i. p. 751.

to the other; but they cannot approach that inaccessible Light, that primitive existence contained in the letter Jod.<sup>16</sup>

The chief varieties of this sacred name amongst the inhabitants of different nations, were Jah, and Bel or Baal, and On or Om. The first of these, as we have just seen, had many fluctuations. Jupiter, Jove, Evohe, &c., were but corruptions of Jah or Jehovah.<sup>17</sup> Iao was pronounced, by the Oracle of Apollo, to be the first and greatest of the deities.<sup>18</sup> "The name of Jupiter Sabazius, as Selden justly remarks, is clearly derived from Jehovah Sabaoth, a term perpetually applied to the Most High in the page of revelation, and that the celebrated Tetragrammaton, the incommunicable name יהוה was well known to the Greeks, appears abundantly from the writings of Clemens Alexandrinus and Diodorus Siculus."<sup>19</sup> The Tetragrammaton is said to have been the *pass-word* amongst the Egyptians, to the secret chambers of initiation. Amongst the Apalachites of Florida, the priests of the Sun were called by the remarkable name of Jaovas;<sup>20</sup> which was also the name of the deity. The modern Jews say that this word יהוה was engraven on the Rod of Moses, and thus he was enabled to work his miracles; and they add, that Jesus Christ stole the same word out of the Temple, and inserted it in his thigh, between the skin and the flesh, and by its sovereign potency performed all his wonders in Judea.<sup>21</sup>

The compounds of the second name Bel, are of great variety. Bel-us was used by the Chaldeans; and the deity was known amongst the ancient Celtæ, by the

<sup>16</sup> Maur. Ind. Ant. vol. iv.

<sup>17</sup> The numerous speculations which have been submitted to the world, respecting this sacred name, are curious. One author says, from Jehovah came Æs, or Esus, a god of the Celts, and As, a god of the Goths. Another says, Esus or Hesus was a corruption of the Celtic *Dhia*, a name for the Supreme Being, and the same with the Hebrew Jah; and from the same word the Latin *Deus* was derived. A third asserts that the name Hesus, a corruption, as above, of *Dhia* or Jah, comes from the Syrian Hizzus or Haziz, signifying strong and powerful in war; from which word the Phenicians had their name of Mars, as out of Jamblicus, Julian the Apostate shows in his oration of the Sun. This was the triad. HESUS—THARAMIS—BELEMES, *unus tantummodè deus*.

<sup>18</sup> Macrob. Saturn. l. 18.

<sup>19</sup> Fab. Hor. Mos. p. i. s. 1. c. 2.

<sup>20</sup> Ten. Idol. c. 4.

<sup>21</sup> Cal. Dict. vol. i. p. 750.

name of Bel or Bel-enus,<sup>22</sup> which title, by the modern authors, is identified with Apollo. The primitive name of Britain, was *Vel ynys*, the island of Bel; and the fires lighted up on May-day, were in honour of this deity, and called Bel's fire.<sup>23</sup> The inhabitants made use of a word, known only to themselves, to express the unutterable name of the Deity, of which the letters O. I. W. were a sacred symbol. In this they resembled the Jews, who always said Adonai, when the name of Jehovah occurred.<sup>24</sup> Another variation was Bal or Baal, as Bal-rama, used by the Indians; Bal-der, by the Goths; Baal and Baalzebub, by the Sidonians; Baal-berith, the god of the Shechemites; Baal-peor or Baal-reem, of the Moabites; Baal-tis, of the Phœnicians; and Baal-zephon, of the Egyptians. Baal was the most ancient god of the Canaanites and was referred to the Sun. Manasseh raised altars to this deity, and worshipped him in all the pomp of heathen superstition; and, when these altars were destroyed by Josiah, the worship of Baal is identified with that of the Sun.<sup>25</sup>

The third variation was On. Under this appellation the Deity was worshipped by the Egyptians; and they professed to believe that he was eternal, and the fountain of light and life; but, according to their gross conceptions, being necessarily visible, the Sun was adored as his representative, and was, most probably, the same as Osiris. They knew the general purport of the name and little more. If they believed On to be the living and

<sup>22</sup> Many towers in England derive their names from this deity, for Belenus was no other than the sun, according to Elias Schedius; who imagines, in his book *De diis Germanorum*, that he found in the name Belenus the 365 days of the year, in like manner as the Basilideans formerly found them in those of Abraxas and Mithras. For this purpose Schedius writes  $\beta\eta\lambda\epsilon\nu\omicron\varsigma$  with an  $\eta$  that he may perfect that number, thus:

<i>B</i>	<i>H</i>	<i>A</i>	<i>E</i>	<i>N</i>	<i>O</i>	<i>Σ</i>
2,	8,	30,	5,	50,	70,	200 = 365.

*Montf. Ant.* vol. ii. p. 267.

<sup>23</sup> These fires were originally lighted on the eves of the first of May and the first of November; perhaps because the latter of those days was turned into mourning; for tradition, and some chronicles say, that the British Chiefs were treacherously slain at Stonehenge on that day.—*Owen's Dict.* v. Coelcerth.

<sup>24</sup> *Introd.* to Meyrick's Cardigan.

<sup>25</sup> 2 Chron. xxxiii. 35.—2 Kings xxiii. 5, 11.



eternal God, they allowed the same attributes to the Sun, which they undoubtedly worshipped as the Lord of the creation. Oannes was the god of the Chaldeans; and Dag-On of the Philistines, both of which are derivations of the same name. On was, evidently, the same deity as the Hebrew Jehovah; and was introduced amongst the Greeks by Plato, who acknowledges his eternity and incomprehensibility in these remarkable words: "Tell me of the God On, which is, and never knew beginning."<sup>26</sup> And the same name was used by the early Christians for the true God; for St. John, in the Apocalypse,<sup>27</sup> has this expression: *Ο Ων, και ο ην, και ο ερχομενος*, which is translated in our authorized version of the scriptures, by "HIM, which is, and which was, and which is to come."

The same word, with a small variation, was one of the names of the Supreme Deity in India; and a devout meditation on it was considered capable of conveying the highest degree of perfection. In the Ordinances of Menu, we are informed how this sacred word was produced. "Brahma milked out, as it were, from the three Vedas, the letter A, the letter U, and the letter M; which form, by their coalition, the trilateral monosyllable, together with three mysterious words, *bhur, bhurah, swer*; or, earth, sky, heaven."<sup>28</sup> These three letters, which are pronounced OM, refer to the deity in his triple capacity of Creator, Preserver, and Destroyer. The method of using it is given in the same code. "Three suppressions of breath, made according to the divine rule, accompanied with the triverbal phrase, *bhurbhuvahswah* and the trilateral syllable OM, may be considered as the highest devotion of a Brahmen."<sup>29</sup> Mr. Colebrooke informs us that "a Brahmana, beginning and ending a lecture of the Veda, or the recital of any holy strain, must always pronounce to himself the syllable OM; for, unless the syllable OM precede, his learning will slip away from him; and unless it follow, nothing will be retained; or that syllable being prefixed to the several names of worlds<sup>30</sup> are manifestations of the power, signified by that syllable."<sup>31</sup>

<sup>26</sup> In *Timæo*. v. iii. p. 27.

<sup>27</sup> i. 4.

<sup>28</sup> Sir W. Jones' Works, vol. iii. p. 93.

<sup>29</sup> *Ibid.*, vol. iii. p. 235.

<sup>30</sup> Vide *Infra*, Lect. viii

<sup>31</sup> *Asiat. Res.* vol. v. p. 352.

From what has been said, we may reasonably infer, that, together with the name, the idolaters preserved in their mysteries some indistinct knowledge of the god-head; derived from the true system which preceded them; and accompanied with an acknowledgment that he possessed the attribute of omnipresence—the Symbol of which was the same as that used in the Science of Freemasonry, viz., an EYE, which was said to be equally in every place, for the purpose of taking a strict and impartial cognizance of human actions

Fix your eyes, then, on that part of the Lodge where this expressive Emblem is delineated. It will remind you that the Deity is watching over us, and will weigh, in the balance of Truth, every action, every word, every thought. As Masons, you are fully impressed with this important consideration, because it is fundamental to the Science you profess. It is inculcated upon you in all our illustrations, and can never be banished from your recollection. You are conscious of the presence of that great and glorious Being; you are conscious that at this very moment he is employed in examining your hearts. They are open to his inspection. But are they pure—are they impressed with the never-failing virtues of *Faith, Hope, and Charity*—are they the abode of *Temperance, Fortitude, Prudence, and Justice*, those splendid Cardinal Virtues, by which your Masonry professes to be distinguished—does *Brotherly Love* burn brightly there—do they prompt you to exercise the first, best gift of heaven to your destitute Brethren, *Relief*—and does *Truth* hold her seat in your bosoms? If you are Masons in reality, Masons in the strictest acceptance of the term, your hearts are the seat of every moral and social virtue, and will not shrink from the close inspection of the All-Seeing Eye of God. But we cannot emulate absolute perfection; and, therefore, our hearts neither are, nor perhaps should be the abode of celestial purity, unalloyed by human weakness or hereditary contamination. Hence, whether as Masons or as men, we cannot but entertain some feelings of dread, under the reflection that we are subjected to the constant and perpetual superintendence of the All-Seeing Eye. And this is not a sensation either improper or peculiar to ourselves. The best and most virtuous Masons the world ever pro

duced, as well as wicked men, have entertained the same feelings. When Adam fell from his primitive state of Innocence, in the first agitation of remorse, he attempted to hide himself from the presence of God,<sup>32</sup> because he dreaded the consequence of His fearful inspection. Cain heard his tremendous voice, and shrunk into himself with terror.<sup>33</sup> Jacob saw the Lord in a vision, and when he awoke from his sleep he was afraid, and said, How dreadful is this place! This is none other but the house of God, and the gate of heaven!<sup>34</sup> Moses, under the impression of God's presence, trembled exceedingly, and confessed his very great apprehension.<sup>35</sup> David was horribly afraid under similar circumstances.<sup>36</sup> And many instances occur of individuals being struck with instant death, for their presumption in the immediate presence of God. Uzzah but touched the Ark of the Covenant over which the Lord dwelt, and was struck dead in a moment.<sup>37</sup> And the Almighty smote and slew fifty thousand men of Bethshesh, because they irreverently looked into the ark.<sup>38</sup>

These instances are amply sufficient to convince you, not merely of the universal presence of the Deity, but of his decided abhorrence of all impurity and carelessness of living. If, therefore, as Masons, you are willing to be the Objects of his fatherly superintendence, let these reflections accompany all your *labours*, all your *recreations*; —and when the business of the day is about to be closed, let us, with all humility and reverence, return our grateful acknowledgments to the great Architect of the Universe, for favours already received, and supplicate his support on our endeavours to adorn and cement our lives and actions, with every moral and social virtue.

<sup>32</sup> Gen. iii. 8.    <sup>33</sup> Ibid., iv. 13.    <sup>34</sup> Ibid., xxviii. 17.    <sup>35</sup> Heb. xii. 21.  
<sup>36</sup> 2 Sam. vi. 9 — Psalm v. 7.    <sup>37</sup> 2 Sam. vi. 6.    <sup>38</sup> 1 Sam. vi. 19.



## LECTURE III.

### ON THE SERPENT.

“So spake the enemy of mankind, enclosed  
In SERPENT inmate bad, and towards Eve  
Address'd his way, not with indented wave,  
Prone on the ground, as since, but on his rear  
Circular base of rising folds, that tower'd  
Fold above fold, a surging maze, his head  
Crested aloft, and carbuncle his eyes,  
With burnished neck of verdant gold, erect  
Amidst his circling spires, that on the grass  
Floated abundant; pleasing was his shape  
And lovely.”

*Milton.*

THE Serpent is universally esteemed a legitimate symbol of Freemasonry; yet, though commonly introduced into all the groups of emblematical characters which the fancy of ingenious Brethren may have designed, either for amusement or instruction, its origin and secret reference are not satisfactorily accounted for in the peculiar lectures of Masonry. The subject may be involved in some uncertainty, but an attention to the general principles on which our science has been founded, may do much towards unravelling the mystery, and may chance to produce a genuine illustration. One great result of the enquiry will certainly be, that the emblematical Serpent will be found to have had a place in the most ancient systems of primitive Masonry, and was a symbol almost coequal with its institution on this globe, by the first created man.

You are not ignorant that the Serpent has an established place amongst our emblems, although its true allegorical reference is not given in our accustomed disquisitions. It may be urged that this animal is the symbol of Wisdom, as the Dove is of Innocence, because our

Saviour connects these qualities with the same creatures.<sup>1</sup> But this is to be satisfied with a very contracted explanation of a significant emblem, which certainly represents our fall in Adam, and our restoration in Christ—a subject of no ordinary importance, but one which embraces a comprehensive scheme, framed by the Divine hand, and conveying the blessing of eternal happiness in a future state.

When our first parents were placed in the garden of Eden, as the abode of purity and peace, with angels for associates, and honoured with the peculiar presence of the Deity, their tenure was secured by the observance of one single condition, which was imposed merely as a test of their obedience—they were forbidden to eat of the fruit which grew upon the Tree of Knowledge. How simple soever this prohibition may appear, they were induced by the flattering wiles of the devil, who assumed the form of a SERPENT for this specific purpose, to forego, or at least, to render precarious all the actual felicity they enjoyed, for the deceitful hope of some greater acquisition of knowledge or power, which was promised by the tempter, as the certain result of violating the divine command.

Various have been the opinions advanced by theorists on this knotty question—by what kind of animal was our great mother betrayed? I shall lay before you a few of the most remarkable speculations of learned men, because they bear upon the subject under our notice, and may engage your attention or curiosity. “Some believe that the Serpent had then the use of speech, and conversed familiarly with the woman, without her conceiving any distrust of him, and that God, to punish the malice with which he abused Eve, deprived him of the use of speech. Others believe that the devil transformed himself into a Serpent, and spoke to Eve under the *figure* of this animal. Others maintain that a real and common Serpent, having eaten of the forbidden fruit, Eve from thence concluded that she, too, might eat of it without danger; that in effect she did eat of it, and incurred the displeasure of God by her disobedience. This, say these authors, is the plain matter of fact, which Moses would

<sup>1</sup> Matt. x. 16.

relate under the allegorical representation of the Serpent conversing with Eve. Cajetan will have this whole story, as it is related by Moses in the way of dialogue between the woman and the Serpent, to be figurative only, to signify the inward suggestions of the devil, and the woman's weak resistance. Others affirm that the Serpent's speech was nothing but hissing, and that Eve, understanding all creatures by their voices, apprehended what this animal had to say to her by the noise it made. Lyranus reports the opinion of some to be, that the Serpent put on the face of a beautiful young woman to tempt Eve. And some Rabbins believe that Samael, prince of devils, came in person to tempt Eve, mounted on a Serpent as large as a camel!"<sup>2</sup> Eugubinus thinks the animal was a basilisk;<sup>3</sup> and to crown this mass of absurdity, Dr. Adam Clarke gravely tells his readers that the tempter was not a Serpent, but an ape!!<sup>4</sup>

However this may be—and perhaps I may offer a suggestion to clear the difficulty before I conclude—it is certain that our first parents lost their innocence, and, instead of the expected good, gained in return the certainty only that they had forfeited the protection of God, and were in reality blind and miserable, naked and in despair. Driven now accursed into a world of troubles and calamities, the unhappy consequences of their want of faith, their eyes were, indeed, opened, but it was to a bitter sense of misery and shame; they were become liable to sin and sorrow, sickness and death; they beheld with deep remorse the dying agonies of those animals which were slain for sacrifice, pursuant to the divine command, certain that their own dissolution must follow, attended probably with similar pangs; and, with broken hearts and uplifted hands, they cried to their offended God for mercy. The Deity listened to the humble petition of his fallen creatures, because he saw that their repentance was sincere, and gave them a revelation, that the effects of their sin should be wiped away, and their posterity restored to his favour. He promised that the woman's seed should bruise the Serpent's head, which was so exhilarating to our common mother, that, at the

\* Calm. Dict. vol. i. p. 37.

<sup>3</sup> Brown's Vulg. Err. p. v. c. 4.

<sup>4</sup> Family Bible. Note on Gen. iii. 1.



birth of Cain, her eldest son, she entertained a belief that in him the promise was fulfilled, which would restore to her the joys she had forfeited, and in an ecstasy of delirious joy, she exclaimed: "I have gotten a man, *even the Lord Jehovah*;" for such is the true meaning of the original Hebrew in Gen. iv. 1. The vices of Cain would speedily convince her that this was not the promised seed; and she acquiesced with silence and submission in the dispensations of Providence. The prophecy, however, was triumphantly fulfilled in the Messiah, who came to destroy, and did, even in his human character, gain a decisive victory over *the Serpent*, the adversary of God and man.

The great scheme of this Evil Spirit was to rob man of the happiness he enjoyed in Paradise, and by that means to counteract the design of God in the creation. He succeeded in the first instance, but the main part of his plan was defeated by Jesus Christ, who has reconciled man to God, and by the efficacy of his *birth, life, death, resurrection, and ascension*, typified by the Five Grand Pillars of Masonry, he has utterly destroyed the works of that old Serpent, the devil,<sup>5</sup> circumscribed his power, and bound him in everlasting chains and darkness unto the judgment of the last day.<sup>6</sup>

Hence this emblem amongst Masons has an undoubted reference to the establishment of Christianity, which gave a death blow to the power of the Evil Spirit. The Serpent had engrossed the worship of all mankind; and, by his oracles,<sup>7</sup> had enslaved their minds in the fetters of

<sup>5</sup> Rev. xx. 2.

<sup>6</sup> Jude 6.

<sup>7</sup> Potter (Archæol. Græc. l. 2. c. 9.) gives a fearful account of the connection between serpents and oracles. He says that "under the tripods where the Pythia delivered her responses, sometimes appeared a dragon that returned answers; and that the Pythia was once killed by him. And Eusebius reports *δράκοντα περὶ τὸν τριποδα*, that a serpent rolled himself about the tripod." How potent soever might be the spirit which communicated inspiration to the Pythia, many instances are on record where the priestess refused to yield obedience to his injunctions. Bribes have been accepted by several of the Pythiæ; who, for a stipulated remuneration, did *Φιλιππίζειν*, or deliver their oracles at the dictation of their employers; and Nero dared the vengeance of the spirits of the sacred cavern by openly polluting it with the blood of men slain at the cavern's mouth. But when barbarism gave way to civilization, these Oracles certainly began to fail; and at the appearance of Jesus Christ to show mankind their fallacy, and guide them by the light of truth under

superstition and overwhelming darkness. But the incarnation of Christ, by striking his oracles dumb,<sup>8</sup> relieved his deluded votaries from the effects of his potent agency; and he himself was reluctantly compelled to announce his degradation; for, when Augustus consulted the oracle at Delphi, it answered that a child was born in Judea, who, being the Supreme God, had commanded him to depart, and he durst not disobey.<sup>9</sup>

You may deem it something more than accidental, that there should exist a tradition of the Messiah bruising the Serpent's head, and the Serpent bruising his heel, equally in the east and in the west; amongst the Indians, the Greeks, and the Goths of Scandinavia. And yet it is an indisputable fact, that each of these nations preserved in their respective systems of religion this very remarkable prophecy.<sup>10</sup> In the former country the Brahmins have in their temples some sculptured figures, which are unquestionably descriptive of this event. One of them represents their middle god Vishnu or Kreeshna with his foot on the Serpent's head; and another has the same god encompassed in the folds of a serpent, which is in the act of biting his heel.<sup>11</sup> In the same mythology, a monster compounded of a man and an eagle, called Garuda, is represented as being placed at the eastern portal of the garden of Eden, *to prevent the intrusion of Serpents*; to which animals he was supposed to bear a decided antipathy. After a long conflict, however, he destroyed them all except one, which he slung round his neck as a tro-

the high sanction of revelation, they became wholly silent, and were heard no more. (Plut. de orac. defec.) Juvenal, in his sixth Satire, says, Delphis oracula cessant. And Strabo (l. 7.) says, that in the time of Augustus Cæsar the oracle at Dodona ceased to give responses.

<sup>8</sup> Strabo. l. vii.

<sup>9</sup> Suid. in voc. Delphi.

<sup>10</sup> How extraordinary that every remarkable event which actually occurred in the infancy of the world, was accurately preserved by idolatrous nations, how widely soever they had departed from that peculiar people to whom the conservation of the antediluvian history was committed. A Son of the first man was violently assaulted and slain by his brother, as we are told by Moses. Accordingly other nations have a corresponding tradition. Sanchoniatho has recorded that a Son of Uranas was killed by his brothers. In Diodorus we find Hesperion meets a similar fate; and the Persian annals represent Siameck the son of Cai-Amurath, the first king of Persia, as being killed by giants.—*Howard's Thoughts on the Structure of the Globe*, p. 229.

<sup>11</sup> Vid. Maurice's Hist. of Hindostan, Plates, vol. ii. p. 290.

phy.<sup>12</sup> This fable evidently refers to the expulsion of Adam from Paradise, the cherubim placed to exclude his contaminated race, and the ultimate destruction of them all, except the Patriarch Noah.

The Greek mythology furnishes us with another instance of this primitive doctrine, in its fable of the garden of Hesperides. Here existed a tree which bore golden apples; but it was guarded from violation by a Serpent, whose folds encircled the trunk of the sacred tree. Hercules successfully engaged the Serpent, and having slain him took away the precious fruit. This event being deemed of sufficient importance to be perpetuated, was introduced into the Celestial Sphere, where Hercules is represented as *trampling on the Serpent's head*.

In Scandinavia, Thor, who is worshipped as a mediator, is said to have bruised the head of the great Serpent with his club;<sup>13</sup> and in a final engagement with the monster, it is predicted that he shall overcome and slay him; though himself shall perish from the poisonous exhalations which proceed out of his mouth during the terrible encounter.<sup>14</sup>

Thus far the application of this Symbol is exceedingly satisfactory, and worthy of an introduction into a system which was instituted to keep alive in our hearts a veneration for the Supreme Being, and an unmixed love of virtue and pure morality. But we must now extend our views to distant regions, and mark in what manner, and for what purposes, this same Symbol was introduced into other institutions, bearing the character of Freemasonry, until the absolute *worship of the Serpent* became a superstition prevalent throughout the whole world.

Justin Martyr tells us,<sup>15</sup> that among all the things which were accounted sacred amongst the Greeks, the Serpent was particularly considered as a very mysterious emblem. It is, indeed, most singular, that Serpents should be either real or symbolical objects of devotion, in almost every known system of false religion. They were universal emblems of life and health; received the appellation of the beneficent dæmon, and were visible representatives of the god of creation and providence. And it is

<sup>12</sup> Moor's Hind. Panth, p. 336.

<sup>14</sup> Ibid. Fab. 32.

<sup>13</sup> Edda. Fab. 27.

<sup>15</sup> Apol. i. p. 60.



still more remarkable that there was always attached to the Serpent, an undefined idea of some restoration to the divine favour, which was expected to be accomplished by a gratuitous sacrifice.

If you will accompany me in my progress from one country to another, we will endeavour to produce a complete illustration of this Symbol founded on the facts which I have already laid before you. Egypt was the great conservator of ancient idolatry; and here we will commence our researches. In Egypt the Serpent formed a Symbol of the most awful images in existence.<sup>16</sup> Cneph was the Serpent-god of this people; he was the second person of the sacred Triad, and said to be the Creator of the world.<sup>17</sup> He was usually represented by a hooded snake, sometimes called Basiliscus, or the Royal Serpent. The Egyptian temples were full of representations of this god.<sup>18</sup> Eternity was ever present to the mind of the devout worshipper, under the similitude of a Serpent with its tail in its mouth, or an endless Serpent enclosing an Eye; and Wisdom was represented by the same animal extended at length. Did he meditate on the mysterious Tri-Une deity, Eicton-Cneph-Phtha, he was presented to the worshipper's recollection by the figure of a Globe and a Winged Serpent; the Globe symbolized the Supreme and eternal God; the Serpent, the animating principle; and the Wings, the hovering Spirit of God, which moved on the face of the waters at the creation of the world.

Bend we now our course towards the farthest bounds of the East, to learn what the Persians, the Indians, and the Chinese believed about this noxious reptile. In the former country, the Serpent was worshipped,<sup>19</sup> and considered an emblem of the Sun, which was esteemed the supernal habitation of their great god Mithras.<sup>20</sup> And the visible Symbol was the deity enveloped in the folds of an enormous snake.<sup>21</sup> In India, the Serpent was elevated into an object of adoration;<sup>22</sup> and the splendid temples at Elora contain many specimens of Serpent-deities. In the second story of Teen Tal, at the south end of the

<sup>16</sup> Kirch. in *Œdip. syn.* 18. p. 508. Herod in *Euterp.*

<sup>17</sup> Euseb. *præp. evan.* l. iii. c. 11.

<sup>18</sup> Vid. Belzoni's *Researches in Egypt*, Plates.

<sup>19</sup> Euseb. *præp. evan.* l. i. c. 10.

<sup>20</sup> Strabo. l. xv. Suid. in *voc.*

<sup>21</sup> Montf. *Ant.* vol. ii. p. 368. <sup>22</sup> Maurice's *Indian Ant.* vol. v. p. 1015.

veranda, is a very large figure of *Sey Deo*, or more commonly *Sayhudca*, the immortal Serpent.<sup>23</sup> In the temple of Jagnat, innumerable figures of Serpents are inscribed on the walls,<sup>24</sup> which display the antiquity and prevalence of this degraded worship in the vast regions of Hindostan. Vishna and Siva are equally represented as encompassed by curling Serpents, to denote their divine original.

In China, we again find this loathsome reptile raised to divine honours and worship. A Ring supported by two Serpents, was an awful symbol amongst the Chinese, emblematical of the World protected by the *power* and governed by the *wisdom* of the Creator. This people were indeed most superstitiously attached to the worship of dragons or serpents. The sixty-four Symbols of the god Fo-Hi, who is said to have had the body of a Serpent,<sup>25</sup> were revealed by this animal emerging from the bottom of a sacred lake. And thunder or rain, fair and foul weather, are equally attributed to the influence of the Serpent.<sup>26</sup>

From the East proceed we to the West, making a short excursion to New Zealand, as we traverse the vast ocean which separates China and Japan from the continent of America. These savages have no written records, and yet from oral tradition alone they know that the Serpent once spake with the human voice; and hence they adore him as a superior being. But he is their god of sorrow. They believe also that man was first created, and that woman was formed out of one of his ribs, separated from his side by the Deity himself, to be his companion and friend, while as yet there existed no mortal but himself.<sup>27</sup>

In the savage regions of America we find abundant traces of this superstition. The two parents of the human race, were said by the Mexicans to have been preserved from the effects of the deluge by means of Serpents; which induced the adoration of this animal. The visible symbol of that preservation, was a Rainbow, with a Serpent suspended from each end of it. The temples of their bloody and vindictive deities were

<sup>23</sup> Seeley's Elora, p. 175.

<sup>24</sup> Ibid. p. 216.

<sup>25</sup> Couplet. Præf. ad Tab. Chron. p. 3. in Fab. Pag. Idol. vol. i. p. 453.

<sup>26</sup> Du Halde's China, vol. i. p. 270.

<sup>27</sup> Marsden in Christ. Observ. 1810, Nov. p. 724.

covered with representations of Serpents,<sup>28</sup> in all their terrible varieties; and their high god Vitzliputzli was pourtrayed in the shape of a man, whose hideous countenance was rendered truly horrible and disgusting, by certain black lines drawn across his forehead and his nose. He was seated on a Globe, which was a symbol of his universal power, over a lofty altar supported by four long poles, each end of which was ornamented with a serpent's head. His right hand grasped a serpent, and his left a buckler with arrows, all charged with emblematical devices, each conveying some mysterious signification, and inculcating some useful lesson known only to the initiated.<sup>29</sup>

This general veneration of so filthy a reptile, is somewhat astonishing, but you may rely on my accuracy and fidelity. I have spared no pains in the research; and, if I had not honestly believed it was in my power to add to your stock of Masonic knowledge, as well as to interest and amuse your minds, I should not have offered these Lectures to your notice. I have, however, still more extraordinary facts to relate.

Returning to our own quarter of the globe, we find Serpent worship so very prevalent in the early ages of the world, as to impose a distinguishing appellation on the whole continent; for Europe is said to have derived its name from the worship of *Eur-Op*, the Serpent of the Sun.<sup>30</sup>

The inhabitants of ancient Scandinavia accounted living Serpents sacred, and fed them daily with milk.<sup>31</sup> The Serpent formed a constituent part of their sacred Triad. The priests practised augury by its assistance, because they considered it endued with some portion of celestial prescience. By virtue of certain incantations they tempted the Serpents from their hiding places, and offered them choice provisions. If they came freely and partook of what was set before them, it was accounted a good omen; but, if they exhibited any appearance of reluctance, and lurked about, or returned to their holes without accepting the proffered food, the omen was

<sup>28</sup> Gage's Surv. of the West Indies, p. 117.

<sup>29</sup> Purch. Pilgr. b. viii. c. 11. p. 796. <sup>30</sup> Fab. Cabir. vol. i. p. 180.

<sup>31</sup> Olaus Magnus, Hist. Septentr. l. xxi. c. 30.



deemed unpropitious, and portended some fatal disaster. In the most barbarous districts, it is said that the remains of this superstition exist at the present day.

In Gaul Serpents were emblematical of wisdom and truth. A curious statue, representing the goddess of Truth, has been discovered amongst the ruins of the ancient temple of Montmorillon in Poictou; and Montfauçon has given a plate of it.<sup>32</sup> "The goddess is quite naked; and *two serpents* (emblems of wisdom), twined round her legs and body, are embraced by both her hands to show the harmony, connection, and inseparable union between wisdom and truth; the heads of both these serpents are applied to the breasts of the goddess, to show that wisdom draws all her support from truth; they are clasped fast and directed to the seat of nourishment, to show that truth readily yields her choicest treasures, her most amiable beauties to the searches of the wise and studious."<sup>33</sup>

We will close our enquiries in the country where we live, for, our predecessors, the ancient Britons, carried this superstition to as great an extent as the inhabitants of any other nation. The Druids had a high veneration for the Serpent. Their great god Hu was typified by that reptile; and he is represented by the Bards as "the wonderful chief *Dragon*, the sovereign of heaven."<sup>34</sup> Dr. Stukeley says, that "the stupendous temple at Abury, in Wiltshire, *is the picture of the Deity*; and more particularly of the Trinity; but most particularly what they anciently called the *Father* and the *Word*, who created all things. This figure you will find on the tops of all the obelisks, being equivalent to the Hebrew Tetragrammaton. *A snake proceeding from a circle*, is the internal procession of the Son from the First Cause. The Egyptians frequently added Wings to it, then it was the Trinity properly; but our ancestors judged, I suppose, that they could not represent the wings well in stone work, so omitted them. The Egyptians called this figure, Hemphtha; the Greeks, in abbreviated writing used it for Daimon, or the good genius; the Brachmans, in the East Indies use it; the Chinese; the ancient Persians, with

<sup>32</sup> Mont. Supplem. tom. ii. p. 221.

<sup>33</sup> Borl. Ant. of Corn. p. 103.

<sup>34</sup> Davies' Druids, p. 120, 121.

whom it still remains at Persepolis; the Americans; our Britons: this shows it was extremely ancient; but of all nations, our ancestors have had the greatest veneration for it, that they have expanded it in so laborious a picture three miles long."<sup>35</sup>

The most potent symbol or amulet of Druidism was the Anguinum or Glain-neidr, which derived its sole efficacy from its connection with the Serpent. It was attended by a serpent, which had entwined itself round the centre of the amulet, as the conservator of its virtues; and signified the superintending care which an *eternal* Being affords to his creatures. The anguinum was said to be produced from the Saliva of a large ball of Serpents closely interwoven together; and being impelled into the air by the hissing of the serpents, was received by a horseman in a pure white cloth, who was obliged to retire precipitately from the spot, to escape the fury of the serpents, who usually pursued the fugitive until they were impeded by a river which they were unable to cross.<sup>36</sup>

The Serpent with its tail in its mouth, was an emblem of Eternity with the Druids; and it read to the initiated a striking lesson on the certainty of death; teaching them the universal fiat of nature, that every one who is born into the world must return to the place from whence he came, and be resolved into his original dust.

The reason to be assigned for the general worship of the Serpent, may, with some probability, be as follows: Man, having brought himself under the domination of Satan, not only by listening to his suggestions in the garden, but by a subsequent renunciation of the primitive worship; and feeling that he was accursed without possessing in himself the means of restoration to the divine favour, was willing to propitiate the being to whom all his misery was to be attributed, and who was hence esteemed the arbiter of his fate, by offering for his acceptance the rites of divine worship. Hence we find that in every system of idolatry, the chief deities were said to have taken up their abode in the bodies of Serpents; and a serpent attached to the statue of a god in any part of

<sup>35</sup> Letter from Dr. Stukeley to Mr. Gale, Stamford, June 25, 1730.

<sup>36</sup> Vid. *Antiq. of Masonry*, p. 122, note.

the world, was considered an unequivocal mark of his divinity; from which belief, the devil, in holy Scripture, is usually denominated a Serpent or Dragon.<sup>37</sup>

The antiquity of Serpent worship cannot be safely asserted; but it might commence very soon after the institution of idolatry, for Taut or Thoth was esteemed by the Phœnicians as the first person who introduced the worship of Serpents amongst mankind;<sup>38</sup> and Thoth or Pathrusim was the great grandson of Noah. It may be reasonably conjectured, however, that the veneration of this animal might date its original even from Paradise; for it is an ancient opinion,<sup>39</sup> that the Angels of heaven who conversed with Adam before his unhappy fall, assumed the bright form of winged serpents. On any other principle, it will be difficult to conceive how our great mother should so familiarly admit the approaches of an animal, which, she would otherwise be certain, could neither speak nor act rationally. But if the angels associated with Adam in this specific form, the difficulty vanishes; for, our grand adversary, by assuming a shape which would elude suspicion, might reasonably expect to succeed in accomplishing his perfidious purposes. And hence it should appear that this animal, which, from the splendour of its colours, and the geometrical exactness of the figures which nature has painted on the outer surface of its skin, is possessed of great external beauty, was, before the fall, an object of unmixed admiration and delight unequalled by any other created animal. It was subsequently to that melancholy deviation from God's commands, that the Serpent became an object of horror and loathing to mankind, and was unquestionably worshipped by the first idolaters in the way of propitiation.

It must here be observed, that in the mythology of heathen nations, two kinds of Serpents were introduced, endowed with different and contrary attributes. The one was malignant, a symbol of the evil principle, and accounted instrumental in producing the universal deluge; the other beneficent, and supposed to possess every good and estimable quality. And these powers are represented as engaged in acts of continued hostility.

<sup>37</sup> Rev. xii. 9. xiii. 4.

<sup>38</sup> Euseb. præp. evan. l. i. c. 10.

<sup>39</sup> Vid. Tenison's Idolatry, c. 14.



In the ages immediately subsequent to the flood, the sons of Noah would propagate amongst their posterity the fact, that the knowledge of good and evil was acquired by the original parents of mankind through the intervention of a Serpent, endowed with Speech, Wisdom, and Foresight. Such a representation, proceeding from authority, would naturally induce a high degree of respect and veneration for an animal possessing these extraordinary attributes; which would soon degenerate into actual worship, when the true God was entirely forsaken. This may be assumed as the true cause of Serpent worship; and, it is highly probable that both Jews and Christians, as well as acknowledged idolaters, have adored this animal on precisely the same principle.

Amongst the nations contiguous to the Jews, it might have a further reference to the Seraphim or ministering Angels of that people; for, *Seraph* signifies equally a fiery Serpent,<sup>40</sup> and an Angel.<sup>41</sup> And the miraculous cures effected by the Brazen Serpent would give an additional impulse to the practice; particularly when we consider that at a subsequent period, the Israelites themselves elevated this very symbol into an object of idolatrous worship.<sup>42</sup> And I may add, with a learned mythologist, often quoted, that "since the fiery and flitting appearance of the Seraphim stationed before the garden of Eden would bear a considerable resemblance to that of the fiery flying Serpent; and, since the very same appellation was employed to designate each of them, it was not unnatural to conclude, that the form of the flying Serpent entered into the composition of the Seraphic or Cherubic emblems. We have no warrant, indeed, from Scripture, to suppose that this was really the case; yet the notion itself, however erroneous, seems to have been of very great antiquity; and the existence of such a notion would obviously cause the serpent, particularly the winged serpent, to be viewed as a fit symbol of the Agathodæmon."<sup>43</sup>

Before I conclude this account of Serpent worship, I cannot omit to lay before you a very curious and extraordinary account of the same superstition, as practised by

<sup>40</sup> Numb. xxi. 6, 8.

<sup>42</sup> 2 Kings xviii. 4.

<sup>41</sup> Isaiah vi.

<sup>43</sup> Fab. Pag. Idol. p. ii. c. 7.

a sect of Christians who were denominated Ophitæ, “both from the veneration they had for the Serpent that tempted Eve, and the worship they paid to a *real Serpent*. They pretended that the Serpent was Jesus Christ, and that he taught men the knowledge of good and evil. They distinguished between *Jesus* and *Christ*: Jesus, they said, was born of the Virgin, but Christ came down from heaven to be united with him; Jesus was crucified, but Christ had left him to return to heaven. They had a live Serpent which they kept in a kind of cage; at certain times they opened the cage-door, and called the Serpent: the animal came out and mounting upon the table, twined itself about some loaves of bread: this bread they broke, and distributed it to the company, who all kissed the Serpent in turn. This they called their Eucharist.<sup>44</sup>

Thus have I exhibited, for your consideration, a very comprehensive account of the origin and uses of this emblem in every nation of the ancient world. Amongst Masons, as I have already observed, it serves to remind us of our fall in Adam and our restoration in Christ; who has not only bruised the Serpent’s head, but has restricted his power, and frustrated his malevolent intentions, by revealing to mankind the conditions of salvation, purchased by his own sufferings and death.

<sup>44</sup> *Encyc. Perth. in voc. Ophites.*

## LECTURE IV.

### ON THE CHERUBIM.

“————— Forth rush’d with whirlwind sound  
The chariot of paternal deity,  
Flashing thick flames, wheel within wheel indrawn,  
Itself instinct with spirit, but convoy’d  
By four CHERUBIC shapes ; four faces each  
Had wondrous : as with stars their bodies all,  
And wings were set with eyes ; with eyes the wheels  
Of beryl, and careering fires between.”

*Milton.*

EVERY branch of science is progressive. In the First Degree of Masonry, we are taught the several duties of our station, whether to God, our neighbour, or ourselves ; the practice of the Theological and Cardinal Virtues, and every moral and social work. In the Second Degree we are admitted to a participation in the mysteries of human science ; and catch a glimpse of celestial glory. But in the Third Degree, the veil is removed ; we are admitted to the Holy of Holies ; we view the Cherubim in all their brightness ; and are blessed with a foretaste of heaven, through the resurrection of the dead. And, if we pass on to the Royal Arch, we receive a wonderful accession of knowledge, *and find every thing made perfect ;* for this is the *ne plus ultra* of Masonry, and can never be exceeded by any human Institution.

In the peculiar Lectures of Masonry, much importance is attached to that great symbol of the glory of God, the Cherubim. It is a subject which adds much to the dignity and authority of our Science ; inasmuch as its illustration has formed an important part of Speculative Masonry, from the moment that it flamed in awful grandeur on the *Eastern* portal of the garden of Eden to the present time.



It is a curious phenomenon in the worship of heathen nations, that their ideas of the Deity, as comprehended under a visible form, were invariably derived from the Symbols of the Patriarchal or the Jewish religion, and principally from the system used by the former, which was the grand trunk or root from which the religious institutions of every nation and people shot forth their luxuriant branches. The great symbol of the Deity, used both by the Patriarchs and their legitimate successors, the Jews, was the Cherubim of Glory, expressive of the wisdom and power of Jehovah; and this invested these pure systems of worship with a distinctive character of holiness and truth, which the Gentiles in vain strove to emulate, by an adoption of the constituent parts of the symbol, as real and acknowledged objects of genuine and rational devotion. In the present Lecture, I shall endeavour to illustrate this Cherubic Symbol, which, in all ages, has constituted one of the *secrets* of legitimate Masonry; and, if we find that it has been actually adopted into the mysterious institutions of every system of false religion known amongst men, this fact will be amply sufficient to warrant a conclusion, that they all emanated from the same source.

This sublime symbol was vouchsafed to man at the fall; and was placed over the East Gate of the garden of Eden upon an Ark, overshadowed by the divine glory or Shekinah. Here it remained, a permanent token of the divine presence, until the accumulated sins of men provoked the Almighty to withdraw his glory, and substitute a deluge of waters, which swept the apostate race from off the earth. It was renewed at the deliverance of God's chosen people from the tyranny of Egypt, and was again lost at the destruction of the temple by Nebuchadnezzar; but was revealed to Ezekiel, when the rebuilding of that celebrated edifice demanded a divine communication to impart the true form of the glorious Symbol, by which God had graciously manifested himself to his favourite people in ancient times, and which might probably have been lost, or inaccurately preserved during the calamities and privations attending a long and oppressive captivity in a foreign land.

This glorious appearance was exhibited to the prophet's enraptured view in a splendid and incomparable vision;

and is described by him<sup>1</sup> as consisting of an animal with the body of an Ox, invested with four distinct heads of a Lion, an Ox, an Eagle and a Man. The three first bore a striking resemblance to the Trinity, and the fourth head was that of a man, to denote that He, who, in his infinite mercy condescended to work out our salvation, should be clothed with humanity to accomplish the undertaking, and execute the great design as a created being. The whole compound figure was an apt symbol of all the Redeemed, thus placed under the visible protection of the Deity, manifested in the Shekinah, which extended its gracious influence over the Mercy Seat, on which the Cherubim were placed.

It was shadowed forth in the camp of the Israelites. The standard of Judah was emblazoned with the figure of a Lion, and hence the king of Judah was emblatically denominated a Lion;<sup>2</sup> that of Ephraim, with an Ox; that of Reuben with a Man; and that of Dan, with an Eagle.<sup>3</sup> The Cabalists, to identify these banners with the Deity, used to inscribe each of them with a letter of the Tetragrammaton, or sacred name of God; and the banners of the whole twelve tribes, were made symbols of the circle of the Zodiac, and represented the twelve months of the year; the solstitial and equinoxial points being symbolized by the four great banners of Judah, Ephraim, Reuben, and Dan.<sup>4</sup>

It pointed out the nature of Angels. The representation of a Man, a Lion, an Ox, and an Eagle, referred to their understanding, their power, their patient ministration, their swiftness in executing the commands of the Most High.<sup>5</sup> The Ox being the symbol of *Fire*; the Lion, of *Light*, from the rays which were supposed to dart from his eyes; and the Eagle, from his rapid excursions into that element, being the symbol of *Air*; the union of Fire, Light, and Air or Spirit, were not only

<sup>1</sup> Chap. i.

<sup>2</sup> Ezekiel xix. 3.

<sup>3</sup> "Diodorus Siculus adduces a corresponding custom in Egypt; and among the Greeks, we observe that the shield of Agamemnon bore a LION'S HEAD, that of Alcibiades, a SERPENT, that of Cadmus, a DRAGON, and that of Ulysses, a DOLPHIN." Wait's Antiq. vol. i. p. 149. More anciently the distinguishing symbols were placed upon the helmet. Thus the Crest of Osiris was a hawk, of Horus, a Lion, &c.

<sup>4</sup> Brown's Vulg. Err. b. v. c. 10.

<sup>5</sup> Tremel. in Ezekiel i.

emblematical of the nature of ministering angels about the throne of God, but were the actual vehicles by which the Deity himself had condescended personally to communicate with man.<sup>6</sup> Calmet thinks that "the figure of the Cherubim was not always uniform, since they are differently described in the shape of men, eagles, oxen, and lions, and in a composition of all these figures put together. Moses likewise calls those symbolical or hieroglyphical representations which were represented in embroideries upon the Veils of the Tabernacle, Cherubims of costly work. Such were the symbolical figures which the Egyptians placed at the gates of their temples, and the images of the generality of their gods, which were nothing commonly but Statues composed of men and animals."<sup>7</sup>

Do you enquire for what particular purpose the Cherubim were designed? On this mysterious subject I fear we must be contented to remain in ignorance. To attempt to elucidate their use or application among the Patriarchs and Idolaters, in the Tabernacle or in the Temple, would only involve the subject in additional difficulty and obscurity. An enlightened Jewish Rabbi (Bechai) has observed, that God was declared to have been seated *above* them, lest any person should imagine that such was the form of God himself, who alone is to be worshipped. He further avers that their wings were stretched upwards to show that they were only appointed to receive the divine influence coming on them from God above.<sup>8</sup> It is, indeed, evident that they could not be the form of the Deity himself, because they are described<sup>9</sup> as constantly employed in paying homage to Him that sat on the Throne; which is the unquestionable quality of an inferior being.

"The Ark of the Covenant," says Archbishop Tenison, "considered in all the appendages of it, God vouchsafed to the Jews in place of all the Statues or Creatures, or appearances of Dæmons, which their fancy was apt to adore, and in which Dæmons did already, or might afterwards counterfeit some shows of the glorious Shekinah

<sup>6</sup> Heb. xii. 29.—Psalm xxvii. 1.—John viii. 12, and iv. 24, &c.

<sup>7</sup> Calmet's Dict. in voc. Cherubim.

<sup>8</sup> Wait's Antiq. vol. i. p. 166.

<sup>9</sup> Rev. iv. 8.



of God. The whole of the Ark seems to some, the triumphant chariot of God moved by Angels, set forth by the form of beasts who drew the chariots of the eastern kings; whose pomp the poets exalted into heaven in the chariots of their gods. This of the true God is represented as moving by angels in the clouds, not as any fixed Throne in itself; the power and providence of God, whose chariot hath *wheels with eyes*, making all the world its circle; though often it took its way to the Tabernacle and Temple. Why Cherubims were added, the cause hath been often intimated already; to wit, by reason that the Logos appearing as God's Shekinah, was attended with angels and especially with Cherubim."<sup>10</sup>

To Adam and his posterity this symbol was familiar, for it was continually before their eyes. And though withdrawn at the flood, its application was not forgotten by the sons of Noah. Shem and a certain portion of his descendants transferred it, along with the Science which they alone preserved in its original purity. Ham and Japheth were also acquainted with this sublime emblem; and, in the mysteries established by them on the broad foundation of Masonry, and disseminated by their posterity, it was consequently adopted, but with an erroneous reference. The results were such as might be anticipated. When the true invisible God was renounced and forgotten, this symbol furnished mankind with plausible substitutes; and hence, in almost all the heathen nations of which we have any account, the Supreme Being was worshipped under the corporeal form of one or other of its component parts; and they all ultimately referred to the Sun, as the visible likeness of that divine Shekinah by which the Mercy Seat had been overshadowed; and hence this luminary, in connection with the Cherubic animals, became a chief object of Gentile worship throughout the world.

The Ox was adored in Egypt, India, and Britain; China and Japan; Persia, Greece, and Peru;<sup>11</sup> his head being considered the representation of the Solar Orb.

<sup>10</sup> Tenison's *Idolatry*, p. 339, 340.

<sup>11</sup> Plin. *Nat. Hist.* l. viii. c. 46.—*Asiat. Research.* vol. i. p. 250.—*Dev Druids.* p. 128.—*Coupl. præf. ad Tab. Chron.* p. 3.—*Kæmpf. Hist. Jap* p. 418.—*Bryant's Anal.* vol. ii. p. 425.—*Nonni Dion.* l. i.—*Purch. Pilgr b.* ix. c. 10.

the eyes referring to the Fire, and the horns to those rays of Light and Glory which are usually pourtrayed as proceeding from a celestial object; for Fire and Light were esteemed the general appearances by which God had always chose to manifest himself to his creatures. Hence not only Osiris and Isis,<sup>12</sup> Ammon and Bacchus,<sup>13</sup> not only Alexander and Attila,<sup>14</sup> but even Moses himself, the prophet and messenger of the true God, is represented with horns or rays of glory encircling his head, as an unequivocal indication of his sacred and supernal character.

As the Ox was the predominating figure in the Cherubim, so it was the most universal symbol of idolatry, and was frequently worshipped in a compound form. It is probable that the fabled bulls with brazen feet, which breathed fire from their nostrils, and were the guardians of Jason's golden fleece,<sup>15</sup> were taken from the bovine Cherubim. The Ox was an emblem of the great father or Noah; and the Ark was called *Ken-Tauros*, the stimulator of the Bull.<sup>16</sup> He was worshipped with splendid Rites, at that season of the year particularly when the Sun was in Taurus.

In India, the Bull was held in high veneration, and honoured with diurnal worship in conjunction with the Linga or Phallus, as an united emblem of justice and prolific power. The Ammonitish idol Moloch was depicted with the head of a bull, as was also the Egyptian Apis; and the goddess Astarte, as well as Isis, was represented with the horns of the same animal.<sup>17</sup> The Persian *Dive* or Evil genius Arzshenk, had a human body with the head of a Bull.<sup>18</sup> A Bull was also the well known symbol of Bacchus, who is styled in the Orphic Hymns, "the deity with two horns, having the head of a Bull."<sup>19</sup> The veneration for this animal was carried to such an extent, that in Egypt the blood of a Bull was considered an abomination; and the Indian idolaters of the present day have the greatest aversion, not unmixed

<sup>12</sup> Vid. Serv. En. 8.

<sup>14</sup> Brown's Vulg. Err. b. v. c. 9.

<sup>16</sup> Bryant. Anal. vol. ii. p. 440.

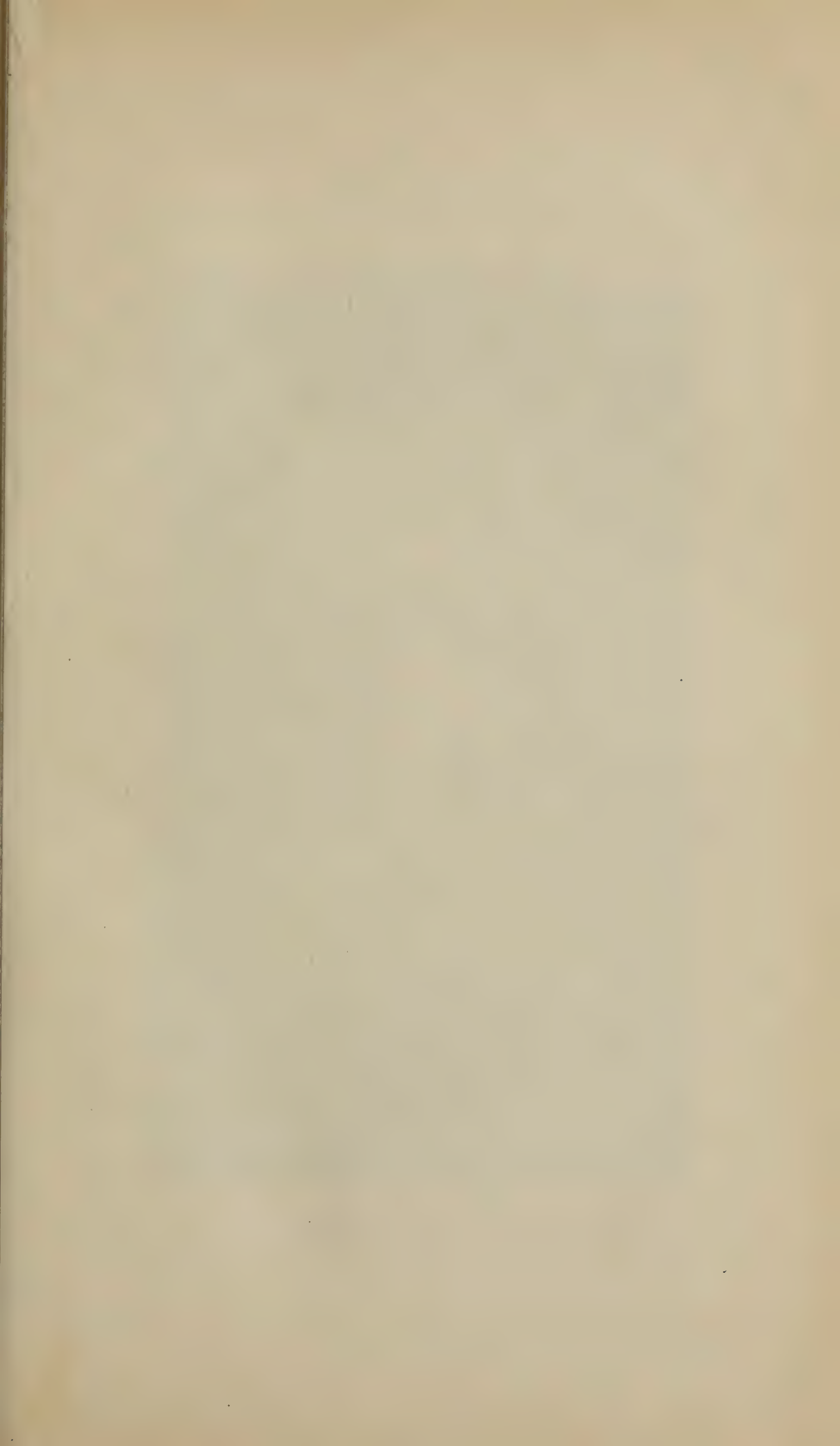
<sup>17</sup> Sanch. in Euseb. præp. evan. l. i. c. 10.

<sup>18</sup> Richardson's Dissert. on East. Nat. p. 171.

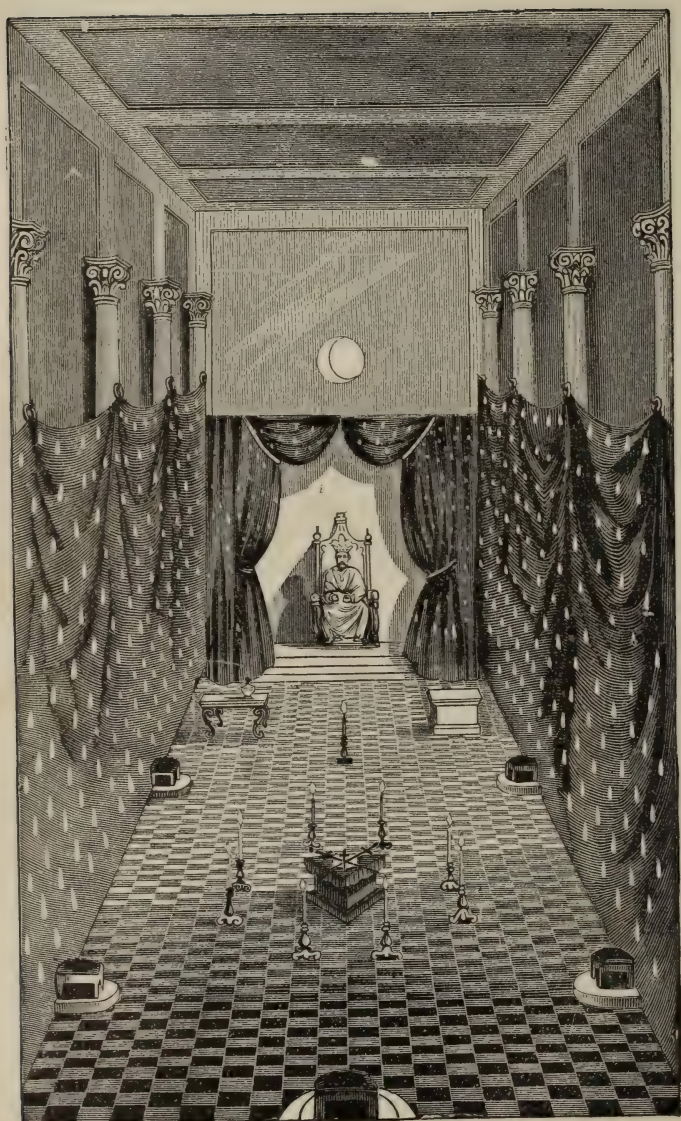
<sup>19</sup> Hymn 29.

<sup>13</sup> Ov. Ep. Saph. Eurip. in Bacch.

<sup>15</sup> Ovid. Met. l. vii.







THE JUDGMENT HALL.

with horror, to the custom of using the flesh of an ox for food.

The LION was adored in the east and the west, by the Egyptians and the Mexicans, as a most powerful divinity.<sup>20</sup> The chief Druid in Britain was styled a Lion;<sup>21</sup> whence it was certain that this animal was an object of worship with our remote ancestors, because the High Priest had frequently assigned to him the title of the deity. The same animal was emblematical of the Sun in Tartary and Persia;<sup>22</sup> the head, surrounded with a glittering mane, being the representative object of the divine light; and hence, on the national banner of Persia, a Lion was emblazoned with the Sun rising from his back.<sup>23</sup>

In every country where the Lion was known, he would be esteemed the lord of the creation, if not superior to a created being. His eyes, which sparkle fire, his shaggy mane, which encircles the whole countenance, were likened to the splendid irradiations of the Deity; and his strength and firmness were symbolical of the oppressive power of the Sun in those torrid regions where he darts his rays of perpendicular heat, with resistless effulgence, on the heads of his devout worshippers. The Egyptian astronomers taught that the creation of the world took place at the precise period of time when the Sun rose in Leo; which sign was hence esteemed the peculiar habitation of the Sun; and this belief gave an additional stimulus to the veneration which mankind entertained for the king of animals.<sup>24</sup>

<sup>20</sup> Diod. Sic. Bibl. l. i. c. 6.

<sup>21</sup> Gododin. Song, 22.

<sup>22</sup> Hesych.

<sup>23</sup> "The Sovereigns of Persia have for many centuries preserved, as the peculiar arms of their country, the sign or figure of Sol in the constellation Leo; and this device, which exhibits a Lion couchant and the Sun rising at his back, has not only been sculptured upon their palaces, and embroidered upon their banners, but has been converted into an order, which, in the form of gold and silver medals, has been given to those who have distinguished themselves against the enemies of their country." Sir John Malcolm's *Hist. of Pers.* c. xxv. These modern customs have emanated from the ancient superstitions of Persia, in which the Lion bore a prominent character.

<sup>24</sup> Mr. Bryant observes, in reference to this superstition: "as the chief increase of the Nile was when the Sun was passing through Leo, the Egyptians made the Lion a type of an inundation. All effusions of water were specified by this characteristic. And from hence has been the custom of making the water which proceeds from cisterns and reservoirs, as well as spouts from the roofs of buildings, come through the mouth of a Lion." Bryant's *Plagues of Egypt*, p. 86, note.

The EAGLE was sacred to the Sun in many countries, particularly in some parts of Egypt,<sup>25</sup> Greece,<sup>26</sup> and Persia.<sup>27</sup> In our scriptures the king of Babylon is termed an eagle.<sup>28</sup> It was reputed to have fed Jupiter with nectar in the Cretan cave, and was certainly an emblem of his dominion. With the British Druids it formed a symbol of their supreme god;<sup>29</sup> it was embroidered on the consecrated standard of the Mexican princes;<sup>30</sup> and the common ensign of the Roman Legions was a golden eagle. Indeed, the peculiar property which this noble bird possesses, of beholding with impunity the undiminished vigour of the Sun's meridian rays, would naturally procure for it an emblematical distinction.

The MAN, or idol in human shape, was worshipped all over the world; for which custom this reason has been assigned by Porphyry, when charged with worshipping God under the figure of a man. He allowed the deity to be invisible, but thought him well represented in that form; not because he is like him in eternal shape, but because that which is divine is rational.<sup>31</sup> But Tenison says: "this was not the common cause, but an inclination to a sensible object, and an apprehension of human figure as that which was most excellent, and which belongeth to a king and governor, under which notion, in the grosser idea of it, their reverence of earthly potentates had pictured God in their heads."<sup>32</sup>

The confined limits of a single Lecture preclude a more extended disquisition on these particular heads. Enough, however, has been said to render the conjecture extremely probable, that the worship of these symbols by heathen nations, had been adopted from a tradition of the *divine presence* connected with the Cherubim, perverted from its original purpose; the *visible* image being substituted for the supreme but *invisible* God, represented in the Shekinah which overshadowed this glorious symbol. A probability which is increased by the consideration, that these animals were not only worshipped separately, but, in imitation of the prototype, they were

<sup>25</sup> Diocl. Bibl. p. 78.

<sup>27</sup> Montf. Ant. vol. ii. p. 368.

<sup>29</sup> Dav. Druids, p. 119.

<sup>31</sup> Porph. in. Euseb. de præp. evan. l. iii. c. 7.

<sup>26</sup> Ovid. Metam. l. x.

<sup>28</sup> Ezekiel xvii. 3.

<sup>30</sup> Purch. Pilgr. b. viii. c. 10.

<sup>32</sup> Ten. Idol. p. 74.



adored in absolute union, Clement of Alexandria conjectures that the Egyptian Sphynx and other compound hieroglyphics were borrowed from them;<sup>33</sup> and an extraordinary proof of this derivation is in that famous deity of Orpheus, which Damascius, quoted by Cudworth,<sup>34</sup> tells us was a winged Serpent, with the three heads of a Man, a Bull, and a Lion. This divinity could have no reference but to the Jewish Cherubim.

I am very much inclined to think that the Lion Avater of Hindostan, may also be referred to the same source. In this manifestation, a primeval Indian Monarch, named Hirinakassap, having violated the commands of God, and cast off his allegiance to that great Being, was destroyed by the divinity in the form of a compound animal, consisting of a Man with the head of a Lion, from whose mouth issued flames of devouring fire. The Cherubim which expelled Adam from Paradise assumed two forms, and wielded a sword of fire, says the sacred historian, which turned every way to keep the Tree of Life;<sup>35</sup> or, in other words, to prevent our apostate progenitor from attaining the privilege of immortality, which would have closed the avenues to the divine favour, and condemned him to exist for ever in a state of wickedness and sin. It is, in fact, probable, that every one of the Indian Avaters were derived from recollections of traditional accounts of this glorious symbol of the Deity. The tenth is most certainly a mythological representation of the second coming of our Saviour Jesus Christ.<sup>36</sup>

In the celebration of the mysteries, as we are told by Proclus, the candidates beheld many objects of MULTIFORM SHAPES, which prefigured *the first generation of the Gods*.<sup>37</sup> The Persian fire worshippers dedicated each month to a protecting angel, in whose honour certain ceremonies were instituted, all of which had a distinct connection with the Cherubim.<sup>38</sup> The bull-man of the Zend Avesta, was represented in the compound form of a man, a bull, and a horse. And the Persian Dive Munheras, in his first encounter with Sohrab the son of Rostam, is depicted with the head of a hog; and in the

<sup>33</sup> Strom. l. v.<sup>34</sup> Intel. Syst. b. i. c. 4.<sup>35</sup> Gen. iii. 24.<sup>36</sup> Vid. Maur. Hist. Hind.—Asiat. Res. vol. i. p. 236.<sup>37</sup> Wait's Ant. vol. 1. p. 158.<sup>38</sup> In Plat. Thol. l. i. c. 3.

next as a *bifrons*, one side resembling the head of a lion, the other that of a wild boar.<sup>39</sup> Even the Israelites in the wilderness, not content with the pure and sober worship as instituted by God himself, sighed after the splendid superstitions of the neighbouring nations,<sup>40</sup> and it has been conjectured that they adored the Tabernacle as a *compound* form of the Deity; the tabernacle itself being worshipped as *Moloch*, the cherubim as *Apis*, and the Shekinah as *Remphan*.

In a word, all the multiform animals which we view in connection with idolatry, derive their origin from the same source. They were misrepresentations of the doctrines of the mysteries; in which, legends of these overshadowers of the Mercy Seat, were certainly retained. What were the Satyrs, the Centaurs, the Sphinges, the Chimærae, Garuda, and others? They have deformed every system of pagan theology, and certainly originated from the hallowed, yet misunderstood remembrance of these Hebraic Symbols.<sup>41</sup>

In all the ancient mysteries which attended the religious practice of every region in the idolatrous world, one principal *secret* consisted of dissertations on the form and worship of God, as the best incentive to the practice of moral virtue. In these Lectures the component parts of the cherubic symbol formed prominent subjects of disquisition; perverted, indeed, and gradually receding from the truth, as they were conveyed by uncertain tradition from the apostate sons of Noah down to the extirpation of idolatry. The practice was derived from a similar usage amongst the faithful worshippers of the true God, who transmitted the sublime science of Lux; and it has descended to our times pure and unadulterated. In the Lectures of Masonry this glorious emblem is copiously illustrated, and placed before the imagination, arrayed in awful splendours, and surrounded with unfading beauties, as the scriptural representation of the glory of that great Being,<sup>42</sup> who is the universal Father of mankind, and into whose presence good Masons and virtuous men hope equally to be admitted, at the final consummation of all sublunary things.

<sup>39</sup> Richardson's Dissert. on East. Nat. p. 171.

<sup>41</sup> Wait's Antiq. vol. i. p. 149.

<sup>40</sup> Amos v. 25, 26.

<sup>42</sup> Ezekiel i. 28.

Confine your attention steadily to this symbol, which is the pride and ornament of Masonry, and you cannot surely deviate from the practice of pure morality. We are told that Moses made two Cherubim, and fixed them permanently to the Mercy Seat, which was the sacred cover or lid of the Ark of the Covenant;<sup>43</sup> and that Solomon constructed two larger ones, which stood upright in the Sanctum Sanctorum on each side of the Ark, and stretched their expanded wings over it, to improve the general appearance of the Most Holy Place, and render the hallowed repository of the Ark more beautiful and sublime.<sup>44</sup> Their wings formed a seat or throne over the Ark, in which God did not disdain perpetually to reside; and hence he is said to dwell between the Cherubim.<sup>45</sup> This magnificent idea is happily expressed by Sternhold, in his version of the eighteenth Psalm.

The Lord descended from above,  
And bow'd the heavens high,  
And underneath his feet he cast  
The darkness of the sky.  
On cherubs and on cherubim,  
Full royally he rode,  
And on the wings of mighty winds,  
Came flying all abroad.

Every posture of the Cherubim has a moral reference which is exceedingly profitable and worthy of our serious consideration. They hid their faces with their wings to express an innate dread of the divine majesty of God. Their wings stretched out denoted a readiness to execute celestial commissions. They were "full of eyes," to denote God's all-seeing providence; the wheels intersecting each other at right angles,<sup>46</sup> expressed the revolutions of God's providence, regular and uniform, though apparently intricate and complicated. When they moved it was in a direct course, to represent their steadiness in performing the divine will. The spirit was in the wheels,<sup>47</sup> that they might be capable of yielding instant obedience. Their faces placed towards each other, were an emblem of unity and concord; and they overshadowed the Mercy Seat with their wings, as a sign of the protection afforded

<sup>43</sup> Exod. xxv. 18—22.

<sup>44</sup> 1 Kings vi. 23—28.

<sup>45</sup> Psalm lxxx. 1. and xcix. 1.

<sup>46</sup> Ezekiel x. 11.

<sup>47</sup> Ezekiel i. 21, 22.



by the Deity to the invaluable contents of the Ark; the chief of which was the Sacred Law of God, written by inspiration, and deposited here as a place of perfect security, worthy of such a treasure. This treasure, we possess, with an inestimable addition, where those *truths* are plainly revealed, of which, even the Jews, favoured as they undoubtedly were in being the authorized keepers of the Oracles of God, had no absolute certainty;—*truths*, which point the way, not merely to peace and comfort in the present life, but to eternal happiness in the life to come. This perfect volume is not now hid in an Ark—it lies open on our pedestal for every body to read and is almost universally disseminated throughout the Christian world. A written revelation is a public blessing; because it excludes all doubts and fears about the terms of salvation; and is subject to none of the defects of oral tradition. Immured within the tyled recesses of the Lodge, we spread forth the leaves of this holy book with confidence and hope; and looking on each other as Brethren cemented by the most endearing ties, we consider *the open Lodge* as the abode of peace, and no unfit emblem, surrounded as we are by every incentive to virtue, of the celestial mansion of bliss.

We are told from very high authority, and I insist on it here, because it is peculiarly satisfactory to us as Christians to know and understand, that “it was the *Logos*, or Jesus Christ himself, whose glory shone on the Ark, as appears by the many places of scripture which speak no otherwise of the Ark than as of the type of *God incarnate*. Christ before his incarnation sitting on the Propitiatory as his Throne, with the Ark and Law at his feet; for that holy vessel is in scripture called his footstool,<sup>48</sup> seemeth to show himself beforehand in the Offices of King, and Prophet, and Priest. As King, whilst he sits on his Golden Throne, and exhibiteth the Law; as Prophet, whilst he answereth when consulted from between the Cherubim; and as Priest, establishing his seat as a Propitiatory or Mercy Seat.”<sup>49</sup> This is the opinion of Archbishop Tenison, and it appears to receive the sanction of scripture; for the divine *Shekinah* vouch-

<sup>48</sup> Psalm xcix. 5. and cxxxii. 7.—Isaiah lx. 13.

<sup>49</sup> Ten. Idol. p. 342.

safed to the prophet Isaiah,<sup>50</sup> is declared by St. John to be the actual glory of Jesus Christ the Saviour of mankind.<sup>51</sup> And we must consider further, that the *human* body of Jesus Christ is the Ark of the Christian Covenant; over which the Shekinah appeared in the cave at Bethlehem, in the form of a supernatural Star in the East, which hence is placed in the *centre* of our Lodges; again at his baptism by John the Baptist, as a celestial Dove surrounded by a shining cloud of glory; and again at his transfiguration and ascension, in the ancient form of a cloud; which at length received him; and, overshadowed by this Shekinah, he returned to his legitimate seat in heaven, there to remain as our intercessor till the day of judgment, when he shall again appear in a cloud to pass the final sentence on all mankind.

Such are the peaceful investigations of Masonry:—such are the objects which engage our attention in open Lodge. Let those who have no relish for these intellectual pursuits seek for pleasure and gratification amidst other scenes, where they fancy happiness may be found; we, meanwhile, will be satisfied with the enjoyments we possess; peace, harmony, and brotherly love, joined with the study and practice of moral virtue; and employ our leisure in humble attempts to illustrate the attributes and perfections of a Deity in whom we implicitly believe, and the nature and reality of those expressive symbols by which his glory has been manifested to his creatures. And we will prize our immaculate science, symbolized by the purity of our *clothing*, which leads to results that cannot fail to be highly beneficial to every true and faithful Brother, if received with fidelity, and practised uniformly and conscientiously in every circumstance and situation of life.

<sup>50</sup> Isaiah vi. 1, 2

<sup>51</sup> John xii. 41.

## LECTURE V.

### ON THE DELUGE.

“————— Far the rest above,  
Of ghastly nature, and enormous size,  
One form assaults my sight, and chills my blood,  
And shakes my frame. *Of one departed world*  
*I see the mighty shadow: oozy wreath*  
And dismal sea-weed crown her: o'er her urn  
Reclined, she weeps her desolated realms,  
And bloated sons, and weeping, prophecies  
Another dissolution, soon, in flames.” *Young.*

WE have now arrived, by a systematic gradation, at that terrible event which almost annihilated the human race; and though the subject rather belongs to a collateral Degree than to genuine Masonry, yet, as the Ark of Noah, the Rainbow, and the Dove and Olive Branch have been introduced amongst our legitimate emblems, a Lecture on the subject may not be improperly introduced, as the Deluge forms a prominent feature in all the ancient mysteries; and a tradition of this signal judgment was universally prevalent in every region of the world.

In the concluding period of the antediluvian world, human wickedness, originating in the apostacy of Cain, had been increasing for many centuries. New modes of outrage were daily invented, which tended to alienate man still farther from original purity, until at length the world became universally corrupt, and the unlimited vengeance of God was poured out on the whole creation. This judgment had been denounced by a succession of holy men without producing the desired effect; and it has been observed, that in the age immediately preceding the Deluge, the wickedness and presumption of mankind exceeded the impiety and corruption of any succeeding age. Noah was deputed to give these sinners a final



warning, which, as usual, they rejected, and made the holy man a bye-word and a reproach. An Ark was therefore directed to be built, for the preservation of Noah and his house; but the workmen who constructed this stupendous vessel perished in the flood. "While Noah was employed about the building, the wicked rallied him, saying, to what purpose is a vessel made in the open plain at such a distance from the water? Others said to him, in the way of ridicule, which has passed into a proverb, you have made a ship, now therefore bring the water to it. Others again insulted him, telling him, that after having practised for a long time the trade of a husbandman, he was at last reduced to that of a carpenter. But his answer to them was, I shall have my turn, and you will learn at your expense, who it is that punishes the wicked in this world, and reserves chastisements for them hereafter in another."<sup>1</sup>

The form of the Ark, like that of a Masons' Lodge, was an oblong square; so long, says Calmet, that few European Churches exceed it. In this Ark were saved Noah, his three sons and wives; in all *eight persons*. Some say that they embarked near the place where Babylon was afterwards built; others tell us that they embarked in the Indies; and during the time they continued in the Ark, they compassed the whole world."<sup>2</sup>

And now the fountains of the great deep were broken up and the rain descended in overwhelming torrents. The roaring of the elements, the gushing of the mighty waters, and the universal confusion of nature's works struck the inhabitants of the earth with compunction and horror. But it was too late. What was the pitiless situation of the mockers and unbelievers, when they saw the waters bursting with irresistible violence from the caverns of the earth, and from the fountains of the deep? What were their sensations when they beheld the undating torrents of rain incessantly pouring from the heavens for the space of forty days and nights? With what dismay must they have been covered, if it be true, as is conjectured from the second chapter of Genesis and the fifth and sixth verses, that there was no rain before the flood, and that consequently this was the first instance

<sup>1</sup> Calmet, Hist. Dic. vol. i. p. 192.

<sup>2</sup> Calmet, vol. i. p. 192.

of the kind they had ever witnessed? An awful display of the tremendous wrath of God upon obdurate sinners! "How were they amazed at the strangeness of Noah's preservation, so far beyond all that they looked for. Repenting and groaning for anguish of spirit, they said within themselves, this was he whom we had sometime in derision, and a proverb of reproach. We, fools, accounted his life madness, and his end to be without honour. How is he numbered among the children of God, and his lot is among the saints!"<sup>3</sup>

It is quite unnecessary that I should enlarge on a subject so well known. Suffice it to say, that when the waters had subsided, the Ark rested on Ararat, a high three peaked mountain in Armenia, and Noah with his family descended into the open plain to supply the wants of nature, and to re-people the renovated world. The precise time of Noah's egress from the Ark has been a subject of controversy with the learned; but it appears now to be generally understood that this event happened early in the month of May, probably on May Day, because commemorative diluvian rites were annually celebrated on that day, by almost every ancient nation. That learned antiquary and mythologist, Mr. Faber, pronounces this to have been the day of Noah's deliverance. "May eve running into May day, was very generally adopted as the season of the Great Father's principal festival; and India, Babylonia, Britain, and Ireland have agreed in celebrating at that time the orgies of their chief divinity. *The reason of this choice I take to have been that Noah then quitted the Ark.*"<sup>4</sup> And a great naturalist Woodward, declares: "among all the remains of the antediluvian world, I have found such a uniformity and general consent, that I was able to discover at what time of the year it was that the Deluge began. The whole tenor of these bodies, thus preserved, clearly pointing forth the month of May."<sup>5</sup> I shall not trouble you with an abstract of the different and contradictory theories, which philosophers have advanced, to account for the geological alterations which the earth sustained at that calamitous period, because the subject does not properly

<sup>3</sup> Wisd. v. 3, 4, 5.

<sup>4</sup> Fab. Pag. Idol. b. v. c. 6. s. 8.

<sup>5</sup> Miln. Physico-Theological Lect. apud Hales' Chron. vol. i. p. 337.

come within my design; but I shall take the account of the Deluge precisely as it is related by Moses; and enquire in what manner it has been preserved or corrupted in the different mysteries of the idolatrous world.

In this enquiry, wheresoever we find a system of mysterious initiation, *there* we are sure to find also a tradition of the Deluge, often obscure, indeed, and not unfrequently fantastical, but possessing sufficient marks of a common original, to satisfy the most sceptical mind, that the Deluge of Noah, and no other event, is intended to be perpetuated amidst the adventitious embellishments which the genius or ignorance of a people may have thrown around it.

The events which attended this great convulsion of nature, were engrafted, by designing men, on the pure system which was practised by the pious patriarchs of the antediluvian world; and constituted the chief line of distinction between ancient Masonry and the surreptitious mysteries which were formed on its model, and enjoyed the triumph of superior veneration for many succeeding centuries. The former directed its undivided attention to the One invisible God, the Creator and Governor of the world, including the rites of worship offered to that omnipotent Being, according to principles instituted by himself; while the latter, at the greatest extent of its departure from the truth, acknowledged a multiplicity of deities, the chief of which were, indeed, capable of a resolution into the patriarch Noah,<sup>6</sup> as an incarnation of the Divinity, and his three sons as a triplification of himself, who were, therefore, elevated into objects of divine worship, in contempt and consequent rejection of the true and only God. Hence, in most nations, the superior deities were represented as seated

<sup>6</sup> Almost all the deities of heathen nations have been deduced by late mythologists to Noah or the Sun, and his symbolical consort the Ark or Moon, for "when colonies made any where a settlement, they engrafted their antecedent history upon the subsequent events of the place. And as in those days they could carry up the genealogy of their princes to the very source of all, it will be found, that, under whatever title he may come, the first king in every country was Noah. For as he was mentioned first in the genealogy of their princes, he was in after times looked upon as a real monarch; and represented as a great traveller, a mighty conqueror, and sovereign of the whole earth."—*Preface to Bryant's Analysis.*



on a lotos leaf, as upon a throne consecrated by its symbolical reference to the Ark, which bore them safely on the surface of the troubled waters, while the rest of mankind were involved in one common destruction. And the reasons which were deemed of sufficient weight to decree divine honours to Noah, were, at least, plausible and very attractive. God had always been represented as the Great Father of the human race. Noah was esteemed, and actually was, according to the flesh, the great father of mankind. God is said to have hovered over the face of the waters at the creation; and Noah actually floated on the face of the waters at the Deluge, which was universally accounted a new creation. The Lord Jehovah was to be the seed of woman and the produce of a pure virgin; and Noah, the universal father, was at once the seed of a woman, and born of the virgin Ark, without the intervention of any human creature. Hence Noah was elevated into an object of idolatrous worship, and became the chief deity of the Gentile world.

The mysteries were, most of them, conservators of this tradition; for their great founders, the Cabiri, could not carry their votaries beyond the period of the Deluge, without involving a question, which, in those early ages, would probably have been fatal to their own private views. And thus, though they actually taught the doctrine of an endless succession of worlds, of which the Phoenix was made a significant emblem, yet the Deluge was pronounced the creation of the present world, and as such it was described and perpetuated in the diluvian mysteries. And not only were the Deluge, the Ark, and the Ogdoad the main objects of these secret celebrations; but they also constituted the chief reference in all the *astronomical* as well as religious speculations of the whole heathen world. The learned and elaborate Bryant tells us, that "the Ark was looked on as a kind of Temple, a place of residence of the Deity, in the compass of Eight Persons."<sup>7</sup> And again: "The Egyptians did, in reality, make the history of the Ogdoas, the chief subject of the *sphere*. They esteemed the Ark an emblem of the system of the heavens. And when

<sup>7</sup> Anal. vol. ii. p. 233.

they began to distinguish the stars in the firmament, and to reduce them to particular constellations, there is reason to think, that most of the asterisms were formed with the like reference."<sup>8</sup> Hence we find that as the lower apartments of the Tower of Babel were dedicated to the purpose of initiation into the mysteries, so the uppermost tier were appropriated solely to astronomical researches; for the first arrangement of the fixed stars into constellations was effected before the dispersion of our Brethren from the plains of Shinar; and Nimrod was placed in the heavens under the name of Orion.

The consequences of an open renunciation of the Deity, which was the probable cause of the general Deluge, were, however, concealed by the crafty founders of idolatry, under the same veil which obscured the Great First Cause; and every thing relating to that event, though transmitted with unequivocal exactness, was studiously enveloped in a web of mystery, calculated to lead the enquirer astray. Hence the jargon about Deucalion, the Atlantians, Typhon and Osiris, the Argonauts, and all the various fables with which different nations have been equally amused and misled. The truth was concealed with great art under imposing ceremonies and fearful denunciations. Solemn oaths were administered to restrain the enquiry within certain prescribed limits; and the dictatorial hierophant, invested with uncontrollable authority, could draw the line with his magic wand, and say, even to the initiated: "this is the boundary of your knowledge; thus far shall ye come, and no farther." And this accounts for the comparative ignorance of the adept himself; for the ineffable secrets were entrusted to none but kings and priests; and were conveyed almost solely by oral communication. Thus an extraordinary ceremony, referring to the Deluge, was used in the initiations, which shows how mysteriously that event was preserved and transmitted. The violent death of some unhappy individual was here celebrated, whose body they affected to have lost; and much time was expended and many ceremonies used in the search; even the aspirant himself was made figuratively to die and to descend into the infernal regions, for the purpose of ascer-

<sup>8</sup> Anal. vol. ii. p. 244

taining the fate of him whose disappearance they ceased not to deplore. This part of the ceremony was performed in *darkness*; and was accompanied with loud and ceaseless wailings and lamentations. The body at length being found, the aspirant was passed through the regenerating medium, and thus was said to be raised from the dead and born again. This was the commencement of joy and gladness; and the initiated was invested with his symbols amidst universal rejoicing and acclamation.

Such is the pattern on which all the mysteries were formed; and it may be needless to repeat that the ceremony bears an evident reference, amongst other remarkable occurrences, to the descent of Noah into the darkness of the Ark, which was his emblematical Coffin,<sup>9</sup> where he was figuratively said to have been in a state resembling death;<sup>10</sup> and his egress thence considered as a new birth, and a restoration to the blessings of life and liberty. The door of the ark represented the medium of regeneration, and the passage of Noah through it into the renewed world, was imitated in the initiations by passing the candidate through certain ambrosiæ petræ or consecrated stones, which were supposed to convey a title to the favour of the gods, and an assurance of their continual protection.

I now proceed to notice a few traditions which have been preserved in the mysteries of different nations; and transmitted, in some instances, down to the present time. In the prosecution of this part of the subject, I shall not detain you by reciting the Egyptian legend of Osiris taking refuge in an Ark to escape the rage of Typhon (the sea), which overflowed his dominions; or the Greek fable of Deucalion; or the Chaldean account of the

<sup>9</sup> Or Hell, according to the Scandinavian system; for "Helle signifies sepulchrum. It is derived from *Helan*, to cover or conceal, and, therefore, properly expresses *the Grave*, that common covering or concealment of mankind.—(*Farmer's Worship of Human Spirits*, p. 366, note *n.*) According to Faber (Pag. Idol. vol. i. p. 377), Hell was the invisible world of departed spirits, whether *good* or *bad*; and, in this sense, corresponded equally with the Hela of the Goths, and the El-ysium of classical antiquity.

<sup>10</sup> A passage of an ancient writer, preserved by Stobæus, contains the following remarkable words:—"The mind is affected in DEATH just as it is in the INITIATION into the mysteries. And word answers to word, as well as thing to thing; for *τελευτα* is TO DIE; and *τελειοθαι*, TO BE INITIATED." Warb. Div. Leg. b. ii. s. 4



preservation of Xisuthrus, which are too well known to need repetition. I shall rather choose to repeat a few of the most rare and curious traditions which we find recorded concerning this signal judgment.

The Brahmins of India preserved an account of the Deluge with some degree of accuracy; and united with it a description of the primitive peace and happiness of a former world. Men, say they, in the very first ages enjoyed full perfection, and conversed familiarly with the gods. Piety, truth, and every other virtue flourished amongst them uncontaminated by the malignant influence of an unholy passion. The ground produced its fruits spontaneously, and men were not constrained, by the wants of nature, to endure the pains and privations necessarily resulting from toil and labour. This state of universal repose at length produced discontent, which was soon followed by active rebellion, and the commission of every species of crime. Such a state of depravity elicited the summary vengeance of the offended gods. The ground was deprived of a large portion of its fecundity, and men were condemned to labour in order to supply their increasing necessities. The wickedness of mankind at length rendered their utter destruction inevitable. To purify the earth from the pollutions thus heaped upon it, the two regenerating elements, fire and water, were used. First a torrent of fire was sent upon the earth, which melted all mineral and vegetable matter, and consumed every thing in its progress. Then followed a deluge of water, which covered the whole face of the earth, that its pristine purity might be restored by a general ablution. During the prevalence of the waters, the god Vishnu, stretched at length, slept beneath the surface on the bosom of Devi, who, for that purpose, had assumed the shape of a monstrous serpent, *whose folds were coiled up in the form of a boat*. A lotos plant issued from his navel, and, ascending to the surface, spread its leaves and flowers on the expanse, and produced the god Brahma; who, seated in state upon its calix, claimed to be the first born of men and gods.<sup>11</sup> When the waters

<sup>11</sup> At the death of Brahma, says Moor (*Hind. Panth.* p. 103), the world is deluged with water, and Vishnu places himself on the lotos as a little child with the toe of his right foot in his mouth, as an emblem of

had subsided, the navicular Serpent Devi was grounded on Mount Meru; Vishnu was seen gloriously arrayed as *the Rainbow*; and Devi flew away in the form of a *Dove*.<sup>12</sup>

You will smile, when I relate the tradition, as it was preserved in China; but I have good authority to bear me out, and will, therefore, hazard the consequences of exciting your mirth. The inhabitants of the island Maurigasima, says the legend, becoming enriched by successful traffic, grew irreligious, neglected the rites of divine worship, and held the gods in sovereign contempt. These slighted beings, therefore, to revenge themselves on such an impious race, revealed to the king, who was a just and virtuous monarch, that whenever he should observe the faces of the two idols, which stood before the temple *to turn red*, he should immediately, with all his family and substance, escape from the island, to avoid the impending destruction of its inhabitants. This vision he made known to his subjects, that they might profit by the communication. But they ridiculed the good king; and a short time afterwards, one of them, in the delirium of unbelief, daubed the faces of these idols with red paint. The king, beholding the portent, lost no time in escaping from the devoted island with his family and friends, amidst the ridicule of all who were concerned in the imposition. No sooner, however, was he departed, than the island was swallowed up by the waters, and all the inhabitants were drowned. The king arrived safe in China, where his escape is still commemorated by an annual festival.<sup>13</sup>

In the remotest times, before the moon accompanied the earth, according to the mythology of the Maysca or Mozca Indians, the inhabitants of the plain of Bogota lived like barbarians, naked, without agriculture, without any form of laws or worship. Suddenly appeared among them an old man, who came from the plains situate on the east of the Cordillera of Chingasa, and who appeared to be of a race unlike that of the natives having a long and bushy beard. He was known by three

eternity. When the deluge is about to subside, a lotos springs from his navel as before, from which Brahma is reborn.

<sup>12</sup> Vid. Maur. Ind. Antiq.—Moor's Hind. Panth.—Fab. Pag. Idol.—Wilf. on Mt. Cauc., &c.

<sup>13</sup> Kämpfer's Japan, Append. p. 13.

distinct appellations, Bochica, Nemquetheba, and Zuhe. This old man instructed men how to clothe themselves, build huts, till the ground, and form themselves into communities. He brought with him a woman, to whom also tradition gives three names, Chia, Yubecayguaya, and Huythaca. This woman, extremely beautiful, and no less malignant, thwarted every enterprise of her husband for the happiness of mankind. By her skill in magic, she swelled the river of Funzha and inundated the valley of Bogota. The greater part of the inhabitants perished in this deluge; a few only found refuge on the summits of the neighbouring mountains. The old man, in anger, drove the beautiful Huythaca far from the earth, and she became the moon, which began, from that epocha, to enlighten our planet during the night. Bochica, moved with compassion for those who were dispersed over the mountains, broke, with his powerful arm, the rocks that enclosed the valley, on the side of Canoas and Tequendama. By this outlet he drained the waters of the lake of Bogota; he built towns, introduced the worship of the Sun, named two chiefs, between whom he divided the civil and ecclesiastical authority, and then withdrew himself, under the name of Idacanzas, into the holy valley of Iraca, near Tunja, where he lived in the exercise of the most austere penitence for the space of two thousand years.<sup>14</sup>

The Indians of Cholula have a similar tradition, but they extend it to the general dispersion of mankind. All those who did not perish in the inundation, say they, were transformed into fishes, save *seven*, who fled into caverns. When the waters subsided, one of these called Xelhua, surnamed the Architect, went to Cholollan, where, as a memorial of the mountain Tlaloc, which had served for an asylum to himself and his six brethren, he built an artificial hill in form of a *pyramid*. He ordered bricks to be made in the province of Tlamanalco, at the foot of the Sierra of Cocotl, and to convey them to Cholula, he placed a file of men, who passed them from hand to hand. The gods beheld with wrath this edifice, *the top of which was to reach the clouds*. Irritated at the daring attempt of Xelhua, they hurled fire on the pyramid. Num-

<sup>14</sup> Humboldt's Researches in America, vol. i. p. 74.



bers of the workmen perished ; the work was discontinued, and the monument was afterwards dedicated to Quetzalcotl, the god of the air.<sup>15</sup>

The savages of South America believed that a priest, called Tezpi, was saved from a general inundation, by retiring with his wife and children into a box made of wood, in which he had also gathered together many animals, and excellent seeds of all sorts ; and that, after the retreat of the waters, he let fly a bird called Aura, which returned not back ; and successively several others, which also came not back ; but that the least of those birds, that which the Indians esteemed the most, soon appeared again, *with the branch of a tree in its mouth*.<sup>16</sup> These accounts, preserved by men in almost a savage state, in a quarter of the globe unknown in ancient times, and certainly debarred by nature from any communication with the inhabitants of the eastern continent, approximate very nearly to those of Moses.

Enquire we now what was the belief of the British Druids in this particular ; for, on every subject, I studiously bring before your notice the creed and practice of our ancestors,<sup>17</sup> because their opinions cannot fail to be peculiarly interesting.

In the mysteries of Britain a tradition of the Deluge was undoubtedly preserved, perverted indeed and localized like those of other nations, but bearing characteristic marks of the same event. In the time of the great god Hu, mankind were involved in an universal profligacy of manners. A communication was therefore made from heaven that the corruptions of the world should be purified by fire and water ; that the Lake Llion should burst, and, overflowing its banks, the torrent of water, with irresistible violence, should deluge the land and destroy all its inhabit-

<sup>15</sup> Mexican MS. in the Vatican.—Humb. Resear. in America.

<sup>16</sup> Howard's Thoughts on the Structure of the Globe, p. 120.

<sup>17</sup> The ancient Scandinavians taught that the world was produced from the breath of the giant Ymer ; that a man and a woman proceeded from his side during his sleep ; that a deluge afterwards destroyed all mankind except one family, who succeeded in keeping a boat floating on the surface of the waters ; and that the world was repeopled by the descendants of this family. The Deity was represented as being invisible, and residing in the lonely solitude of sequestered forests ; that he punished the sins of men by divers plagues ; but that his anger might be appeased by prayer and repentance.

ants. In consequence of this revelation, a vessel was constructed *without sails*, in which were preserved a male and female of every species of animals, and also a man and a woman named Dwivan and Dwyvach. When these were safely enclosed within the womb of the vessel, a pestilential wind arose, replete with poisonous ingredients, which spread devastation and death throughout the land. Then followed a fiery deluge, which melted the rocks and split the earth asunder. After this, the Lake Llion burst forth,<sup>18</sup> inundated the earth, and destroyed the whole creation of men and animals, except the favoured few who had sought protection in the sacred vessel. And thus the world was purified by fire and water from the pollutions which the sins of men had accumulated upon it. When the destruction was complete, the Avanc or Beaver, a symbol of the floating Ark, was drawn to land by the oxen of Hu Gadarn; Gwidion (the British Mercury) formed the *Rainbow*, as a fair attendant on the Sun; and an assurance was given to the man and woman, by whom the world was to be re peopled, that the Lake should burst no more.<sup>19</sup>

In all these several legends, we have sufficient traits of similarity to enable us to detect their origin in the Deluge of Noah. The bursting of the Lake evidently refers to the true account contained in the seventh chapter of Genesis, where it is said that the fountains of the great deep were *broken up*. And this was a much more rational belief than was entertained by some other nations. In the Hindoo mythology, the disruption is referred to the act of quitting the Ark after the waters had subsided. The body of Sita, the wife of Maha Deva, is said to have burst, and the hero gods, or Noah and his sons, are violently thrown from her womb.<sup>20</sup> In the parallel superstition of Scandinavia, the giant Ymer is represented as slain, and the blood bursting from the wound formed a deluge, which drowned all the families of the giants, except one, who saved himself in his bark.<sup>21</sup> And in Egypt the "bursting" was applied to an Egg, broken by Typhon during his contest with Osiris. But the bursting of a lake was the most prevalent belief.

<sup>18</sup> Dav. Celt. Res. p. 157.

<sup>20</sup> Asiat. Research. vol. vi. p. 477.

<sup>19</sup> Dav. Druids, p. 95.

<sup>21</sup> Voluspa.

In tracing the mysterious institutions of different nations, we are surprised with a wonderful variety of fables, all bearing a reference to this same transaction. Thus, in one system the deity is said to have remained for a specific period in the belly of a fish; in another, to have sailed over the sea in a golden cup; in a third, to have been enthroned on the broad leaf of the lotos. Again, he was believed to have been saved from drowning, by a princess, who humanely used for that purpose a rope made of her own hair; and many other traditions of a similar nature were taught, equally alluding to the salvation of Noah.<sup>22</sup> And, whether the deity were fabled to have been preserved from the effects of a general destruction in a vessel without sails, on the back of a crocodile, in a navel, in a cup, upon a mare, by a dove, or by a rainbow; whether he were said to be born from a cavern, a cloud, or a door; hewn out of a rock, produced from the side of a virgin without the co-operation of a father, from an egg, a cow, or the moon, the reference is undoubtedly the same. All these legends owe their origin to Noah and the Ark; for the foundation of every known system of idolatry was the worship of the Great Father and the Great Mother, symbolized by the sun and moon.<sup>23</sup>

But the great father and mother were often confounded, and made to represent the same person; for the deity, in all the countries which practised an idolatrous worship, was considered as possessing both sexes in common.<sup>24</sup> This being the case, the worship of the great father was probably introduced with some reference to the first prophecy of the Messiah, for Noah was considered an incarnation of the divinity. And there is nothing very repugnant to principles of sound analogy in the ultimate reference to the Sun, Moon, and Planets, which soon became objects of divine worship. Every principle of false religion rested on some foundation of truth, either direct or implied; and the worship of the host of heaven might be derived from the highly figurative language by which the true

<sup>22</sup> *Asiat. Research.* vol. vi. p. 479.—*Apollod. Bibl.* l. ii. c. 5.—*Jambl. de Myst.* s. 7.

<sup>23</sup> *Fragm. Stesich.* in *Fab. Cab.* c. vii.—*Asiat. Research.* vol. vi. p. 521.—*Hyg. Fab.* 62.—*Just. Mart. dial. cum Tryph.* p. 168, &c.

<sup>24</sup> *Cudw. Int. Syst.* l. i. c. 4.—*Ordin. of Menu.* Sir W. Jones's *Works*, vol. iii. p. 70.



God was usually described by the early patriarchs. Some remarkable specimens of this style are found in our sacred writings. Baalam describes him under the title of a STAR;<sup>25</sup> David calls him a SUN,<sup>26</sup> and so does Malachi.<sup>27</sup> If, then, Noah, or the Great Father, was worshipped as the Sun, his consort and the rest of the Ogdoad would be assimilated with the Seven Planets, of which the Moon was the chief.

Not a few of these nations unite in blending the Creation and Deluge so intimately, that the fable will aptly apply to either event; and it is probable that from this confusion has arisen the various applications which have been emblematically made to the mundane Egg,<sup>28</sup> which, as an universal symbol, is another great and unerring testimony to the fact of a common origination. The figurative meaning of this expressive emblem may be traced to the creation of the world; for the Spirit of God is truly represented at that period as hovering over the face of the waters, in the same manner as a bird broods or flutters over her eggs—an idea which is most beautifully expressed by Milton.

“————— THOU —————  
 ————— with mighty wings outspread,  
 Dove-like sat'st brooding o'er the vast abyss,  
 And mad'st it pregnant.”<sup>29</sup>

This truth was conveyed through the antediluvian world, and introduced by Noah and his family amongst the new race of men who peopled the earth after the flood, amongst whom the Egg soon became a significant and universal symbol. Thus in the Ordinances of Menu, the origin of all things is ascribed to an Egg. “He (the Creator) having willed to produce various beings from his own divine substance, first, with a thought created

<sup>25</sup> Numb. xxiv. 17.

<sup>26</sup> Psalm lxxxiv. 11.

<sup>27</sup> Mal. iv. 2.

<sup>28</sup> The egg which contains the rudiments of life, and was hence esteemed no unimportant symbol of the resurrection, was no other than the Ark, and the reference in the text corresponds exactly with the belief of all nations. Dionusus was fabled by the Greeks to be born from an egg. (*Orph. Hymn v.*) and he and Noah were the same person; therefore the birth of Dionusus, or Brahma, or any other hero god from an Egg, was nothing more than the egress of Noah from the Ark.—Vid. *Fab. Pag. Idol. b. i. c. 4.*

<sup>29</sup> Paradise Lost, b. i. l. 20.

the waters, and placed in them a productive seed ; *that seed became an Egg*, as bright as gold, blazing like the luminary with a thousand beams ; and in that Egg *he was born himself*, in the form of Brahma, the great forefather of all spirits."<sup>30</sup> In China it is believed that Puoncu, the first man, *was born out of an Egg*. The heavens were formed from the shell, the atmosphere from the white, and the earth from the yolk.

In the Orphic Mysteries, the doctrine was promulgated that the sun was produced from an Egg, which, floating on the ocean, was tossed about by the waves, until he burst forth in full splendour, endowed with power to *triplicate* himself by his own unassisted energies. Here is a direct reference to Noah and his three sons ; as well as to three appearances of the Sun ; in his rising, southing, and setting. In the Hymns attributed to Orpheus, at one time Venus, the universal parent of gods and men, is said to have been born from an Egg ;<sup>31</sup> and at another Cupid is produced from the same Symbol.<sup>32</sup> In both these instances, the Egg represents the Ark of Noah, which, while floating on the abyss, contained every living creature, and was in effect, *a world* in itself. And this reference was not attended with any violent or improbable stretch of conjecture, for it was a tenet even to the Jewish creed that the earth was founded on the floods,<sup>33</sup> and as it was known to the Gentile world that the Ark had floated on the waters of the Deluge, the Earth and the Ark were frequently mistaken for each other, and the Egg was a symbol common to both. To corroborate this explanation ; in one system, Cupid, thus said to be born of an Egg, is represented as seated on *a Rainbow* ; and in another, *the Dove*, the bird of Venus, is seated on an Egg.<sup>34</sup>

Thus it appears that with the migrating descendants of Noah, the Egg had an undoubted reference to the Ark ; and in this acceptation it bore a prominent feature in all the diluvian mysteries ; for the Ark, when floating on the waters, was a world in miniature ; as it not only contained all living creatures, but was the sole visible substance remaining of the terrestrial creation. Hence,

<sup>30</sup> Sir W. Jones's Works, vol. iii. p. 66.

<sup>32</sup> Hymn 5.

<sup>33</sup> Psalm xxiv. 2.

<sup>31</sup> Hymn 2.

<sup>34</sup> Ampel. c. 2.

if Brahma, or Bacchus, or the corresponding god of any other nation was fabled to be born of an Egg, the symbol applied to the Ark of Noah. In truth, the Egg was the foundation of all the symbolical machinery of idolatry. The world was formed from an Egg; it was subsequently destroyed; and as destruction was considered but as a prelude to reproduction, the same symbol was again resorted to as an emblem of a new creation. For it was an universal belief, that at the conclusion of certain stated periods, the world was to be destroyed either by fire or water, or both; that the same progenitors appeared on the stage in each successive creation; and that the same race of men were re-born, and acted the same parts on the great theatre of the world, as they had before done in a former state.<sup>35</sup> And from this belief, doubtless, originated the doctrine of the Metempsychosis.

It remains that I elucidate the Symbols attached to this subject; which will bring the whole matter to a conclusion. These are the Ark and Anchor; the Dove and Olive Branch; and the Rainbow.

The Ark and Anchor are emblems of a well grounded hope and a well spent life. They are emblematical of that divine Ark which triumphantly bears us over this tempestuous sea of troubles; and that Anchor which shall safely moor us in a peaceful harbour, where the wicked cease from troubling and the weary are at rest.<sup>36</sup>

The Dove with an Olive Branch in its mouth is an emblem of peace, and, in connection with the Rainbow, points out to desponding mortals that divine justice is satisfied, and mercy extends her golden sceptre to a guilty world. The Dove, when liberated by Noah, brought back in its mouth, say the Jewish Rabbins, a Branch of Olive plucked from the Groves of Eden, near which the Ark, most probably, rested. Thus the Dove and Olive Branch became a permanent symbol of peace; and implied the removal of a calamity and the substitution of a benefit. In remembrance of this wonderful escape, the token of union on the plains of Shinar was a broad Banner, on which a Dove, bearing the Branch of Olive in its mouth, encircled by a Rainbow, were curiously embroidered. Dr. Owen, in his natural history of Ser-

<sup>35</sup> Desatir. Book of Abad.

<sup>36</sup> Star in the East, p. 64.



pents,<sup>37</sup> says that "Semiramis, being conquered by Staurobates, antiquity feigned she was changed by the gods into a Dove, the bird of Venus, which is the reason why the Dove was worshipped by the Babylonians, and *why they gave it in their Ensign.*" This is erroneous, for the banner doubtless proceeded from a recollection of the benefits derived from Noah's Dove; and it was actually used by Semiramis herself before and during her unfortunate expedition into India; for the Dove was the favourite bird of this empress, and hence she was figuratively said to have been nourished in her infancy by doves in the wilderness.<sup>38</sup>

This bird being universally held in high veneration, was said to have conveyed the Mysteries to many different nations. From the information which it gave to Noah while he was confined within the gloomy recesses of the ark, it was accounted an interpreter of the Divine will; and hence the priests and prophets of idolatry were frequently styled doves.

The Rainbow was an emblem common to every species of religious mystery; and was probably derived from an old arkite tradition, that the Divinity was clothed in a Rainbow. For thus is he represented by Ezekiel the prophet: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord."<sup>39</sup> St. John saw in a vision the throne of God, encompassed by a rainbow.<sup>40</sup> A Rainbow was, in fact, the usual emblem of a divine Saviour throughout the world. Some Christians, "from the irradiation of the sun upon a cloud, apprehend the mystery of the Sun of Righteousness in the obscurity of flesh;—by the colours *green* and *red*, the two destructions of the world by *water* and *fire*; or by the colour of blood and water, the mysteries of baptism, and the holy eucharist."<sup>41</sup>

In India the Rainbow was an emblem of peace, and in the Third Avater of Vishnu, it is represented as issuing from the troubled waters of the Deluge. It was esteemed the principal instrument used to compose the

<sup>37</sup> P. 3. c. vi.

<sup>38</sup> Diod. Sic. Bibl. l. ii. c. 1.

<sup>39</sup> Ezekiel i. 28.

<sup>40</sup> Rev. iv. 3.

<sup>41</sup> Brown's Vul. Err. b. vii. c. 4.

agitation of the elements, which produced and attended that awful event. In the British mysteries it was an emblem of protection; figuratively said to surround the aspirant, when delivered from his confinement in the Pastos or Ark; and hence he was called the offspring of the Rainbow. The Bards frequently introduced this symbol, which is compared to "a stream of light, which scares away violence from the earth, and causes the bane of its former state round the circle of the world to subside."<sup>42</sup>

I shall conclude with a few practical comments on the awful event which has formed the subject of this Lecture. And do not imagine that I am deviating from the pure principles of our Order, when I endeavour to apply the truths inculcated by Freemasonry to a higher object than present felicity; for the connection between Masonry and Religion is absolute, and cannot be destroyed. Masonry contributes to produce the social happiness of mankind in this world by the practice of moral virtue. Religion gives us happiness in a future state, emanating partly from the same cause, but rendered perfect by the atonement of Christ. Hence Masonry must be considered as the handmaid of Religion, because the practice of moral virtue, though it cannot absolutely save, is an essential condition of salvation. With this illustration in view, I shall endeavour to incite you to *Christian* morality, that the peace you derive from your masonic pursuits may be contemplated by the practice of religion, and produce its final and lasting reward at the resurrection of the dead.

You have seen how the whole world was destroyed, and the race of men almost exterminated, for a rejection of the very morality which Masonry recommends. Divine Revelation informs you that it shall undergo a second destruction for the same cause; when a different agent shall be employed to consume and burn up this earth with all that it contains. Do not, then, like the profane antediluvians, scoff at the terms of salvation, and say, the threatened punishment will never be inflicted. Do not, like them, say, we will eat, drink, and be merry, and all will yet be well; for you may be assured that nothing

<sup>42</sup> Chair of Ceridwen.

but practical righteousness, founded on faith in the atoning Mediator, can bear you up in that day when the ripened iniquities of men shall bring on the long-suspended deluge of fire, which shall drown the wicked in everlasting destruction. The Ark, in which you and all mankind must be saved from this fiery purgation, is inscribed with three important words, REPENTANCE, FAITH, and OBEDIENCE, which, like a brilliant Rainbow, surround and overshadow the vehicle of your preservation; and, with an efficacy more significant than the Dove and Olive Branch, proclaim your everlasting peace.



## LECTURE VI.

### ON THE MYSTERIOUS DARKNESS OF THE THIRD DEGREE.

“The pale beam struggled through the shade  
That black'd the cavern's womb;  
And in the deepest nook betray'd,  
An altar and a tomb.  
Around the tomb in mystic lore,  
Were forms of various mien;  
And efts, and foul-wing'd serpents, bore  
The altar's base obscene.”

*Mickle.*

By the dispensations of an All-wise Providence, it is ordained that a state of Darkness, resembling death, shall precede the attainment of all the different degrees of perfection. Thus the dense vacuum of chaos introduced the formation of the world as it came from the hand of its Maker pure and perfect. Thus the whole creation annually sinks into itself; the trees are stripped of their leafy covering, the waters are locked up in the frosts of winter, and nature seems consigned to the embraces of darkness and death. But this dreary pause is only a fit preparation for the revival of the new year, when the earth again displays her charms, and cheers us with all the animation and glory of a revived existence. Thus also man, the nobler work of the Deity, is subject every day to an oblivion of sense and reflection, which, however, serves but to invigorate his faculties, and restore to reason all its energy and force. And thus, even death itself, though terrible in prospect, is but the prelude to our restoration in a more improved state, when eternity shall burst upon us in full effulgence, and all the glories of absolute perfection encircle us for ever.

In like manner the emblematical darkness of Masonry

is but the precursor of superior illumination, and hence our science is aptly denominated *Lux* or *Light*, because it removes the mists of error and prejudice from the understanding, and leaves the soul open to impressions which awaken all the energies of Faith, and Hope, and Charity. This *Light* is partly communicated by the assistance of hieroglyphical emblems; for Masonry, correctly defined, is “a beautiful system of morality, veiled in allegory and illustrated by symbols.” Thus, if we wish to recommend justice and morality, we point to the *Square*, which is the emblem of these virtues; if equality be our theme, the *Level* is displayed; if integrity, the *Plumb*. Do we wish to illustrate our respective duties to God and man, the *Three Great Lights* are on the Pedestal, and are easily brought before the active Mason’s view; and the *Three Lesser Lights* point out the excellent scheme of government adopted by our ancient Brethren, and still practised in our Lodges. Do we enlarge upon a life well spent in acts of piety and devotion, the *Perfect Ashler* is the elucidating emblem; if we refer to the comfort and perfection of God’s revealed word, it is done through the medium of the *Tracing Board*; if the pure and perfect road to Heaven be the subject of our Lecture, we have a *Ladder* composed of staves or rounds innumerable, each pointing out some moral or theological virtue; and even when elevating our thoughts to the Deity himself, our eyes involuntarily rest on the *Glory in the centre*; then, with hearts overflowing with gratitude and love, we bow reverentially before the All-Seeing-Eye of God, which the sun, moon, and stars obey; conscious that it pervades their inmost recesses, and tries our thoughts, words, and actions by the unerring touchstone of truth and eternal justice.

In the ancient mysteries, the Eoptes, or perfectly initiated aspirants, were reputed to have attained a state of pure and ineffable *Light*, and pronounced safe under the protection of the celestial gods;<sup>1</sup> while the unhappy multitude, who had not undergone the purifying ceremonies, were declared reprobate; said to wander in all the obscurity of *Darkness*, to be deprived of the divine favour, and doomed to a perpetual residence

<sup>1</sup> Diod. Sic. Bibl. l. v. c. 3.

in the infernal regions, amidst a cheerless and overwhelming contamination.<sup>2</sup>

During the Persian initiations, this doctrine was enforced *ex cathedra*. The Archimagus informed the candidate, at the moment of illumination, that the *Divine Lights*<sup>3</sup> were displayed before him; and after explaining the nature and purport of the mysteries in general, he taught that the universe was governed by a good and evil power, who were perpetually engaged in contest with each other, and, as each in turn prevailed, the world was characterized by a corresponding succession of happiness and misery; that uninitiated and immoral men were votaries of the evil power, and the virtuous initiated of the good; and at the end of the world, each, with his followers, will go into a separate abode; the latter with *Yazdan* shall ascend *by means of a Ladder* to a state of eternal LIGHT, where exists unalloyed happiness and the purest pleasures; the former with *Ahriman* shall be plunged into an abode of DARKNESS, where they shall suffer an eternity of disquietude and misery, in a desolate place of punishment situated on the shore of a stinking river, the waters of which are black as pitch and cold as ice. Here the souls of the uninitiated eternally float. Dark columns of smoke ascend from this stream, the inside of which is full of serpents, scorpions, and venomous reptiles.<sup>4</sup>

The multitude, being thus amused with fables, and terrified with denunciations, were effectually involved in uncertainty, and directed to paths where error only could be found; for every proceeding was mysterious, and every mythological doctrine shrouded under a corresponding symbol. These allegorical fables becoming popular, the simple rites of primitive worship soon assumed a new and more imposing form; and religion was at length enveloped in a veil, so thick and impervious as to render the interpretation of their symbolical imagery extremely difficult and uncertain. The slender thread of truth being intimately blended and confused with an

<sup>2</sup> Plato Phædone.—Arist. Eleusinia, et apud Stobæum. Serm. 119, &c.—Schol. Arist. Ranis.—Diog. Laert. in vita Cog Cynici. apud Warb Div. Leg. b. ii. s. 4.

<sup>3</sup> Psell. in Schol. in Orac. Zoroast.

<sup>4</sup> Hyde. de relig. vet Pers. p. 399.



incongruous mass of error, the elucidation was a task so complicated and forbidding, that few had the courage to undertake it; and men were rather inclined to bow implicitly to popular tradition, than be at the pains to reconcile truth with itself, and separate, with a nice and delicate hand, the particles of genuine knowledge from the cumbrous web of allegory and superstition in which they were interwoven.

The Darkness of Masonry is invested with a more pure and dignified reference, because it is attached to a system of truth. It places before the mind a series of the most awful and impressive images. It points to the darkness of death and the obscurity of the grave,<sup>5</sup> as the forerunners of a more brilliant and never-fading Light which follows at the resurrection of the just. Figure to yourselves the beauty and strict propriety of this reference, ye who have been raised to the Third Degree of Masonry. Was your mind enveloped in the shades of that darkness? So shall you again be involved in the darkness of the grave, when death has drawn his sable curtain round you. Did you rise to a splendid scene of intellectual brightness? So, if you are obedient to the precepts of Masonry and the dictates of Religion, shall you rejoice, on the resurrection morn, when the clouds of error and imperfection are separated from your mind, and you behold, with unveiled eye, the glories which issue from the expanse of heaven—the everlasting splendours of the throne of God!

It is an extraordinary fact, that there is scarcely a single ceremony in Freemasonry, but we find its corresponding rite in one or other of the idolatrous mysteries; and the coincidence can only be accounted for by supposing that these mysteries were derived from Masonry. Yet, however they might assimilate in ceremonial observances, an essential difference existed in the fundamental principles of the respective institutions. The primitive veneration for *Light* accompanied the career of Masonry from the creation to the present day, and will attend its course until time expires in eternity; but, in the mysteries of idolatry, this veneration soon yielded its empire over men's minds, and fell before the claims of Darkness;

<sup>5</sup> Job. x. 21, 22.

for, a false worship would naturally be productive of impure feelings and vicious propensities. It is true, indeed, that the first Egyptians worshipped ON as the chief deity, who was supposed to be the eternal *Light*; and hence he was referred to the Sun as its great source and emanation. Thus it was said that *God* dwelt in the Light, his *Virtue* in the Sun, and his *Wisdom* in the Moon. But this worship was soon debased by superstitious practices. The idolaters degenerated into an adoration of serpents and scorpions, and other representatives of the evil spirit; and, amidst the same *professions* of a profound reverence for Light, became most unaccountably enamoured of Darkness; and a Temple near Memphis was dedicated to *Hecate Scotia*,<sup>6</sup> which was styled the Lord of the Creation, and in some respects deemed oracular. Hence we deduce the strict propriety of the ninth plague inflicted by Almighty vengeance on that infatuated people; in which it is most remarkable to observe that the same terrific sights were exhibited before their affrighted senses, the same unearthly noises sounded in their ears, as usually attended the rites of initiation into the Egyptian Mysteries.<sup>7</sup>

With the same reference in view, the Almighty, many centuries afterwards, denounces his vengeance on Pharaoh and the Egyptians.

“I will cover the heavens when I quench thee,  
And I will clothe the stars thereof with black;  
I will cover the sun with a cloud,  
And the moon shall not give her light.  
All the shining lights of the heavens will I clothe  
with black over thee,  
And will set DARKNESS upon thy land,  
Saith the Lord Jehovah.”<sup>8</sup>

This superstition, which assigned divine honours to Darkness, was not peculiar to Egypt, but spread, by a kind of fatality, throughout the idolatrous world; and was justified on the principle that Darkness or Night, which had an existence in Chaos long before the creation of Light, was hence of superior antiquity.<sup>9</sup> Thus in their calculations they gave precedence to the Night;

<sup>6</sup> Diod. Sic. l. i. c. 7.

<sup>7</sup> Vid. Book of Wisdom, c. xvii.

<sup>8</sup> Ezekiel xxxii. 7, 8. Bp. Lowth's Translation.

<sup>9</sup> Plut. Sym. l. iv.

and to signify one full revolution of the earth on its axis, they used the phrase, *a night and a day*, which the Greeks expressed by the word *Nuchthemeron*. Even the Jews began their calculations from the evening, because God is said by Moses to have created *Light out of Darkness*.<sup>10</sup> And they beheld the Darkness itself with the most awful sensations, and considered it as the incomprehensible veil of the Deity.<sup>11</sup> They thought the greatest mystery of religion was expressed by adumbration, viz., the Cherubim *shadowing* the Mercy Seat. Life was considered but the shadow of death; and souls departed but the shadow of the living; the sun itself but the dark simulachrum; and Light but the shadow of God.<sup>12</sup>

The honours thus conferred on Darkness, are plainly set forth in the Orphic Fragments, where Night is celebrated as the parent of gods and men, and the origin of all things.<sup>13</sup> And hence in the initiations, Darkness was always hailed with *three distinct acclamations or cheers*, (*τοῖς καὶ τούτο ἐπιχειροῦντες*).<sup>14</sup> For these united causes, Jesus Christ says, that in his time, at the extreme point of degeneracy which mankind were suffered to attain, "*men loved Darkness rather than Light*, because their deeds were evil."<sup>15</sup> And, speaking of the implacable and revengeful spirit inculcated by idolatry, St. John, the beloved disciple of Christ, says: "he that hateth his brother, *is in Darkness*, and walketh in Darkness, and knoweth not whither he goeth, because that Darkness hath blinded his eyes."<sup>16</sup> The same reference is abundant in all St. Paul's Epistles which are addressed to the heathen converts.

From these observations, the customs that follow may be satisfactorily accounted for.

In all the ancient mysteries, before an aspirant could claim to participate in the higher secrets of the institution, he was placed within the *Pastos*, or *Bed*, or *Coffin*; or, in other words, was subjected to a solitary confinement for a prescribed period of time, that he might reflect seriously,

<sup>10</sup> Genesis i. 2, 3.

<sup>11</sup> Vid. 1 Kings viii. 12.—2 Chron. vi. 1.—Psalm. xviii. 9, &c.

<sup>12</sup> Brown's Gard. of Cyrus, c. iv.

<sup>13</sup> Euseb. de præp. evan. l. iii. c. 9.

<sup>14</sup> Damascius, in Bryant's Plagues of Egypt, p. 170.

<sup>15</sup> John iii. 19.

<sup>16</sup> Ephesians ii. 11.



in seclusion and *darkness*, on what he was about to undertake; and be reduced to a proper state of mind, for the reception of great and important truths, by a course of fasting and mortification. *This was the symbolical death of the mysteries*, and his deliverance from confinement was the act of regeneration or being born again; or, as it was also termed, *being raised from the dead*.<sup>17</sup> "Clement of Alexandria tells us that, in the formulary used by one who had been initiated, he was taught to say, I have descended into the bed chamber. The ceremony here alluded to was, doubtless, the same as the descent into Hades; and I am inclined to think, that when the aspirant entered into the mystic cell, *he was directed to lay himself down upon the bed, which shadowed out the tomb or coffin of the Great Father*. This process was equivalent to his entering into the infernal ship; and while stretched upon the holy couch, *in imitation of his figurative deceased prototype*, he was said to be wrapped in the deep sleep of death. *His resurrection from the bed was his restoration to life*, or his regeneration into a new world; and it was virtually the same as his return from Hades, or his emerging from the gloomy cavern, or his liberation from the womb of the ship-goddess."<sup>18</sup>

The candidate was made to undergo these changes in scenic representation; and was placed under the Pastos in perfect Darkness, generally for the space of three days and nights. The time of this solitary confinement, however, varied in different nations. In Britain *nine* days and nights was the specified period;<sup>19</sup> in Greece three times nine days;<sup>20</sup> while in Persia it extended to *fifty* days and nights of darkness, want of rest, and fasting!<sup>21</sup> To explain the nature of these places of penance and mortification, I need not carry you to distant shores; the remains in our country are both numerous and open to public inspection; for I have no doubt but the British Cromlech was the identical vehicle of preparation for the druidical mysteries.

A celebrated piece of antiquity was recently standing near Maidstone, called Kit's Cotti House. This was a

<sup>17</sup> Vid. Bryant's Anal. vol. ii. p. 257.      <sup>18</sup> Fab. Pag. Idol. b. v. c. 7

<sup>19</sup> W. Arch. Tri. 50 apud Dav. Druids, p. 404.

<sup>20</sup> Porph. vit. Pyth.

<sup>21</sup> Porph. de abstin. c. vi. s. 18.

dark chamber of probation; for Kit is no other than Ked, or Ceridwen, the British Ceres; and Cotti or Cetti meant an Ark or Chest; hence the compound word referred to the Ark of the diluvian god Noah, whose mysterious Rites were celebrated in Britain; and Ceridwen was either the consort of Noah, or the Ark itself symbolically the great mother of mankind. The peculiar names which these monuments still retain throughout the kingdom, are a decisive proof that they were appropriated, almost exclusively, to this purpose. Had they been commonly used for *Altars*, some marks of the operation of fire would still have been visible on their upper surface, which is not the case. Were they merely sepulchral monuments, the remains of interred bodies would be discovered under all of them without exception; and such interments have been very rarely found.

To establish this point more satisfactorily, I will enumerate a few of them. At a village in Somersetshire called Stanton Drew, or *Druid Stones*, we find a specimen of this structure, which consisted originally of three circles of stones and a Pastos or adytum.\* Another in Cardiganshire, called Llech y Gowres, *the flat Stone of the Giantess* (Ceridwen). At the village of Shap in Westmoreland, is another termed Carl Loft, a name also applicable to the Pastos. The Phallus was the gross symbol under which Noah, or the Great Father of the mysteries, was worshipped; and it was usually represented by a pyramidal stone. Now in some of the most ancient dialects of Britain, *Kal* signified the Phallus, and *Llyv*, the Deluge; and hence, according to this etymology, *Kal-Llyv*, modernized into Carl-Loft, simply meant, the Phallus, or memorial of the Deluge. The list might be increased almost indefinitely.

Coincidences like these are too striking to be overlooked; particularly when we consider that the initiations formed a most important and essential part of religious worship; and no person could hold any dignified appointment as a priest, or legislator, without passing through these forms, which included, as an indispensable preliminary rite, *the solitary confinement of the darkened Pastos*. Warburton says that the Pagans appear to have thought initiation as necessary as the Christians did baptism.<sup>22</sup>

<sup>22</sup> Div. Leg. b. ii. s. 4.

The initiations were, therefore, very numerous, and the places where they were performed not only abounded in every part of the island, but were invested with a high degree of imaginary sanctity; particularly the adytum, which was represented as being the peculiar abode of spirits and guarded by a vindictive divinity, armed with the sword of justice. A devotional feeling for these consecrated places would descend from father to son, for many generations after the knowledge of their particular use (which was known only to the initiated) had been lost, or obscured by time, or the prevalence of the Christian Religion, whose complete success was involved in consigning to oblivion every vestige of these ceremonial rites, which might tend to keep alive in the mind the object of every mystical celebration. Hence, from the inhumation of the aspirant, which was esteemed equivalent with an actual interment, the Cromlech was said to be sepulchral; but this conjecture, after many revolving ages, having fallen into disrepute, from the ill success of antiquarian research, which was almost universally disappointed in its attempts to discover the crumbling remains of decayed bodies within the area of its inclosure, it was then assumed that these monuments must necessarily have been altars for sacrifice; for the notion of their being sanctified appendages to Religion was never lost; and it was not supposed that they could be applied to any other purpose in the rites of divine worship.<sup>23</sup>

The emblems here offered to your notice are the Coffin with the Skull and Cross Bones, the Hour Glass, the Scythe, the Beehive, and the Sprig of Acacia. *The Coffin, Skull, and Cross Bones*, are emblems of mortality, and cry out with a voice almost more than mortal. *prepare to meet thy God.* “*The Hour-glass* is an emblem of human life. We cannot, without astonishment, behold the little particles which are contained in this machine, pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour all are exhausted. Thus wastes human life. At the end of man’s short hour, death strikes the blow, and hurries him off the stage to his long and darksome resting place.”<sup>24</sup>

<sup>23</sup> Vid. Dav. Druids, p. 391—410.

<sup>24</sup> Star in the East, p. 64.



"The *Scythe* is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. What havoc does the Scythe of Time make among the human race! If by chance we escape the numerous evils incident to childhood and youth, and arrive in perfect health and strength at the years of vigorous manhood; yet, decrepit old age will soon follow, and we must be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers are gone before us."<sup>25</sup>

The *Beehive* is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile in the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones, never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

This was a famous symbol in the Orphic mysteries, into which it had been introduced with a mysterious reference well worthy of our consideration. "We learn from one of the ancient Oracles collected by Opsopeus, that *Honey* was used in the sacrifices to Bacchus and the Nymphs; and Sophocles informs us, that libations of honey and water were made in honour of the Erinnyes, which tremendous deities were in reality arkite deities. According to Porphyry, *honey was introduced into the mysteries as a symbol of death*, on which account it was offered to the infernal gods. This notion will show us the reason why the Chaldeans, who were deeply versed in the Cabiric orgies, were accustomed to embalm their dead with honey. *The death, however, celebrated in the mysteries, of which honey was the symbol*, was not, I apprehend, a literal, but merely an allegorical death; the death, in short, of Bacchus, Adonis, and Osiris; or, in other words, *the confinement of Noah within his Ark or Coffin*; such a death as this, therefore, was very naturally described as being *sweet*, for it was, in fact, a preservation from danger.<sup>26</sup> In allusion to the symbolical honey,

<sup>25</sup> Star in the East, p. 65.

<sup>26</sup> Honey was universally used as a symbol of death. The ancients made libations to the dead, of honey, wine, and blood. Funeral cakes

Samothrace, the grand seat of the Cabiric superstition, was once denominated Melita; and, for precisely the same reason, Jupiter was sometimes feigned to have been fed, during his infancy, by a *swarm of bees*. These bees, as we learn from Porphyry, were nothing more than the mystic priestesses of the infernal Ceres, who were called Melissæ, or Melittæ, a name which, according to a custom familiar to the Pagans, they seem to have assumed from the deity whom they served. Ceres, Venus, or Astarté, was styled by the Babylonians, Mylitta, or the goddess of generation; and, as the Cabiric priests assumed the title of Cabiri, Curetes, or Corybantes, so the priestesses of Mylitta called themselves Melissæ or Melittæ. The name was afterwards extended to Bees, which animals, from their great vigour, activity, and liveliness, were thought to be proper emblems of what the Eoptæ termed, *new born souls*. Porphyry concludes his remarks upon the Bees of the mysteries, by observing that the Eoptæ did not consider them emblematical of all souls in general, but only of the just. The reason why this distinction was made is evident; the bees symbolized only *the just man and his pious family*, not the incorrigible race which perished beneath the waves of the deluge."<sup>27</sup>

The *Sprig of Acacia* points to that state of moral obscurity to which the world was reduced previously to the appearance of Christ upon the earth; when the reverence and adoration due to the Divinity was buried in the filth and rubbish of the world; when religion sat mourning in Israel in sackcloth and ashes, and morality was scattered to the four winds of heaven. In order that mankind might be preserved from this deplorable state of darkness and destruction, and as the old law was dead and become rottenness, a new doctrine and new precepts were wanting, to give the key to salvation, in the language of which we might touch the ear of an offended Deity, and bring forth hope for eternity. True religion was fled; those who sought her through the

were placed, by the Greeks, in the mouth of deceased persons, to appease the wrath of Cerberus. Thus Virgil: *Melle sopocatam et medicatis frugibus offam*. *Ποπava*, or round, broad, and thin salt cakes, with honey, made a part of the funeral offerings to Hecate or the Moon.

<sup>27</sup> Feb. Mys. Cab. c. x. with authorities.

wisdom of the ancients, were not able to raise her ; she eluded the grasp, and their polluted hands were stretched forth in vain for her restoration. Those who sought her by the old law were frustrated ; for death had stepped between, and corruption had defiled the embrace ; sin had beset her steps, and the vices of the world had overwhelmed her. The Great Father of all, commiserating the miseries of the world, sent his only Son, who was innocence (*acacia*) itself, to teach the doctrines of salvation ; by whom man was raised from the death of sin unto a life of righteousness—from the tomb of corruption unto the chambers of hope—from the darkness of despair to the celestial beams of faith ; and not only working for us this redemption, but making with us the covenant of regeneration, whence we become the children of God, and inheritors of the realms of heaven.<sup>28</sup>

I cannot conclude this Lecture without adding a few words, by way of application, on the Darkness of Death, which will as certainly precede your resurrection, as it did figuratively, when your Masonry was completed. Are you rich, and blessed with an abundant superfluity of earthly possessions ? To you the approach of death will be bitter indeed, if it find you unprepared, because it will deprive you of all your temporal comforts, without the promise of an equivalent in eternity. Are you poor ? Still, the apprehension of this event conveys a portion of dismay, which it is difficult entirely to remove. We anticipate, with a strong feeling of horror, those bitter agonies, those dreadful pangs, which precede and accompany dissolution. We behold with terror the angel of death approach our dwelling ; and when he lays hold on us to hasten our struggling nature away, we shrink from his grasp, and cling to the world with a delirious embrace, as if all our hopes and wishes were centred in its riches and gratifications. We do not reflect with sensations of pleasure on that event which excludes us from the light of heaven, and consigns us to the damps and darkness of the grave, in which our body must eventually be deposited, to be food for worms, and to encounter corruption and decay. We shudder at the thought of being placed in the earth and covered over

<sup>28</sup> Star in the East p. 65.—Hutch. Sp. of Mas. p. 109.



with mould; and when the green sod is laid upon our grave, to have taken a last, an eternal farewell of the world and its inhabitants. But we have a still greater dread of this event when we reflect on the eternal destruction of the soul. We know it must be separated from the body; we know that its doom, once pronounced, is irrevocable; and we recoil from the prospect of the second death, with consternation and horror. A few brief instructions how to subdue these feelings, may be neither improper nor unacceptable at the conclusion of this Lecture. Fear God and keep his commandments, says a certain Degree of Masonry, after King Solomon, for this is the whole duty of man.<sup>29</sup> I would recommend to you the practice of Temperance, not so much to preserve your constitution untainted, as to prepare for its final dissolution. I would recommend the practice of the golden rule, *do unto others as you would have them do to you*, not so much to preserve the peace and order of civil society, (which, notwithstanding, it cannot fail to do,) as to inspire in your own bosoms a love of virtue and good will to man. I would recommend Benevolence and Charity, not merely to provide for the necessities of indigence, but to introduce into your soul the fine feelings of humanity, and an extended philanthropy, which may embrace in the bonds of love the whole human race. In a word, I would press upon you the practice of Virtue, and not so much for its own sake, as in obedience to the divine command, and in humble imitation of Jesus Christ, whose beneficence was extended to his most obdurate enemies, and who has promised everlasting happiness to all who follow his pure and holy example. If, then, to your faith you add the virtues of a good life; if you do justly, love mercy, and walk humbly with your God, you have a protection against the fear of death, which nothing earthly can remove or take away; for you have the promise of scripture, that in this case, your latter end shall be in peace.<sup>30</sup> Death is divested of his sting; and, as your pulse advances to its dying throb, you will serenely await the awful moment when the soul takes wing into the boundless

<sup>29</sup> Eccles. xii. 13.<sup>30</sup> Psalm xxxvii. 37

and unexplored expanse, and in silent meditation you will reflect, I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.<sup>31</sup>

<sup>31</sup> 2 Timothy iv. 7, 8.

## LECTURE VII.

### ON THE THREE PILLARS—WISDOM, STRENGTH, AND BEAUTY.

“ When orient WISDOM beam'd serene,  
And pillar'd STRENGTH arose ;  
When BEAUTY tinged the glowing scene,  
And Faith her mansion chose ;  
Exulting bands the fabric view'd,  
Mysterious powers adored,  
And high the TRIPLE union stood,  
That gave the mystic WORD.”

*Stanfield.*

THE emblematical foundation of a Masons' Lodge is Wisdom, Strength, and Beauty. These three noble Pillars give it a stability which no exertion of art or ingenuity can subvert, no force can overthrow. They were thus named in allusion to the perfection with which our system has been endowed by the Almighty Architect; because without Wisdom to contrive, Strength to support, and Beauty to adorn, no structure can be perfect. And this is illustrated by a reference to the most splendid and awful images which can be presented to the human mind. The universe is the temple of the Deity whom we serve; Wisdom, Strength, and Beauty are about his Throne as Pillars of his work; for his wisdom is infinite, his strength is Omnipotence, and his beauty shines forth through all his creation in symmetry and order. He hath stretched forth the heavens as a canopy, the earth he hath planted as his footstool; he hath crowned this superb temple with stars as with a diadem, and, in his hand he extendeth the power and the glory: the sun and moon are messengers of his will, and all his laws are concord.<sup>1</sup> This universal harmony of nature and nature's

<sup>1</sup> Hutch. Sp. of Mas. p. 75.



works, emblematical of the peace and unity which subsists in a Masons' Lodge, is produced from the union of those sublime qualities by which our fabric is supported, Wisdom, Strength, and Beauty.

The first Pillars used by the primitive inhabitants of the earth, were merely trunks of trees, placed upright on stones to elevate them above the damp, and covered at the top with a flat stone to keep off the rain. On these the roofs of their huts were placed, covered with reeds and plastered with clay to resist the effects of tempestuous weather. From such simple elements sprang the noble Orders of Architecture. But Pillars were not confined to this use alone. In primitive times they were appropriated to the purpose of perpetuating remarkable events; and were erected as monuments of gratitude to Divine Providence for favours conferred, or for dangers avoided. By the idolatrous race who first seceded from the true worship of God, Pillars were dedicated to the *Host of Heaven*. Of this nature were the Pillars set up by Hypsouranios and Ousous, to Fire and Air before the Flood, which were termed *βαρυνία*.<sup>2</sup> Osiris set up Pillars in commemoration of his conquests, on which were hieroglyphical inscriptions, importing the degree of resistance made by the inhabitants of those countries which he subdued. The ancient kings of Egypt followed this example, and usually engraved records of their conquests, power, and magnificence, on obelisks or pillars.<sup>3</sup> Sesos-tris, in his military progress through the nations he had vanquished, erected pillars, on which hieroglyphical inscriptions were engraven, accompanied by certain emblematical devices, expressive of the bravery or pusillanimity of the conquered people.<sup>4</sup> And, if Proclus may be believed, all extraordinary events, singular transactions, and new inventions, were recorded by the Egyptians on stone pillars. Hiram, king of Tyre, according to Menander, dedicated a pillar of gold to Jupiter, on the grand junction he had formed between Eurichorus and Tyre.<sup>5</sup>

This custom was also in use amongst the descendants of Seth and Shem; who erected Pillars to the honour of the true God, the creator and preserver of all things

<sup>2</sup> Sanch. in Euseb. de præp. evan. l. i. c. 10.

<sup>4</sup> Diod. Sic. l. i. c. 4.

<sup>3</sup> Diod. Strabo. &c.

<sup>5</sup> Jos. con. Apion.

Enoch erected two Pillars, in order to transmit his knowledge to posterity, by inscriptions engraven on such materials as were calculated to resist the element by which the world was to be destroyed. The Pillar of Jacob, at Bethel,<sup>6</sup> was constructed to commemorate his most extraordinary vision and covenant with God. On this pillar he poured oil, whence arose the custom amongst the heathens of consecrating their idols by anointing them with oil. A similar monument was erected by the same patriarch at Galeed, to perpetuate the treaty of amity with his uncle Laban;<sup>7</sup> by Joshua at Gilgal, on his miraculous passage over the river Jordan;<sup>8</sup> and by Samuel, between Mizpeh and Shen, on a remarkable defeat of the Philistines.<sup>9</sup> Absalom erected a Pillar in honour of himself,<sup>10</sup> which, as we are told by modern travellers, remains to this day; but Dr. Lloyd says that the passers by throw stones at it in detestation of his memory. And Solomon set up two Pillars at the entrance of the Porch of the Temple, to remind the Jews of their dependance upon God for every thing they possessed; evidenced by their escape from Egypt, and their miraculous wandering and preservation in the wilderness for a period of forty years.<sup>11</sup>

It is needless to add that commemorative Columns were used by every nation of the world; and never with more propriety and effect than in our own country at the present day.

The particular Pillars which are the subject of this

<sup>6</sup> Genesis xxviii. 18.

<sup>7</sup> Genesis xxxi. 45.

<sup>8</sup> Joshua iv. 20.

<sup>9</sup> 1 Samuel vii. 12.

<sup>10</sup> 2 Samuel xviii. 18.

<sup>11</sup> "The pillars erected at the porch of the Temple," says Hutchinson, in his Spirit of Masonry, published under the sanction of the Grand Lodge, "were not only ornamental, but also carried with them an emblematical import in their names. Boaz being, in its literal translation, *in thee is strength*; and Jachin, *it shall be established*; which, by a very natural transposition may be put thus: O Lord, thou art mighty, and thy power is *established* from everlasting to everlasting. Or, otherwise, they might imply, as Boaz was the father of David, the house of David shall be established for ever. I am justified in this latter application by the express words of Nathan the Prophet unto David, inspired by the vision of the Lord, (2 Sam. vii. 12, 13, 16). And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish thy kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. *And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.*"

Lecture, are emblematical of three great Masonic characters, whose united abilities rendered an essential service to true religion, by the construction of a primitive Temple, then first dedicated to the exclusive purpose of religious worship; for they jointly possessed the essential properties which characterize the three great sustaining Pillars of our Lodge; the one had Wisdom to contrive; another had Strength to support;<sup>12</sup> and the third possessed genius and ability to adorn the edifice with unexampled Beauty. The result of this union was "a building which highly transcended all that we are capable to imagine, and has ever been esteemed the finest piece of masonry upon earth, before or since."<sup>13</sup> "This magnificent work was begun in Mount Moriah, on Monday the second day of the month Zif, which answers to the twenty-first of our April, being the second month of the sacred year; and was carried on with such speed, that it was finished in all its parts in a little more than seven years, which happened on the eighth day of the month Bul, which answers to the twenty-third of our October, being the seventh month of the sacred year, and the eleventh of king Solomon. What is still more astonishing, is, that every piece of it, whether timber, stone, or metal, was brought ready cut, framed, and polished to Jerusalem, so that no other tools were wanted nor heard, than what were necessary to join the several parts together. All the noise of axe, hammer, and saw, was confined to Lebanon, and the quarries and plains of Zeredathah, that nothing might be heard among the masons of Sion, save harmony and peace."<sup>14</sup>

These Pillars refer further to the three governors of the Lodge. The pillar of Wisdom represents the W. M., whose business is to exert his judgment and penetration, in *contriving* the most proper and efficient means of completing the intended work, of what nature soever it may

<sup>12</sup> "Tatian, in his Book against the Greeks, relates, that amongst the Phœnicians flourished three ancient historians, Theodotus, Hysierates, and Mochus, who all of them delivered, in their histories, an account of the league and friendship between Solomon and Hiram, when Hiram gave his daughter to Solomon, and furnished him with timber for building the Temple. The same is affirmed by Menander of Pergamus."--*Sir Isaac Newton's Chron.* p. 114.

<sup>13</sup> Noorth. Const. p. 26.

<sup>14</sup> Ibid. p. 25.



be. The pillar of Strength refers to the S. W., whose duty is to *support* the authority and facilitate the designs of the Master with all his influence amongst the Brethren, and to see that his commands are carried into full and permanent effect. The pillar of Beauty is the J. W., whose duty it is to *adorn* the work with all his powers of genius and active industry; to promote regularity amongst the Brethren by the sanction of his own good example, the persuasive eloquence of precept, and a discriminative encouragement of merit. Thus, by the united energies of these three presiding Officers, the system is adorned and established firm as a rock in the midst of the ocean, braving the malignant shafts of envy and detraction; its summit gilded with the rays of the meridian sun, though stormy winds and waves beat eternally on its basis.

In the British and other mysteries, these three Pillars represented the great emblematical *Triad of Deity*, as with us they refer to the three principal officers of the Lodge. We shall find, however, that the symbolical meaning was the same in both. It is a fact that, in Britain, the *Adytum* or Lodge was *actually* supported by three stones or pillars, which were supposed to convey a regenerating purity to the aspirant, after having endured the ceremony of initiation in all its accustomed formalities. The delivery from between them was termed a *new birth*.<sup>15</sup> The corresponding Pillars of the Hindu mythology were also known by the names of Wisdom, Strength, and Beauty, and placed in the east, west, and south, crowned with three human heads. They jointly referred to the Creator, who was said to have planned the Great Work by his infinite *Wisdom*, executed it by his *Strength*, and to have adorned it with all its *Beauty* and usefulness for the benefit of man. These united powers were not overlooked in the mysteries, for we find them represented in the solemn ceremony of initiation by the three presiding Brahmins or Hierophants. The chief Brahmin sat in the east, high exalted on a brilliant throne, clad in a flowing robe of azure, thickly sparkled with golden stars, and bearing in his hand a magical rod; thus symbolizing Brahma, the creator of the world. His two compeers, clad in robes of equal magnificence, occupied corresponding situations

<sup>15</sup> Hanes Taliesin. c. iii.—Dav. Druids, p. 230.

of distinction. The representative of Vishnu, the setting sun, was placed on an exalted throne in the west; and he who personated Siva, the meridian sun, occupied a splendid throne in the south.

The Masonic Lodge, bounded only by the extreme points of the compass, the highest heavens, and the lowest depth of the central abyss, is said to be supported by Three Pillars, Wisdom, Strength, and Beauty. In like manner the Persians, who termed their emblematical Mithratic Cave or Lodge the Empyrean, feigned it to be supported by Three Intelligences, Ormisda, Mithra, and Mithras, who were usually denominated, from certain characteristics which they were supposed individually to possess, *Eternity, Fecundity, and Authority*.<sup>16</sup> Similar to this were the forms of the Egyptian deity, designated by the attributes of *Wisdom, Power, and Goodness*;<sup>17</sup> and the *Sovereign Good, Intellect, and Energy* of the Platonists, which were also regarded as the respective properties of the divine Triad.<sup>18</sup>

It is remarkable that every mysterious system practised on the habitable globe, contained this Triad of Deity, which some writers refer to the Trinity, and others to the triple offspring of Noah. The Oracle in Damascus asserts that “throughout the world a *Triad shines forth, which resolves itself into a Monad*,”<sup>19</sup> and the uniform symbol of this threefold deity was an equilateral triangle, the precise form occupied by our pillars of Wisdom, Strength, and Beauty. In the mysteries of India, *Brahma, Vishnu, Siva*, were considered as a tri-une god, distinguished by the significant appellation of Tri-murti.<sup>20</sup> Brahma was

<sup>16</sup> Vid. Ramsay's *Travels of Cyrus*, and Dissertation thereto annexed.

<sup>17</sup> Plut. de Isid. and Osir. p. 373.

<sup>18</sup> Plat. in Timæo.

<sup>19</sup> It is probable that the idea of Unity was not merely attached to the true God, but to the personification of Adam and Noah, who were equally worshipped in India under the name of Brahma, or the Creative power, because the parent of mankind; for Brahma was confessedly only a created being. If he represented Adam or Noah, the triad Brahma—Vishnu—Siva, was either Abel—Seth—Cain, or Shem—Japhet—Ham; and there exists considerable doubt, after all, whether the being to whom the rites of Hindoo adoration are still devoutly paid, be any thing more than a mere deified mortal. See *Faber's Pagan Idolatry*, (b. i. c. 2.) where many powerful arguments are used to this effect.

<sup>20</sup> “The word MURTI or FORM, is exactly synonymous with *εἰδωλον*, and in a secondary sense means an image; but in its primary acception

said to be the Creator, Vishnu the Preserver, and Siva the Judge or Destroyer. In the East, as the pillar of Wisdom, this deity was called Brahma; in the West, as the pillar of Strength, Vishnu; and in the South, as the pillar of Beauty, Siva; and hence, in the Indian initiations, as we have just observed, the representative of Brahma was seated in the East, that of Vishnu in the West, and that of Siva in the South. A very remarkable coincidence with the practice of ancient Masonry.

Mr. Faber offers the following reasonable conjecture on the origin of these idolatrous Triads: "Adam was born from the *virgin* earth; Noah was produced from his allegorical mother—the Ark—without the co-operation of a father. Each was a preacher of righteousness; each dwelt upon the paradisiacal mount of God; each was a universal parent. If Adam introduced one world, Noah destroyed that world and introduced another; and as the actual circumstance of two successive worlds led to the doctrine of an endless mundane succession, each patriarch was alike received as a Creator, a Preserver, and a Destroyer."<sup>21</sup> Sir William Jones very strongly reprobates the principle which would resolve these triads into the doctrine of the Trinity. In his essay on the gods of Italy, Greece, and India,<sup>22</sup> he says: "Very respectable natives have assured me, that one or two missionaries have been absurd enough, in their zeal for the conversion of the Gentiles, to urge, that the Hindus were, even now, almost Christians, because their Brahma, Vishnu, and Mahesa, (Siva) were no other than the Christian Trinity, a sentence in which we can only doubt whether folly, ignorance, or impiety predominates. The three powers, *creative, preservative, and destructive*, which the Hindus express by the triliteral word OM, were grossly ascribed, by the first idolaters, to the *heat, light, and flame* of their mistaken divinity, the Sun; and their wiser successors in the East, who perceived that the sun was only a created thing, applied those powers to its Creator; but the Indian Triad, and that of Plato, which he calls the *Supreme Good, the Reason, and the Soul*, are infinitely removed

it denotes any shape or appearance assumed by a celestial being."—*Wilford in Asiat. Res.* vol. iii. p. 359.

<sup>21</sup> Fab. Pag. Idol. b. vi. c. 6.

<sup>22</sup> *Asiat. Research.* vol. i. p. 272.



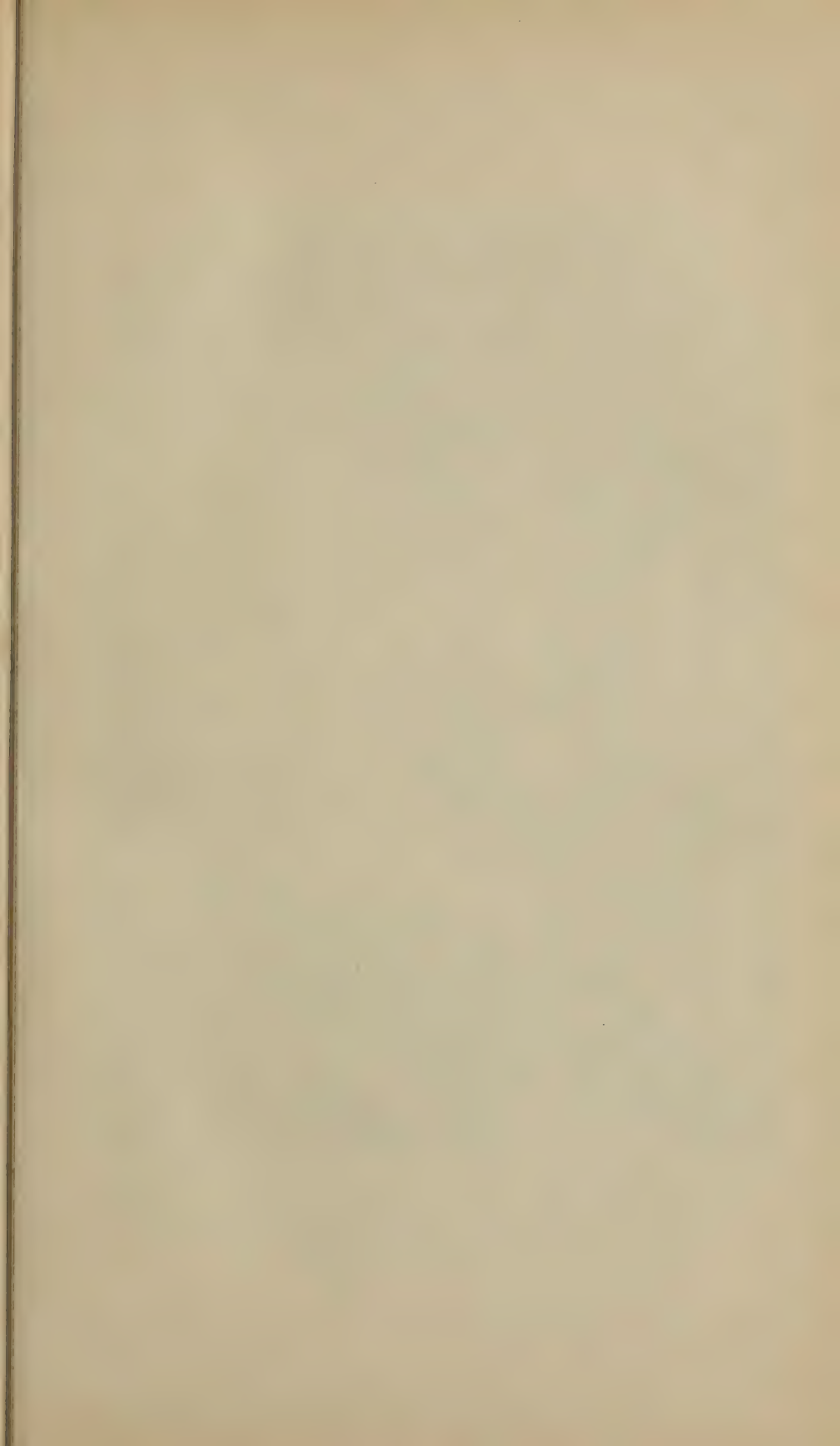
from the holiness and sublimity of the doctrine which pious Christians have deduced from texts in the Gospel." "In another point of view," says Captain Wilford,<sup>23</sup> "Brahma corresponds with the Chronos or *Time* of the Greek mythologists; Vishnu represents *Water*, or the humid principle; and Iswara (another name of Siva), *Fire*, which recreates or destroys as it is differently employed."

It seems not altogether improbable, however, but these Triads which are quaintly termed by Purchas, "an apish imitation of the Trinity, brought in by the devil,"<sup>24</sup> might *originate* from a tradition of the Holy Trinity, revealed to Adam, and propagated by his descendants through the antediluvian world. Known consequently to Noah and his family, this doctrine would spread with every migration of their posterity; and, as it certainly formed a part of that original system which is now termed Masonry; so it was introduced into every perversion of that system, until the doctrine of a divine Triad resolvable into a monad, was universally disseminated in every nation, and was admitted by every people in the world. In successive ages the true purport became lost or misunderstood, but the principle remained, though its application ceased to be made to the true God and Father of all, and was generally transferred to the three sons of Noah, as a triplication of the mortal Father of the human race.<sup>25</sup>

<sup>23</sup> Asiatic Research. vol. iii. p. 359.

<sup>24</sup> Purch. Pilgr. b. ix. c. 10.

<sup>25</sup> "Nearly all the Pagan nations of antiquity, in their various theological systems, acknowledged a kind of Trinity in the divine nature, has been fully evinced by those learned men, who have made the heathen mythology the subject of their elaborate enquiries. The almost universal prevalence of this doctrine in the Gentile kingdoms must be considered as a strong argument in favour of its truth. The doctrine itself bears such striking internal marks of a Divine original, and is so very unlikely to have been the invention of mere human reason, that there is no way of accounting for the general adoption of so singular a belief, but by supposing that it was revealed by God to the early patriarchs, and that it was transmitted by them to their posterity. In its progress, indeed, to remote countries, and to distant generations, this belief became depraved and corrupted in the highest degree, and He alone 'who brought life and immortality to light,' could restore it to its original simplicity and purity. The discovery of the existence of this doctrine in the early ages, among the nations whose records have been the best preserved, has been of great service to the cause of Christianity, and completely refutes the assertion of infidels and sceptics, that the sublime and mys-





DEFENSE OF FORT SAINT ELMO, MALTA, AGAINST THE TURKS, IN 1565, BY THE KNIGHTS OF  
MALTA, UNDER THE COMMAND OF JOHN DE LA VALETTE, GRAND MASTER.



The Grecian Triad consisted of Jupiter—Neptune—Pluto;<sup>26</sup> the Orphic of Phanes—Uranus—Chronus; the Platonic of Tagathon—Nous—Psyche; the Eleusinian of Bacchus—Proserpine—Ceres;<sup>27</sup> the Egyptian of Trismegistus or Osiris—Isis—Horus, perhaps of Eicton—Cneph—Phtha; the Persian of the triplasian Mithras or Ormisdā—Mithra—Mithras; the Phenician of Ashtaroth—Milcom—Chemosh;<sup>28</sup> the Tyrian of Belus—Venus—Thamuz; the Celtic of Hu—Ceridwen—Creirwy; the Gothic of Woden—Friga—Thor;<sup>29</sup> the Peruvian of Tangatanga, or Three in One and One in Three; and the Mexican of Vitzliputzli—Tlaloc—Tescalipuca.<sup>30</sup>

In our own country the Triad was usually represented by THREE PILLARS; and many monuments remain which show to what an extent this system of devotion was carried by the British Druids. These pillars were not always uniform either in dimensions or situation, but were differently placed, either triangularly or in a right line, and were certainly objects of adoration to the super-

terious doctrine of the Trinity owes its origin to the philosophers of Greece. 'If we extend,' says Mr. Maurice, 'our eye through the remote regions of antiquity, we shall find this very doctrine, which the primitive Christians are said to have borrowed from the Platonic school, universally and immemorially flourishing in all those countries, where history and tradition have united to fix those virtuous ancestors of the human race, who, for their distinguished attainments in piety, were admitted to a familiar intercourse with Jehovah, and the Angels, the Divine heralds of his commands.'—*Bp. Tomline's Theol.*

<sup>26</sup> In this triad it is worthy of remark, that Jupiter is distinguished by the three-forked lightning; Neptune, by the trident; and Pluto by Cerberus, the three-headed dog.

<sup>27</sup> In a temple mentioned by Pausanias (*Attic. p. 6*), Bacchus, Ceres, and Proserpine were worshipped together. In another temple, Ceres, Proserpine, Minerva, and Apollo; and in a third the West Wind, Ceres, Proserpine, Minerva, and Neptune, were united objects of adoration.—*Jul. Firm. de Error. Prof. Rel. p. 89, 91.*

<sup>28</sup> This was the form of that abominable Triad worshipped by King Solomon in his dotage, on the three peaks of Mount Olivet.—2 Kings xxiii. 13.

<sup>29</sup> Olaus Magnus, in his history of the Goths, tells us that the Lithuanians worshipped a triad consisting of Fire, Wood, and Serpents.

<sup>30</sup> The tenets of religion amongst our ancestors were founded on three fundamental articles, viz., reverence for the Deity—abstaining from evil—behaving valiantly in battle; and the triad rule for the preservation of health was, cheerfulness, temperance, exercise.—(*Smith Gael. Ant. p. 80.*) Aristotle and Plutarch say that the number three was held mysterious because it comprehended the beginning—middle—end.

stitious natives.<sup>31</sup> The celebrated Pillars at Borough-bridge were of this nature. They consist of three colossal, upright stones, placed at about two hundred feet distant from each other, and stand about twenty-two feet above the surface of the ground, measuring on an average sixteen feet in circumference. They are termed by the country people The Devil's Arrows, which corroborates the opinion that they were British deities; for, it is a singular fact, that every monument which has this name attached to it, is supposed to have been peculiarly sacred.<sup>32</sup> Leland tells us<sup>33</sup> that there were originally *four* Pillars, and that one of them has been destroyed.<sup>34</sup> This might have been of still more extensive magnitude, and designed to express the triad completed in a monad. The three<sup>35</sup> stones, which formed one of the *Adyta* in the stupendous Druid Temple, at Abury in Wiltshire, said by Gough in Camden to have served for a chapel, are called by Aubrey, The Devil's Quoits. A Kist-vaen in Clatford bottom, in the same county, is also composed of three upright stones, and is called The Devil's Den. In the parish of Llan Rhwy-Drus, in that grand depository of Druidical superstition, Anglesey, are the remains of this species of idol. Gibson, in Camden, informs us that they are placed triangularly; one is eleven feet, and the other ten and nine feet in height. On a mountain near Kil y maen lhwyd, in Caermarthenshire, is another specimen of this kind of monument, placed near a circular temple. In Penrith church-yard, in the county of Cumberland, still remain three pillars, placed triangularly, and erected on other stones to avoid the supposed contamination of the earth. Two of them are about twelve feet, and the third about six feet in height. The two former enclose a space of ground which is traditionally denominated the Giant's Grave, and the latter is the Giant's Tomb. Now the British deities were all esteemed giants, and the tra-

<sup>31</sup> Pennant's Tour from Alston Moor to Harrogate, p. 96.

<sup>32</sup> The reasons for this belief are fully discussed in my "Antiquities of Grimsby," p. 59, 60.

<sup>33</sup> Itin. v. 8.

<sup>34</sup> Vid. also Drake's Hist. of York, p. 27.

<sup>35</sup> The Druids had an extraordinary veneration for the number *three*, and on this principle, says Vallancey, it was, that the misletoe was held so sacred by them, since not only its berries, but its leaves, also, grow in clusters of three united on one stalk.

dition, in this instance, corresponds with the fact. Besides, the Pastos, or symbolical grave, in which the candidate suffered a mythological interment, was said to be guarded by the gigantic deity, Buanwr, and if these three pillars formed constituent parts of an adytum, which is highly probable, the name it now retains is perfectly consistent with the pure principles of British mythology. Much has been written on the subject of these Pillars by all our best antiquaries, who seem to agree that they were of British erection, though they puzzled to account for their being inscribed with a Cross. But this, doubtless, arose from the anxiety uniformly displayed by the first Christian missionaries, to transfer the devotional attachment of the natives from a lifeless image to the eternal God, by assuming *the great emblem of Christianity*, which had, indeed, been previously used by the Druids, but with a different allusion. And this conjecture is strikingly exemplified by the fact, that a Christian church was erected within the actual bounds of this sanctuary of idolatry.

Such were the representatives of Hu—Ceridwen—Creirwy, the principal deities of the ancient inhabitants of this island, or their substitutes the three presiding officers of the British mysteries, who were denominated Cadeiriath, Goronwy, and Fleidwr Flam, seated in the east, west, and south. Before these senseless blocks of unhewn stone, the more senseless inhabitants of Britain prostrated themselves daily in humble adoration, firmly persuaded that their prosperity in every undertaking, nay, even the preservation of their lives and liberties, was dependant on the beneficent agency of these shapeless idols!

I shall conclude the present Lecture with a brief consideration of the ultimate reference which the Three Masonic Pillars bear to your moral and religious duties. As the Doric, the Ionic, and the Corinthian Orders of Architecture are said to support your Lodge, so let your conduct be governed by the qualities they represent. Let *Wisdom* guide your steps to that fountain of knowledge, and source of truth, the Holy Bible. There shall you find rules for the government of your actions, and the path that leads to eternity. Even the science you profess instructs you, that if you be conversant in the



doctrines of this Holy Book, and strictly adherent to its precepts, it will conduct you to a building not made with hands, eternal in the heavens. Proceed in this career, armed with the *Strength* of faith and hope, assured that if your faith in the Deity be securely founded, your constancy can never fail; so shall your charity shine forth in all the *Beauty* of holiness; your acts of piety and virtue shall emit a brilliancy like the Sun, pursuing his daily course in the heavens, and finally secure you a place in the Grand Lodge above, where Peace, Order, and Harmony eternally abide.

## LECTURE VIII.

### ON THE MASONIC LADDER.

“————— Far distant he descrys,  
Ascending by *Degrees* magnificent  
Up to the wall of heaven, a structure high,  
At top whereof, but far more rich, appear'd,  
The work as of a kingly palace gate.

\* \* \* \* \*  
The *Stairs* were such as whereon Jacob saw  
Angels ascending and descending.”

*Milton.*

WE have now contemplated the great object of our FAITH and HOPE; we have beheld the unlimited power exhibited in the expulsion of our first parents from the garden of Eden, and the subsequent destruction of the antediluvian world; events which have been uniformly grafted into all the mysteries of heathen nations. And we have considered, with feelings of surprise and regret, how mankind renounced the true and living God in conjunction with LIGHT, and devoted themselves to imaginary deities, who were worshipped in union with *Darkness*; which elicited the vengeance of insulted Purity in a series of scourges inflicted on them by war, pestilence, and famine. But, in the midst of justice, He always remembered mercy. After the first great display of power in the general destruction of mankind, this gracious Being placed his bow in the clouds, as a divine token that mercy should now prevail; and that he would no more destroy the earth by a flood of waters. And, when mankind had degenerated to the lowest point of human depravity, he sent his Son to make atonement for them, that lost purity might be restored, faith and hope placed on a firm foundation, and his fallen creatures

readmitted within the sphere of his favour and protection. Thus the dark clouds of divine wrath are dissipated; the heavens are opened; and we enjoy a ray of his glory in the *celestial covering of the Lodge*. And more than this: the same divine Being has taught us how to attain the summit of the same, by means which are emblematically depicted by a ladder consisting of three principal ROUNDS or STAVES, which point to the three Theological Virtues, FAITH, HOPE, and CHARITY. We are now to consider the origin and application of this Symbol, by which a communication is opened between the creature and his Creator, with the gracious design of restoring to man that supreme happiness which was forfeited by Adam's transgression.

The application of this emblem is said to be derived from the vision of Jacob. When the Patriarch, to avoid the wrath of his brother Esau, fled to Padanaram, benighted and asleep, with the earth for his bed, a stone for his pillow, and the cloudy canopy of heaven for his covering, he beheld a LADDER, whose foot was placed on the spot where he lay, and its summit lost in the subtile ether. On this Ladder angels continually ascended and descended, to receive communications from the Most High, who visibly appeared above the uppermost round of the Ladder, and to disseminate their divine commissions over the face of the earth. Here God graciously condescended to enter into a specific covenant with the sleeping Patriarch; who was hence so impressed with the feelings of gratitude and devotion, that, when he awoke, he pronounced this consecrated spot, "the house of God, and the gate of heaven."<sup>1</sup>

The history of an event of such importance, connected with a very significant emblem, which was, probably, a square pyramid with steps on every side, might, with unequivocal effect, be introduced by Jacob into the system of Masonry which he taught to his children,<sup>2</sup> and from them be transplanted into the mysteries of Egypt, whence it might spread into other countries, until the symbol became common to the mysteries of all. I rather incline to the opinion, however, that its origin may be ascribed to a much earlier period, even to the first institution of

<sup>1</sup> Genesis xxviii 17.

<sup>2</sup> Vid. *Antiq. of Masonry*, p. 204.

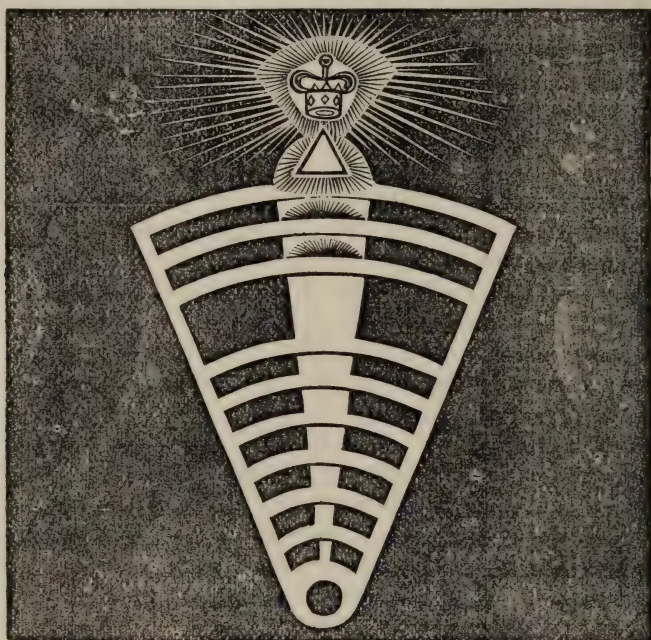


Masonry in Paradise; when the communication between God and man was immediately and unrestrainedly practised by the common parents of mankind. The ascent to the summit of the paradisiacal mount of God, by means of a pyramid consisting of seven steps, was an old notion, certainly entertained before the vision of Jacob; for it prevailed amongst the Mexican Savages;<sup>3</sup> and the original settlers on the vast continent of America could have no knowledge of this vision, either by tradition or personal experience. The Jewish Cabalists entertained a belief that the paradisiacal mount was the place of residence chosen by the children of Seth, while the contaminated descendants of Cain resided in the plains below; and its altitude was said to be so great, that from its summit might be heard the angels of heaven singing their celestial anthems before the throne of God!

In ancient Masonry, the Ladder was figuratively said to rest on the Holy Bible, and to consist of three *principal* staves, although the general number was indefinite, pointing to Faith, Hope, and Charity, as the fundamental virtues which exalt mankind from earth to heaven. But in subsequent ages the Essenes increased the number to *seven*, and subsequently to *ten* principal steps, which were denominated the *Sephiroth*. In the emblematical representation of these divine splendours, we find the three great hypostases of the godhead surmounting the seven steps of the Ladder, and by regular gradations ascending to the celestial abodes. The names of the Seven Sephiroth were, *Strength, Mercy, Beauty, Victory or Eternity, Glory, the Foundation, and the Kingdom*. Initiation was considered absolutely necessary to entitle the candidate to a participation in these divine splendours, which communicated with each other by progressive stages, until, from the summit of the Ladder, the three hypostases of

<sup>3</sup> In the midst of a thick forest, says M. Humboldt, called Tajin, near the gulf of Mexico, rises the pyramid of Papantla. It had *seven* Stories; was built of hewn stone, and was very beautifully and regularly shaped. *Three* staircases led to the top. The covering of its steps was decorated with hieroglyphical sculpture and small niches, which were arranged with great symmetry. The number of these niches seems to allude to the three hundred and eighteen simple and compound signs of the days of the Compohualihuitl, or civil calendar of the Toltecks.—*Researches in America*, vol. i. p. 86.

the divine nature were attained, whose consummation was a crown of glory and the throne of God.



Amongst the heathen this ladder always consisted of seven steps or gradations; probably as a memorial of the seven magnificent Stories of the Tower of Babel; or it might have been derived from a tradition respecting the establishment of the Sabbath, in commemoration of the great day of rest which followed the creation and received the peculiar benediction of the Most High.<sup>4</sup> This division of time and consecration of the seventh day was known to the sons of Noah, as we may gather from our own Scriptures, for it was practically enforced by the patriarch while he continued in the Ark.<sup>5</sup> Hence the sacred nature of the seventh day was universally acknowledged by all nations of their posterity;<sup>6</sup> and consequently many

<sup>4</sup> Genesis ii. 3.

<sup>5</sup> Ibid. viii. 10, 12.

<sup>6</sup> Dion. Cass. l. xxxiii. Acosta and Humboldt are of opinion that no nation of the New Continent was acquainted with the week or cycle of seven days. But Garcilasso, Bailly, and Lalande unite in believing that the natives of America did compute their time by this cycle like the inhabitants of the Old World.



mysterious properties were applied to the number itself.<sup>7</sup> The extreme probability that the number seven was applied to the Theological Ladder with this reference, may be deduced from the fact, that each gradation was appropriated to *a day in the week*, and also to a particular planet; and it is observable that the seven days, and the seven planets, were made to correspond in almost every country in the world. Our own names of both may be referred to as a corroboration of the system. Thus Sunday is so called from the Sun; Monday, from the Moon; Tuesday and Wednesday, from Tuisco and Woden, the Gothic Mercury and Mars; Thursday, from Thor, the Jupiter of the same people;<sup>8</sup> Friday, from the goddess Friga, who, amongst the Getæ, corresponds with the Grecian Venus; and Saturday, from the idol Seater, who represented Saturn amongst the northern nations of Europe.<sup>9</sup>

The Ladder with seven steps was used in the Indian mysteries to designate the approach of the Soul to perfection. The steps were usually denominated *gates*. The meaning is undoubtedly the same; for it is observable that Jacob, in reference to the lower *stave* of his Ladder, exclaimed: "this is the house of God, and the *gate* of heaven." Here we find the notion of ascending to heaven by means of the practice of moral virtue, depicted by the Hebrew Patriarchs and by a remote idolatrous nation under the idea of a *Ladder*; which we may hence conclude was a Masonic symbol much earlier than the time of Jacob. These gates were said to be composed of different metals of gradually increasing purity; each being dignified with the name of its protecting planet. The

<sup>7</sup> The Druids assigned to man seven senses. Thus Taliesin says: "of seven faculties, one is what I know by instinct; with the second I touch; with the third I call; with the fourth I taste; with the fifth I see; with the sixth I hear; with the seventh I smell."—*Owen's Dict. v. Rhyndaw.*

<sup>8</sup> There exists some degree of confusion relative to the appropriation of these days. Tuisco may be more properly assimilated with the Roman Mercury, and Woden with Mars. But Tertullian says (Apol. c. ix.) that Thor was the same as Mercury; and Brady tells us that (Clav. Calend. vol. i. p. 117) "the Romans dedicated Wednesday to Mercury, from which cause it was called Dies Mercurii, feria quarta; and the Roman Mercury and the Saxon Odin have from thence, and in despite of the Roman Idol not having been a warrior, usually been regarded as the same deity."

<sup>9</sup> Verst. Rest. of Dec. Intell. c. iii.—Brady's Clav. Calend.



first and lowest was composed of lead, and dedicated to Saturn; the second of quicksilver, sacred to Mercury; the third of copper, under the protection of Venus; the fourth of tin, typical of Jupiter; the fifth of iron, sacred to Mars; the sixth of silver, dedicated to the Moon; and the uppermost stave, which constituted the summit of perfection, and opened a way to the residence of celestial deities, was composed of the pure and imperishable substance of gold, and was under the protection of their Most High God, the Sun.

In these mysteries, during the ceremony of initiation, the candidate was passed successively through seven dark and winding caverns;<sup>10</sup> which progress was mystically denominated, *the ascent of the Ladder*. Each cavern terminated in a narrow stone orifice, which formed an entrance into its successor. Through these gates of purification, the mortified aspirant was compelled to squeeze his body with considerable labour; and when he had attained the summit, he was said to have passed through the transmigration of the spheres, to have accomplished the ascent of the soul, and to merit the favour of the celestial deities. These seven stages of initiation, emblematical of the seven worlds, are thus explained. "The place where all beings, whether fixed or moveable, exist,

<sup>10</sup> In every country under heaven the initiations were performed in caverns either natural or artificial. Several of the former are still in existence in this country. There is a remarkable one in Somersetshire, called Wokey hole; which is described as a *very dark and dismal cavern consisting of various apartments*, amongst which one is now called a hall, another the kitchen, others the ball room, cellar, &c. There are also resemblances of a man's head, a monument or tombstone, a dog, the statue of a woman (in white stone), called the old witch, a table, and many other artificial things in the natural rock. *There are two cisterns always full of clear water, which trickles from the top of the rock, but never runs over in great quantities.* A huge stone, which, when lifted from, and let fall to the ground, *makes a noise like the report of a cannon*, has for that reason got the appellation of the great gun. There are also two rivulets abounding in trout and eels, which run through this cave *making a tremendous noise*; one of them turns several mills after it is out. The inside of this cave is rocky and uneven, the surface ascending and descending, as is the case in most other subterraneous places. It is in some places eight fathoms, or forty-eight feet, high, and in others not above six. Its length is computed to be about six hundred and forty feet; in some parts the water, dropping from the rock, hangs down like icicles, which has a very beautiful effect. The rock inside is of different colours, being in some parts of a silvery hue, while in others it glitters like diamonds.

is called earth, which is the *First World*. That in which beings exist a second time, but without sensation, again to become sensible at the close of the period appointed for the duration of the present universe, is the *World of Re-existence*. The abode of the good, where cold, heat, and light are perpetually produced, is named *Heaven*. The intermediate region between the upper and lower worlds, is denominated the *Middle World*. The heaven, where animals, destroyed in a general conflagration, at the close of the appointed period, are born again, is thence called the *World of Births*. That, in which Sanaca and other sons of Brahma, justified by austere devotion, reside exempt from all dominion, is thence named the *Mansion of the Blessed*, *Truth*, the Seventh World, and the abode of Brahma,<sup>11</sup> is placed on the summit above other worlds. It is attained by true knowledge, by the regular discharge of duties, and by veracity: once attained it is never lost. Truth is, indeed, the seventh world, therefore called *the sublime abode*.<sup>12</sup>

In the Persian mysteries, the candidate, by a similar process, was passed through seven spacious caverns, connected by winding passages, each opening with a narrow portal, and each the scene of some perilous adventure to try his courage and fortitude before he was admitted into the splendid Sacellum, which, being illuminated with a thousand torches, reflected every shade of colour from rich gems and amulets, with which the walls were copiously bedecked. The dangerous progress was denominated *ascending the Ladder of perfection*.

From this doctrine has arisen the tale of Rustam, who was the Persian Hercules, and Dive Sepid, or the White Giant.<sup>13</sup>

<sup>11</sup> This being was identified with LIGHT, for the Brahmins say: "because the being who shines with *seven rays*, assuming the forms of time and fire; matures productions; is resplendent; illuminates, and finally destroys the universe; therefore he who naturally shines with seven rays is called Light, or the effulgent power." (*Colebrook. Asiat. Res.* vol. 5. p. 350.) Thus Brahm is Light; and Light is the principle of life in every created thing. "Light and darkness are esteemed the world's eternal ways; he who walketh in the former path, returneth not, *i. e.* he goeth immediately to bliss; whilst he who walketh in the latter, cometh back again upon the earth," or is subjected to further tedious transmigrations.—*Bhagvat. Geeta.* p. 76.

<sup>12</sup> Colebrooke, in *Asiat. Research.* vol. 5. p. 351.

<sup>13</sup> *Fab. Pag. Idol.* vol. iii. p. 328.

“Cai-Caus, the successor of Cai-Cobab, the first monarch of the Caianian dynasty, is instigated by the song of a minstrel to attempt the conquest of Mazenderaun, which is celebrated as a perfect earthly Paradise.”

This celestial abode refers to the splendid sacellum of the Persian Epoptæ, which was an emblematical representation of heaven.

“It lies in the regions of Aspruz, at the foot of which, with respect to Persia, the Sun sets; and in literal geography it is determined to be a province bordering on the Caspian Sea. Hence it is part of that high tract of country denominated the Tabaric or Gordyeen range, within the limits of which the groves of Eden were planted, and the Ark rested after the Deluge. Cai-Caus fails in his enterprise; for the sacred country is guarded by the White Giant, *who smites him and all his troops with blindness, and makes them his prisoners.*”

This is a literal account of the first stage of initiation, which, in the mysteries, always commenced with *Darkness*. In those of Britain the candidate is designated as a *blind man*. He is commanded to prepare the Cauldron of Ceridwen, *three drops* of whose contents, properly concocted, were said to possess the faculty of *restoring the sight*, and infusing a knowledge of futurity. Being unsuccessful, Ceridwen (*the giantess*) strikes the unfortunate aspirant a violent blow over his head with an Oar, and causes one of his eyeballs to fall from the socket.<sup>14</sup> And the captivity of Cai-Caus and his Persians in the Cavern, under the rigid guardianship of the Dive, is but a figurative representation of the candidate's inclosure under the Pastos; and this place of penance in the Celtic Mysteries, which had many ceremonies in common with those of Persia,<sup>15</sup> was said to be guarded by the gigantic deity Buanwr, armed with a drawn sword, who is represented as a most powerful and vindictive being, capable, in his fury, of making heaven, earth, and hell, to tremble.<sup>16</sup> In the Gothic mysteries, the same place of captivity and penance is fabled to be guarded by Heimdall, whose trumpet emits so loud a blast, that the sound is heard through all the worlds.<sup>17</sup>

<sup>14</sup> Hanes Taliesin. apud Dav. Druids, p. 213, 229

<sup>15</sup> Borl. Ant. of Corn. b. ii. c. 22.

<sup>16</sup> Dav. Notes on Taliesin's Cad Goddeu.

<sup>17</sup> Edda. Fab. 15.



"In this emergency the king sends a messenger to Zaul, the father of the hero Rustam, begging his immediate assistance. For the greater dispatch, Rustam takes the shorter, though more dangerous road, and departs alone, mounted on his charger Rakesh."

Here Rustam enters upon the dreadful and dangerous business of initiation, mounted, says the legend, upon the charger Rakesh, or more properly Rakshi. This was a horrible winged animal, whose common food is said to have been serpents and dragons. Now these reptiles, together with monsters compounded of two or more animals, were the ordinary machinery used in the mysteries to prove the courage and fortitude of the aspirant, during his progress through the seven stages of regeneration.

"The course which he chooses is styled, *THE ROAD OF THE SEVEN STAGES*; and at each of the first six he meets with a different adventure by which his persevering courage is severely tried."

At each of the seven stages the candidate really encountered many dangers; and vanquished a multitude of dives, dragons, and enchanters who, in succession, opposed his progress to perfection.<sup>18</sup> Being pantomimically enacted during the process of initiation, and the reiterated attacks prosecuted with unrelenting severity, instances have occurred where the poor affrighted wretch has absolutely expired through excess of fear.

"Having at length, however, fought his way to *the seventh*, he discovers his prince and the captive Persians; when he learns from Cai-Caus, that nothing will restore his sight but the application of *three drops of blood* from the heart of the *White Giant*."

The symbolical *three drops of blood*, had its counterpart in all the mysteries of the ancient world; for the number three was ineffable, and the conservator of many virtues. In Britain, the emblem was three drops of water; in Mexico, as in this legend, three drops of blood; in India, it was a Belt composed of three triple threads; in China, the three strokes of the letter Y, &c., &c.

"Upon this, he attacks his formidable enemy *in the*

<sup>18</sup> Shah name, in Richardson's Dissert. East. Nat.

*Cavern* where he was accustomed to dwell; and *having torn out his heart*, after an obstinate combat, he infuses the prescribed three drops into the eyes of Cai-Caus, *who immediately regains his power of vision.*"

In this tale we have the theological Ladder connected with the system of Persian initiation transferred from mythology to romance; and the coincidence is sufficiently striking to impress the most ordinary observer with the strict propriety of the application. The candidate comes off conqueror and is regularly restored to light, after having giving full proof of his courage and fortitude, by surmounting all opposing dangers. Father Angelo, who went out as a missionary into the East about 1663, says, that in the midst of a vast plain between Shiraz and Shuster, he saw a *quadrangular* monument of stupendous size, which was said to have been erected in memory of this great enterprise of the hero Rustam. The fact is, that this quadrangular inclosure was an ancient place of initiation; and from a confused remembrance of the scenes of mimic adventure which were represented within its *seven secret caverns*, the fabulous labours of Rustam had, doubtless, their origin.

It is not the least singular part of this enquiry, that the followers of Mahomet still use the same form of expression to convey an idea of the progressive state of torment in the infernal regions. This is only a continuation of the doctrine of the mysteries, which taught, that the initiation of candidates was in reality a representation of the descent of the soul into Hades, and of its passage through the seven stages of purification preparatory to its admission into the abode of light and purity. They say that Hell has *Seven Gates*, each containing a different degree of punishment. The first and least severe they call *Gehennem*, which is prepared for all Mussulmans who are sinners. The second called *Ladha*, is for the Christians. The third is the Jewish Hell, and called *Hothama*. *Sair*, the fourth, is for Sabians; and *Sacar*, the fifth, for Magians. Pagans and Idolaters occupy the sixth, which they call *Gehim*; and the lowest and most horrible depth of hell they assign to hypocrites, who preteud to more religion than their neighbours, and set themselves up as patterns of perfection, while inwardly they are full of all kinds of wickedness and

impiety. This dreadful *gate*, or place of eternal punishment, is called *Haaviath*.<sup>19</sup>

You will much wonder at these very extraordinary coincidences, which are exceedingly valuable, because undesigned; and render the conjecture highly probable that they were but an imitation of the Masonic Ladder, as used in our science before the mysteries had a being. But I have yet to introduce to your notice a coincidence still more remarkable, because proceeding from a country where such a tradition could scarcely be expected to exist. Yet it is no less true that distinct traces of this Ladder, attended by the very same references, are found in the inhospitable regions of Scandinavia, which have been indubitably preserved in the Gothic mysteries, though the application is somewhat more obscure.

The court of the gods, says the Edda, is ordinarily kept under a great Ash Tree called Ydrasil, where they distribute justice. This Ash is the greatest of all trees; its branches cover the surface of the earth; its top reaches to the highest heavens; and it is supported by three vast roots, one of which extends to the ninth world, or hell. An eagle, whose piercing eye discovers all things, perches upon its uppermost branches. A squirrel is continually running up and down to bring news; while a parcel of serpents, fastened to the trunk, endeavour to destroy him. The serpent Nidhogger continually gnaws at its root. From under one of the roots runs a fountain, wherein wisdom lies concealed. From a neighbouring spring, (the fountain of past things,) three virgins are continually drawing a precious water, with which they irrigate the Ash Tree; this water keeps up the beauty of its foliage; and, after having refreshed its leaves, falls back again to the earth, where it forms the dew of which the bees make their honey.<sup>20</sup>

Mr. Mallet offers no conjecture on this mysterious tree, and Mr. Cottle fairly gives it up. I pronounce it, however, to have been the Theological Ladder of the Gothic mysteries. Mr. Cottle, in the preface to his interesting version of the Edda of Saemund, says: "the symbolical purport of this Tree is inexplicable amidst the dearth of information respecting the ancient religion of

<sup>19</sup> Calm. Hist. Dict.

<sup>20</sup> Mall. North. Ant. vol. i. c. 6.



Scandinavia;" and without a reference to the various system of initiation into the religious mysteries of other nations, I should incline to that gentleman's opinion. But, by comparing the qualities and characteristics of this sacred Tree with the Ladder of the mysteries, the difficulty vanishes, and the solution appears at once simple and natural.

The basis of Ydrasil, like that of Jacob's Ladder, was the earth, where it was firmly established by three vast roots, one of which extended to the central abyss. These roots evidently referred to the three lower gates, or chambers of initiation, the last of which was Hades, or the region of the dead. Its branches covered the earth, and its top reached to the heavens, where sat, enthroned, an eagle, the representative of the supreme God. The court of the inferior gods was said to be under this tree; and Jacob said of the place where the foot of his ladder was situated, this is the house of God and the gate of heaven. On its summit sat the emblematical eagle, as Jehovah appeared on the ladder of Jacob, or on the paradisiacal mountain; and this bird, as we have already seen, was actually a component part of the visible symbol of the true God, as exhibited in the Jewish Cherubim; and the universal representation of the Deity in almost every nation under heaven. A squirrel, or messenger, continually ascended and descended, to carry celestial commissions from the eagle-deity, to the council of inferior gods seated below, whence they were supposed to be disseminated over the face of the earth. And the same subordinate deities were said to take cognizance of the actions of mortals, and to convey an impartial account thereof by the squirrel to the deity seated on the summit of the Tree; which was also the office of the angelic messengers on Jacob's Ladder. A parcel of serpents, symbols of the evil power, unceasingly endeavoured to intercept the communication between God and man, by the destruction of the messenger. The monstrous serpent NIDHOGGER, who is the representation of the prince of darkness himself, we are further told,<sup>21</sup> continually gnaws its root for the same purpose, willing to sever the connection

<sup>21</sup> Edda. Fab. viii.

between the Creator and his fallen creatures, by the total demolition of the medium through which the benevolent communication is carried on. In the Hindu mythology, the prince of the evil dæmons is represented as a large serpent, whose name is NAGA. And the Hebrew name for the tempter of Eve in Paradise, translated in our version of the Bible, "the serpent," was NACHASH. These were, both, the Nidhogger of the Gothic mysteries. In the Essenian mysteries, the Holy Bible was figuratively said to be the consecrated foundation of Jacob's Ladder, because the covenants and promises of God are permanently recorded in that sacred book; and this basis, the old serpent who deceived Eve is continually endeavouring to destroy, by subverting the faith of mankind in its contents.

The three roots are emblems of Faith, Hope, and Charity, because it is by the exercise of these virtues alone, that man can enjoy a well-grounded expectation of ascending from earth to heaven. Three Virgins, symbols of Past, Present, and Future, continually watered this Tree from *the fountain of Past Things*; which is expressive of the solemn truth, that the deeds of men shall be kept in perpetual remembrance until the last day, when they shall be rewarded or punished, according to their works. From the surplus of this water which fell to the earth, after having refreshed the leaves of the Ash, the bees made their honey. In all the ancient mysteries, *Honey* was an acknowledged symbol of death; and is said, in this case, to have been produced from *the refuse* of the water; which, being rejected by the sacred Tree, referred unquestionably to the *evil deeds* contained in the water of Past Things (the *good actions* having been absorbed by the Ash, and, consequently, accepted by the Supreme Being, personified in the eagle); and hence the honey which was concocted from it, was emblematical of that second death, which forms the eternal punishment of sin.

In illustration of the contents of this Lecture, I here introduce the following Table, which will exhibit the SEVEN STEPPED LADDER of the mysteries in all its various and extensive application.

NO.	METALS.	COLOURS.	STONES.	PLANETS.	GOETHIC DEITIES.	DAYS OF THE WEEK	VIRTUES.	ELEMENTS.	JEWISH SEPHIROTH.	INDIAN WORLDS.
7	Gold.	Yellow.	Topaz.	Sol.	Sun.	Sunday.	Charity.	Light.	Kingdom.	Truth.
6	Silver.	White.	Pearl.	Luna.	Moon.	Monday.	Hope.	Water.	Foundation.	Mansion of the Blessed.
5	Iron.	Red.	Ruby.	Mars.	Tuisco.	Tuesday.	Faith.	Fire.	Glory.	World of Births.
4	Tin.	Blue.	Sapphire.	Jupiter.	Thor.	Thursday.	Justice.	Air.	Victory.	Middle World.
3	Copper.	Green.	Emerald.	Venus.	Friga.	Friday.	Fortitude.	Life.	Beauty.	Heaven.
2	Quick-silver.	Purple.	Amethyst.	Mercury.	Woden.	Wednesday.	Temperance.	Thunderbolt.	Mercy.	World of Re-existence
1	Lead.	Black.	Diamond.	Saturn.	Seater.	Saturday.	Prudence.	Earth.	Strength.	First World.



You have here a most extraordinary coincidence of custom with respect to the Masonic Ladder, existing in every region of the world, and all equally applicable to a gradual ascent to heaven by the practice of moral virtue. Amongst us this practice is founded on the strong basis of FAITH, which is the first step of the Ladder resting on the word of God. It produces a well grounded HOPE of sharing the promises recorded in that Sacred Volume; and this is the second step of the Masonic Ladder. The third or more perfect step is CHARITY, by which we attain the summit of the Ladder; metaphorically speaking, the dominion of bliss, and the mansion of pure and permanent delight.

## LECTURE IX.

### ON THE POINT WITHIN A CIRCLE.

" But though past all diffused, without a shore  
His essence ; local is his Throne, as meet  
To gather the dispersed, as Standards call  
The listed from afar ; to fix a point,  
A *central point*, collective of his sons,  
Since finite every nature but his own.

\* \* \* \* \*

If earth's whole orb by some dire distant eye  
Were seen at once, her towering Alps would sink  
And levell'd Atlas leave an even sphere.  
Thus earth and all that earthly minds admire,  
Is swallow'd in *Eternity's vast round*."

Young.

THE progress of error is rapid and uniform, when the restraints, imposed on man's depravity by a pure and peaceable religion, are exchanged for the wild dreams and enthusiastic figments of human invention ; and like a spherical body precipitated with violence from the summit of an inclined plane, acquires additional force and velocity at every revolution, until its progress is irresistible. An illustration of this principle will be contained in the present Lecture on that most important emblem of Masonry—A POINT WITHIN A CIRCLE.

Whether we regard this symbol in the purity of its legitimate interpretation ; or consider the unlimited corruption which it sustained in its progress through the mysteries of idolatry, the general principle will be found equally significant. It was originally the conservator of a genuine moral precept founded on a fundamental religious truth ; but innovation followed innovation, until this degraded symbol became the dreadful depository of obscenity and lust.

The use of this emblem is coeval with the first created man. A primary idea which would suggest itself to the mind of Adam, when engaged in reflections on his own situation, the form of the universe, and the nature of all the objects presented to his view, would be, that *the creation was a circle and himself the centre*. This figure, implanted without an effort, would be ever present in all his contemplations, and would influence his judgment to a certain extent, while attempting to decide on the mysterious phenomena which were continually before him. To persons unacquainted with the intricate philosophy of nature, as we may fairly presume Adam was, this is the plain idea conveyed to the senses by a superficial view of nature's works. Ask an unlettered hind of the present day, and he will tell you that the earth is a circular plane; and perhaps he will have some indistinct notion that the expanse above his head is spherical, but he will assuredly look upon *himself* as the common centre of all. This is consistent with the general appearance of things; for, if he look around, he finds the horizon, unless intercepted by the intervention of sensible objects, equally distant from the point of vision in all its parts. And the experiment uniformly producing the same results whether made by night or day, he relies on the evidence of his senses, and pronounces his own judgment correct and irrefutable. So the first created man. Himself the centre of the system, he would regard Paradise as the limit of the habitable earth, and the expanse as the eternal residence of the omnipresent Deity. A little reflection, however, would soon bring him nearer to the truth. The garden of Eden was of a circular form, and the Tree of Life was placed in the centre;<sup>1</sup> now, as the fruit of this tree was reputed to convey the privilege of immortality, the centre would hence be esteemed the most honourable situation, and be ultimately assigned to the Deity, who alone enjoys the attributes of immortality and eternity; for, Adam, in his progress to different parts of this happy abode, would soon conclude, that however he might be deceived by appearances, *he himself* could not be a permanent centre, because he was constantly changing his position.

<sup>1</sup> Genesis ii. 9



To this august Circle, the two forbidden Trees were the accompanying perpendicular parallel lines,<sup>2</sup> pointing out God's equal *justice*, and *mercy*. When Adam had violated the divine command, and eaten of the tree of knowledge, *justice* demanded that the threatened penalty should be paid. But here *mercy* interposed, and he was expelled from the abode of purity and peace, now violated by transgression, "lest he should put forth his hand and take also of the tree of life, and live for ever"<sup>3</sup> in a state of wickedness and sin. Hence arose the Masonic Emblem of a Point within a Circle.

This emblem, united with the Masonic Ladder, was reduced to practice very soon after the universal deluge and made the basis of a stupendous design which was intended to render man independent of his God, and prevent the misery of being dispersed and scattered abroad in private companies over the face of the earth.<sup>4</sup> In a former publication,<sup>5</sup> I quoted a passage from Noor-thouck's Constitutions, which assigns a square form to the celebrated Tower of Babel; but, on more mature consideration, I am inclined to think that the opinion is erroneous. The first huts built for the habitation of man, are supposed by Vitruvius to have been erected on a *circular base*, as we know the cabins of the primitive Britons were, with a post *in the centre* to support the roof. This disposition is in perfect accordance with the principle referred to above; and the form might not sustain any material alteration before the flood; for, the first colo-

<sup>2</sup> Bishop Newcombe, in his Notes on the Prophet Ezekiel, gives an exemplification of these perpendicular parallel lines. In that prophet's description of the Cherubim, the following passage occurs, "they turned not when they went; they went every one straight forward;" (Ez. i. 9.) on which the learned prelate thus remarks: "The wheels and horses of chariots bend and make a circuit in turning; but this divine machine, actuated by one spirit, moved uniformly together; *the same line being always preserved between the corresponding cherubs and wheels, the sides of the rectangle limiting the whole, being always parallel*, and the same faces of each cherub always looking onward in the same direction with the face of the charioteer. This proceeding directly on, in the same undeviating, inflexible position, seems to show their steadiness in performing the Divine will, which advances to its destined goal right onwards." And again, (v. 17.) "the axis of the former wheels was always parallel to that of the latter. The wheels are supposed to express the revolutions of God's providence; which are regular, though they appear intricate."

<sup>3</sup> Genesis iii. 22.

<sup>4</sup> Ibid. xi. 4.

<sup>5</sup> Ant. of Freem. p. 92.

nisers of every country after the dispersion, used, with one consent, the same plan in the construction of their domestic edifices. The Tower of Babel may be supposed, therefore, to have partaken of this figure not only from common usage, but also from its similiarity to the spiral flame; for it was dedicated to the sun, as the great agent, according to the belief of these impious architects, employed in drying up the waters of the deluge. Verstegan has given a plate of this edifice in the Title Page to his *Restitution of Decayed Intelligence in Antiquities*; and it is there represented as the frustum of a cone with *seven* gradations. Calmet has followed this author, and has given also an engraving with the same design. And, indeed, this was the most convenient form for the construction of such a stupendous work. According to Verstegan, “the passage to mount vp, was very wyd and great, and went *wynding about* on the outsyd: the middle and inward parte for the more strength being all massie; and by carte, camels, dromedaries, horses, asses, and mules, the carriages were borne and drawn vp: and by the way were many logings and hosteries both for man and beast. And some authors reporte the space for going vp to haue bin soo exceeding wyd; that there were feildes made all along besydes the common passage or highway, for the nuriture of cattle and bringing forth of grain, but how-euer it were, an almost incredible great work, may it well be thought to haue bin.”<sup>6</sup>

Here, then, we have a superb specimen of the Point within a Circle, supporting the Seven Stepped Ladder, delineated in characters which cannot be mistaken; acknowledged by the whole race of men, and occupying their united and undivided energies, to confer upon it the indisputable qualities of magnificence and durability.

The primitive explanation of this mysterious emblem amongst the Gentiles, did not widely differ from the elucidation still used in the Lectures of Masonry. The circle referred to *eternity*, and the central point to *time*, to show that time was only a *point* compared with eternity, and equidistant from all parts of its infinitely extended circumference; because eternity occupied the same indefinite space before the creation of the world in which we

<sup>6</sup> Rest. Dec. Int. p. 4.

live, as it will do when this world is reduced to its primitive nothing,

When mankind had transferred their adoration from the Creator to his works, they advanced specious reasons to iustify a devotion to spheres and circles. Every thing great and sublime which was continually presented to their inspection, partook of this form. The Sun, the unequivocal source of light and heat, was a primary object of attention, and became their chief deity. The earth, the planets, and fixed stars proceeding in all their majestic regularity, excited admiration, and implanted devout feelings in their hearts. These were all spherical; as was also the arch of heaven, illuminated with their unfading lustre. The next progressive observations of mankind would be extended to the unassisted efforts of nature in the production of plants and trees; and these were found to exhibit, for the most part, the same uniform appearances. From the simple stalk of corn, to the bole of the gigantic lord of the forest, the cylinder and cone, and consequently the circle, were the most common forms assumed by the vegetable creation. Every fruit he plucked, every root he dug from the earth for food, was either globular, cylindrical, or conical, each partaking of the nature of a circle. If a tree were divided horizontally, the section uniformly exhibited the appearance of a Point within a succession of concentric Circles. The same will be true of an onion, a carrot, and many other vegetables. Similar results would be produced from an inspection of animal bodies. The trunk is a cylinder: and the intestines, so often critically examined for the purposes of augury, presented to the curious enquirer little variation from the general principle. Hence statues bearing these forms were subsequently dedicated to the Olympic gods; a Cylinder to the Earth, and a Cone to the Sun.<sup>7</sup>

In this figure, Nature, in her most sportive mood, appeared exclusively to delight. If a bubble were excited on the water, it was spherical; and if any solid body were cast upon the surface, the ripple formed itself into innumerable concentric circles rapidly succeeding each other, of which the body, or moving cause, was the com-

<sup>7</sup> Porph. apud. Euseb. de præp. evan. l. iii. c. 7.



mon centre. If water were cast into the air they found that the drops invariably arranged themselves into a globular form. This uniformity was soon observed, and thought to be a preternatural indication of divinity; for if Nature assumed one unvarying character in all her works, that character must be an unquestionable symbol of the God of Nature. Hence the Circle with its centre distinctly marked, became a most sacred emblem with every nation of idolaters; adopted perhaps from the same symbol used by their forefathers on the plain of Shinar; referring primarily to the immeasurable expanse occupied by infinite space; a proper type of eternity, but now justified by a reference to the works of Nature. This was the general belief, though the expression varied in different ages, and amongst the inhabitants of different nations.

The tribes contiguous to Judea, placed a Jod (י) in the centre of a Circle, as a symbol of the Deity surrounded by Eternity, of which he was said to be the inscrutable author, the ornament and the support. The Samothracians had a great veneration for the Circle, which they considered as consecrated by the universal presence of the deity; and hence Rings were distributed to the initiated, as amulets possessed of the power of averting danger.<sup>8</sup> The Chinese used a symbol which bore a great resemblance to that which is the subject of this Lecture. The Circle was bounded north and south by two serpents, (equivalent to the two perpendicular parallel lines of the Masonic symbol;) and was emblematical of the *Universe* protected and supported equally by the *Power* and *Wisdom* of the Creator. The Hindus believed that the supreme Being was correctly represented by a perfect sphere, without beginning and without end.<sup>9</sup> The first settlers in Egypt transmitted to their posterity an exact copy of our Point within a Circle, expressed in emblematical language. The widely extended Universe was represented as a Circle of boundless light, in the centre of which the Deity was said to dwell; or in other words, the circle was symbolical of his *eternity*; and the perpendicular parallel lines by which it is bounded, were the two great luminaries of heaven, the Sun and Moon; the former denoting his *virtue*, the latter his *wisdom*. And

<sup>8</sup> Plin. Nat. Hist. l. xxxiii. c. 1.

<sup>9</sup> Holwel. Hist. Events.

this idea was generally expressed by a hawk's head in the centre of a circle, or an endless serpent enclosing an eye.

But the most expressive symbol to this effect used by any people who had renounced the true religion, was the famous emblem of Pythagoras, who contrived not only to express the only One God residing in the midst of eternity, but united with it an idea of the divine Triad, and blended emblems of regeneration, morality and science. For this purpose he added to the central Jod, nine other Jods disposed about the centre in the form of an equilateral triangle, each side consisting of the number FOUR. The disciples of Pythagoras denominated this symbol *Trigonon-mysticum*, because it was the conservator of many awful and important truths.<sup>10</sup>



1. The *Monad*, or active principle.
2. The *Duad*, or passive principle.
3. The *Triad*, or world proceeding from their union.
4. The sacred *Quaternary*, involving the liberal Sciences, Physics, Morality, &c. &c.

Of this remarkable Emblem, a full explanation may be equally interesting and instructive.

The symbol of all things, according to Pythagoras, was *one* and *two*. One added to two make *three*; and once the square of two make *four*, which is the perfect *Tetractys*; and  $1+2+3+4=10$  the consummation of all things; and therefore the amount of the points contained within the Pythagorean Circle is exactly Ten. Hence, because the first *four* digits added into each other made up the number *ten*, this philosopher called the number *four* *πάντα ἀριθμὸν*, *all number*, or the *whole number*; and used it as the symbol of universality.<sup>11</sup> To ascertain, however, the entire meaning of this symbol, it will be necessary to

<sup>10</sup> Jennings, Jew. Ant. b. i. c. 12.

<sup>11</sup> The sum of all the principles of Pythagoras is this: "The Monad is the principle of all things. From the Monad came the indeterminate Duad, as matter subjected to the cause Monad; from the Monad and the indeterminate Duad, numbers; from numbers, points; from points, lines; from lines, superficies; from superficies, solids; from these solid bodies, whose elements are four, Fire, Water, Air, Earth; of all which transmuted, and totally changed, the World consists."—Stanley, *Hist. Phil.* vol. 3. pp. 1, 100.

take the numbers included within the Circle in their natural order, and hear what hidden mystery the philosophy of Pythagoras attached to each.

The number ONE was the point within the circle, and denoted the central fire, or God; because it is the beginning and ending—the first and the last. It signified also love, concord, piety, and friendship, because it is so connected that it cannot be divided into parts. Two meant darkness, fortitude, harmony, and justice, because of its equal parts; and the moon, because she is forked. THREE referred to harmony, friendship, peace, concord, and temperance. All these, and many other virtues depended on this number and proceeded from it. FOUR referred to the deity, for it was considered *the number of numbers*. It is the first solid figure; a point being 1, a line 2, a superficies 3, and a solid 4. It was also the *Tetractys*; a WORD sacred amongst the Pythagoreans, and used as a most solemn oath; because they considered it the root and principle, the cause and maker of all things. Plutarch interprets this word differently. He says, it is called *Κοσμος*, the world; and, therefore, refers to the number Thirty-six, which consists of the first four odd numbers, added into the first four even ones, thus:

$$\begin{array}{rcl}
 1 + 2 & = & 3 \\
 3 + 4 & = & 7 \\
 5 + 6 & = & 11 \\
 7 + 8 & = & 15 \\
 & & \text{—} \\
 & & 36 \\
 & & \text{—}
 \end{array}$$

The Tetractys of Pythagoras, however, was doubtless represented by the number Four; because this was the number of perfection, the divine mind, the image of God, &c.; and the Tetractys was no other than the glorious Tetragrammaton of the Jews

The number FIVE,<sup>12</sup> was Light, nature, marriage, &c. SIX, health. SEVEN, was said to be *worthy of veneration*,

<sup>12</sup> The Druids applied this number to the elements. "Five elements there are; that is to say, Earth, Water, Fire, Air, and the Heavens; and out of the four first comes every inanimate matter; and out of the heaven God, and all of live and living; and, from the conjunction of these five came all things, or animate or inanimate they be."—*Owen's Dict. v. Nev.*



because it referred to the creation of the world. EIGHT, was the first cube, and signified friendship, council, prudence, and justice. NINE, was called *τελειος*, because a perfect human being undergoes nine months' gestation in the womb; and TEN, was denominated Heaven, because it was the perfection of all things.<sup>13</sup>

The Point within the Circle afterwards became an universal emblem to denote the temple of the Deity, and was referred to the Planetary Circle, in the *centre* of which was fixed the Sun, as the universal god and father of nature; for the whole circle of heaven was called God.<sup>14</sup> Pythagoras esteemed the central fire the supernal mansion of Jove;<sup>15</sup> and he called it *Μεσοσφαιρον*, because the most excellent body ought to have the most excellent place; i. e. *the centre*.<sup>16</sup> And Servius tells us it was believed that *the centre* of a temple was the peculiar residence of the Deity; the exterior decorations being merely ornamental.<sup>17</sup> Hence the astronomical character used to denote or represent the Sun, is a Point within a Circle; because that figure is the symbol of perfection. The most perfect metal, gold, is also designated in chymistry by the same character.

With this reference the Point within a Circle was an emblem of great importance amongst the British Druids. Their temples were circular, many of them with a single stone erected in the centre; their solemn processions were all arranged in the same form; their weapons of war—the circular shield with a central boss, the spear with a hollow globe at its end, &c.—all partaking of this general principle; and without a circle it was thought impossible to obtain the favour of the gods. The rites of divination could not be securely and successfully performed unless the operator were protected within the consecrated periphery of a magical circle. The plant vervain was supposed to possess the virtue of preventing the effects of fascination, if gathered ritually with an iron instrument, at the rising of the dog-star, accompanied with the essential ceremony of *describing a circle on the*

<sup>13</sup> Jambl. vit. Pyth. c. xxviii.—Macrob. in Somn. Scip. l. 6.—Porph. vit. Pyth. p. 32.—Plut. Plac. Phil. l. i.—Nicom. Arith. p. 7.—Diog. Laert. vit. Pyth. &c. &c.

<sup>14</sup> Cicero de nat. deor. l.

<sup>15</sup> Stob. Phys.—Aristot. de Cælo. l. ii

<sup>16</sup> Plut. Simplic.

<sup>17</sup> Serv. Georg. 3.

*turf, the circumference of which shall be equally distant from the plant, before it be taken up.*<sup>18</sup>

Specimens of British temples, founded on the principle of a point within a circle, are still in existence to demonstrate the truth of the theory. "There are in Pembrokeshire several *circular* stone monuments,—but the most remarkable is that which is called *Y Gromlech*, in Nevern parish, where are several rude stones pitched on end, in a *circular* order; and *in the midst of the circle, a vast rude stone* placed on several pillars."<sup>19</sup> Near Keswick, in Cumberland, is another specimen of this druidical symbol. On a hill, stands *a circle* of forty blocks of stone placed perpendicularly, of about five feet and a half in height; and one stone *in the centre* of greater altitude. But the most stupendous circular temples were those of Stonehenge and Abury, the latter being three miles in length.<sup>20</sup> The body of the temple at Classerniss, in the island of Lewis, sacred to the Sun and the Elements, will also illustrate the principle before us. This curious Celtic temple was constructed on geometrical and astronomical principles, in the form of a Cross and a Circle. The circle consisted of twelve upright stones, in allusion to the solar year, or the twelve signs of the Zodiac; the east, west, and south are marked by three stones each, placed without the circle, in direct lines, pointing to each of those quarters; and towards the north, is a double row of twice nineteen stones, *forming two perpendicular parallel lines*, with a single elevated stone at the entrance. *In the centre of the circle*, stands, high exalted above the rest, the gigantic representative of the Deity, to which the adoration of his worshippers was peculiarly directed.<sup>21</sup>

This extraordinary symbol was also used by the ancient inhabitants of Scandinavia, and had an undoubted reference to *the Hall of Odin*, or the Zodiac; which, the Edda informs us,<sup>22</sup> contained *twelve seats disposed in the form of a circle*, for the principal gods, besides an elevated throne *in the centre* for Odin, as the representative of the Great Father. One important purpose to which the circular

<sup>18</sup> Borl. Ant. Corn. p. 91, from Pliny.

<sup>19</sup> Gibson's Camd. Col. 635.

<sup>20</sup> Stukeley's Letter to Gale.

<sup>21</sup> Olaus Magnus, apud Borl. Ant. of Corn. p. 193.—Toland. *Druids*, vol. i. p. 90.

<sup>22</sup> Fab. vii.

monuments of this people were appropriated, was, the election of the Gothic sovereign chieftains. They were usually composed of twelve unhewn stones, placed on end in a *circular form*, with one taller and more massive than the rest, pitched *in the centre* as a seat or throne for the object of their choice. The upper surface of these stones was usually flat and broad; for it was from thence that the Drottes or Priests harangued the people, congregated around the inclosure, on the comparative merits of the respective candidates for this exalted office. The suffrages being taken, the fortunate chieftain was elevated on high, and publicly exhibited to the view of his assembled subjects. This was the probable origin of our custom of chairing newly elected Members of Parliament. Three of these rude monuments remain to this day; one near Lunden in Scania; another at Lethra in Zealand; and a third near Virburg in Jutland.<sup>23</sup>

It is remarkable that in all the ancient systems of mythology, the Great Father, or the male generative principle was uniformly symbolized by a Point within a Circle. This emblem was placed by the Scandinavian priests and poets on the central summit of a Rainbow, which was fabled to be a bridge leading from earth to heaven; the emblem, therefore, represented Valhall, or the supernal palace of the chief celestial deity. It is said in the Edda,<sup>24</sup> that this bridge "is all on fire; for the giants of the mountains would climb up to heaven by it, if it were easy for every one to walk over it." The palace thus elevated was no other than the celestial system, illuminated by a central Sun, whose representative on earth was Thor, a god depicted by Verstegan<sup>25</sup> with a crowned head placed in the centre of twelve bright stars, expressive of the Sun's annual course through the Zodiacal Signs.

But, however this emblem might have a general reference to the Deity or his temples, in the later ages of idolatry it bore a more immediate relation to the generative principle of nature, symbolized by the union of the sexes. I am ashamed to stain my page with the discussion which this part of my subject necessarily

<sup>23</sup> Vid. Mall. North. Ant. vol. i. c. 8.

<sup>25</sup> Rest. of Dec. Int. p. 74.

<sup>24</sup> Fab. viii.



introduces; but it cannot be wholly avoided, as the point within a circle, with an unequivocal allusion to the Phallic worship, was the principal object of devotion with every people in the world. In India, the adytum, or most holy place in the temples of the deity, always contained the Linga or Phallus, which had a prominent situation assigned to it, amongst the innumerable emblems with which the walls were covered.<sup>26</sup> In Egypt, the same practice was observed.<sup>27</sup> Belzoni says of the temple at Tentyra: "The shafts of the columns are covered with hieroglyphics and figures, in the front and lateral walls. On all the walls, columns, ceilings, or architraves, there is nowhere a space of two feet that is not covered with some figures of human beings, animals, plants, emblems of agriculture, or of religious ceremony."<sup>28</sup> Amongst these, the Phallus is a conspicuous emblem. The places of initiation in Chaldea were precisely of the same nature. Ezekiel thus describes them: "The Spirit of God brought me to the door of the court, and when I looked, behold, *a hole in the wall*. Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold, a door. And he said unto me, go in, and behold *the wicked abominations that they do here*. So I went in and saw; and behold, every form of creeping things, and abominable beasts, and *all the idols of the house of Israel*, portrayed upon the wall round about."<sup>29</sup> In Greece, the Phallus was an universal amulet. It was thought to prevent every species of calamity; and was, accordingly, hung at the doors of houses, offices, and workshops. It was visible in every situation, and was even suspended from the necks of children, to preserve them from the effects of fascination.<sup>30</sup> "The same indecencies," says Faber, "were practised in the rites of the Cabiric Ceres, as in those of Bacchus, Osiris, and Maha-Deva. Her deluded votaries vied with each other in a studied obscenity of language, and her nocturnal orgies were contaminated with the grossest lasciviousness."<sup>31</sup> And Diodorus the Sicilian<sup>32</sup> says that such language was used under the impression that it was

<sup>26</sup> Maur. Ind. Ant. vol. ii. p. 245.

<sup>27</sup> Diod. Sic. l. i. c. 6.

<sup>28</sup> Belz. Researches in Egypt, p. 34.

<sup>29</sup> Ezekiel viii. 7—10.

<sup>30</sup> Varro. l. yi.

<sup>31</sup> Fab. Mys. Cab. vol. ii. p. 93.

<sup>32</sup> Bibl. l. v. c. 1.

pleasing and acceptable to the goddess.<sup>33</sup> Even the Israelites themselves were not entirely free from the contamination of such abominable practices; for the Linga of the Hindus, the Phallus and the Priapus of the Greeks and Romans, and the Baal-Peor of the idolatrous Israelites, was one and the same monstrous emblem, which was equally represented by *a point within a circle*. Jerom says,<sup>34</sup> that the idols, worshipped by the latter, were most of them dedicated to Baal-Peor, who was portrayed in a gross and indecent attitude. Denique interpretantur, Beelphegor idolum tentiginis, habens in ore, id est, summite pellem, ut turpitudinem membri virilis ostenderet. This deity was chiefly honoured by female votaries. The good King Asa saw and lamented the wide-spreading abomination, which was even practised under the regal sanction; for his mother, Maacha, had, herself, actually erected an altar to this unnatural divinity.<sup>35</sup> This worship was the last and lowest stage of human debasement, and evinces the strict propriety of those scripture phrases which refer to the universal depravity of mankind when given up to the defilements of idolatry.<sup>36</sup>

Mr. Maurice thinks this disgraceful emblem was derived from Egypt; for Diodorus<sup>37</sup> deduces its origin from the search instituted by Isis for the body of her husband, which had been divided by Typhon into fourteen parts, and distributed over the face of the whole earth. For a long time the disconsolate widow could not succeed in finding the genitals of her dismembered husband, which had been committed to the waters of the Nile by his murderer. Being at length discovered, they were buried with great solemnity, and a commemorative festival was instituted, in which long poles, with figures of this emblem attached to the summit, were carried about in procession,

<sup>33</sup> It may be here remarked, as creditable to the ancient Druids, that obscene and improper language was disallowed in their mysteries. The candidates were forever disgraced if they "uttered one word of unseemly import." Song of Hywell, in the W. Archaiol. translated by Mr. Davies, Druids, p. 285.

<sup>34</sup> In Osee. c. ix.

<sup>35</sup> 1 Kings xv. 13.

<sup>36</sup> Vid. Leviticus xviii. xix. and xx.—Deuteronomy xii. 31.—Patrick on 1 Kings xiv. 24.—Romans i. 18, ad fin. &c.

<sup>37</sup> l. i. c. 2.

and a legend to the same purpose was recited during the initiations.<sup>38</sup>

Captain Wilford<sup>39</sup> gives another account of its origin. This gentleman says, it was believed in India that, at the general deluge, everything was involved in the common destruction, except the *male* and *female* principles, or organs of generation, which were destined to produce a new race, and to re-people the earth when the waters had subsided from its surface. The female principle, symbolized by *the Moon*, assumed the form of a *lunette* or crescent; while the male principle, symbolized by *the Sun*, assuming the form of the *Linga*, placed himself erect in the centre of the lunette, like the mast of the Ship. The two principles, *in this united form*, floated on the surface of the waters during the period of their prevalence on the earth, and thus became the progenitors of a new race of men. Hence they were received as objects of adoration, under the imposing names of the Great Father and Mother of mankind; and the acknowledged symbol of this mysterious union was, *a Point within a Circle*.

The true origin of this infamous worship may, perhaps, be more correctly derived from the sin of Ham, who discovered and exposed his father's nakedness; and the use of the degrading symbol might proceed from the curse inflicted on his posterity, who were thus reduced below the level of their species.

Such were the absurd and dangerous systems, founded, however, in truth, which deformed the religion of heathen nations, and degraded celestial reason to a level with brutal instinct. To the true Mason, on the contrary, this emblem points out the most useful and invaluable lessons; and while he keeps his wishes and hopes bounded by the rules and ordinances of the Sacred Code, he may be assured that his character will be venerated amongst men, and the fragrance of his virtue will ascend to the throne of his Father who is in heaven, like an evening sacrifice. And when the shades of age and imbecility shall have damped those energies which were once employed in the ardour of active virtue, his declin-

<sup>38</sup> Psellus, ap. Taylor's Dissert. in Pamphleteer, vol. viii

<sup>39</sup> On Mount Cauc. Asiat. Res. vol. vi.



ing strength shall be cheered by the *retrospect* of what his benevolence effected while health and vigour remained, and by the *prospect* of the bright reward which lies before him; and while he considers this life but as the very beginning of his existence, he looks forward to that smiling world he is about to enter, and anticipates, with inexpressible gratification, the cheering welcome he will receive from saints and angels, and the spirits of just men made perfect.

If you would enjoy such happy anticipations when advanced in years, and your bosom is becoming dead to the fascinations of life, you must circumscribe your thoughts and actions by the instruction of this significant emblem. Even your reputation amongst mankind is principally dependent on the rectitude of your moral conduct. If you wish for the commendation of the wise and good, and, what is still of greater importance, the favourable testimony of your conscience, you must be honest and true, faithful and sincere, and practise all the virtues enjoined equally by Masonry and Christianity. You must keep within the compass, and act upon the square with all mankind; for your Masonry is but a dead letter if you do not habitually perform its reiterated injunctions. You may boast of its beauties (and you have just reason to do so); you may attend its lectures; you may be an enthusiast in its forms and ceremonies; but, unless you reduce it to practice, unless its incitements be brought to bear upon your moral conduct, you can enjoy no advantage over those who are still in darkness, and the benefits of Masonry have been extended to you in vain. Circumscribe your actions, then, within the boundary line of your duty to God and man, and convince the world that the System of Masonry is something more than a name.

## LECTURE X.

### ON THE MASONIC APRON.

"We know thee *by thy Apron white,*  
An architect to be;  
We know thee by thy trowel bright,  
Well skill'd in Masonry."

*Solomon's Temple, an Oratorio.*

THE chief business of Masonry is to direct and guide the judgment to the practice of virtue; for, it is chiefly by being able to distinguish between right and wrong, that depravity is avoided, and purity of mind cherished and ensured. The understanding is the parent of virtue; and by gradually nurturing the genius and improving the intellect, the brightest fruits of a good life may be reasonably anticipated; for, though worldly wisdom may exist in the absence of virtue, the instances are of very rare occurrence where virtue is found in a heart occupied by selfish prejudices, and contracted by sloth and habitual indolence.

In advancing through the different degrees of Masonry, your stock of information is progressively increased, and the practice of virtue is enforced by a reference to the symbols in which masonic knowledge lies imbedded. With this illustration in view, a primary ceremony of the First Degree is, the investiture of *the Apron*, an unequivocal symbol, which accompanies every step of our progress. And, lest any misunderstanding should give an improper bias to the mind respecting its moral application, the candidate is told that it is an emblem of innocence, of high antiquity and unequalled honour.

The great design of the Apron is to point out a figurative division of the human body into two distinct parts; separating the noble portion which contains the head and

the heart, as the seat of reason and the affections, from the more base and corporeal parts, which are merely intended to perform the carnal functions of nature; and while the spiritual man stands erect and open to the view, the natural man is veiled in obscurity, that no impediment may interrupt the speculative avocations and pursuits of Masonry. The Freemason, thus clothed, is a striking emblem of truth, innocence, and integrity; for the parts only which are the conservators of these virtues are supposed to be in operation, while exploring the hidden mysteries of the science, in the tiled recesses of the Lodge.

Hence the Apron or Girdle, in ancient times, was an universally received emblem of Truth and Passive Duty. The Israelites, when preparing to effect their escape from Egyptian captivity, were enjoined to eat the Passover with *their loins girded*.<sup>1</sup> Job is commanded to gird up his loins like a man,<sup>2</sup> when the Almighty is about to reward his patience and constancy. At the consecration of Aaron, he is invested with this symbolical article of apparel.<sup>3</sup> And the prophets, on all occasions, before they performed any remarkable act of duty, carefully complied with this important ceremony.<sup>4</sup> When Samuel was received into the ministry, though but a child, he was girded with a linen ephod.<sup>5</sup> David, in the height of his exultation on the recovery of the Ark, danced before it, invested with the same garment.<sup>6</sup> Elijah the Tishbite and John the Baptist were both girded with an Apron of (white) leather.<sup>7</sup> It was said of Jesus Christ, that his Girdle should represent equally Righteousness and Fidelity.<sup>8</sup> And in conformity with these authorities his principal disciples exhorted the Christian converts to *gird up the loins of their mind*, to be sober, and *hope* to the end;<sup>9</sup> and to stand firm in the faith, having their loins girt about with *Truth*.<sup>10</sup>

Amongst the primitive Masons, this badge received a characteristic distinction from its peculiar colour and material; and was, indeed, an unequivocal mark of supe-

<sup>1</sup> Exodus xii. 11.

<sup>2</sup> xxxviii. 3.—xl. 7.

<sup>3</sup> Leviticus viii. 7.

<sup>4</sup> 2 Kings iv. 29.—ix. 1.—Jeremiah i. 17.

<sup>5</sup> 1 Samuel ii. 18.

<sup>6</sup> 2 Samuel vi. 14.

<sup>7</sup> 2 Kings i. 8.—Matt. iii. 4.

<sup>8</sup> Isaiah xi. 5.

<sup>9</sup> 1 Peter i. 13.

<sup>10</sup> Ephesians vi. 14.



rior dignity. The investiture of the Apron formed an essential part of the ceremony of initiation, and was attended with rites equally significant and impressive. With the Essenian Masons, it was accomplished by a process bearing a similar tendency, and accompanied by illustrations not less imposing and satisfactory to the newly initiated enquirer. He was clothed in a long WHITE robe, which reached to the ground, bordered with a fringe of blue ribbon<sup>11</sup> to incite personal holiness, and fastened tightly around the waist with a girdle or zone, to separate *the heart* from the lower and more impure parts of the body. With *feet bare* and head uncovered, he was considered a personification of modesty, humility, and the fear of God.

It was the firm opinion of the Essenes, that internal purity and rectitude of conduct were most strikingly evinced by a person's outward appearance. This belief was probably derived from that famous precept of King Solomon, who had constantly the same emblematical reference on his lips: "*Let thy garments be always WHITE.*"<sup>12</sup> At his investiture, the candidate was exhorted to the practice of moral virtue from the incentive, not merely of happiness in this world, but of an expected recompense in a future state. This exhortation, enforced by the resistless efficacy of *good example*, produced, in the initiated, a practical righteousness, which was "worthy of admiration above all others that pretended to virtue; for they were, in their manners and course of life, the very best of men."<sup>13</sup> Their chief employment was to learn to rule and govern their passions, to keep a tongue of good report, and to practise secrecy united with universal charity and benevolence. Hence their deviations from moral rectitude were not frequent. But if an instance did occur, in which the purity of the White Garment was sullied by intemperance or excess, the offender was formally excluded from all social intercourse with his former brethren, and declared unworthy of the Robe which he had disgraced by violated vows and shameless profligacy. This exclusion was considered a punishment of such a dreadful nature, that Josephus says it was commonly followed by a lamentable death.<sup>14</sup>

<sup>11</sup> Numbers xv. 38, 39.

<sup>13</sup> Jos. Ant. l. xviii. c. 2.

<sup>12</sup> Ecclesiastes ix. 8.

<sup>14</sup> Jos. de bel. Jud. l. ii. c. 1.

Thus, also, in the institutions of heathen nations, the aspirant was honoured with a similar investiture; and shared in all the benefits and privileges which were accessible to the wearer of this widely-celebrated badge of innocence. The garments of initiation were uniformly *White*, and they bore a common reference to innocence of conduct and purity of heart. When a candidate was initiated into the ancient mysteries, he was esteemed *regenerate*; for these institutions were the sole vehicles of regeneration amongst idolaters; and he was invested with a White Garment and Apron, as a symbol of his newly attained purity. White victims were offered in sacrifice to the gods; for the heathens were of opinion that they could do nothing more agreeable to the Supreme Being than to serve him in White. But, as for the infernal deities, they imagined them to be wicked to the last degree, and to take pleasure in the misfortunes of mankind; and, as they lived in everlasting darkness, they must, doubtless, be of a sad and gloomy complexion; so they paid them such adoration as they imagined suitable to their tempers; and, for that purpose, clothed themselves in BLACK.<sup>15</sup>

Amongst the Greeks, the garment of initiation was White, because, says Cicero, white is a colour most acceptable to the gods. This Robe was accounted sacred, and a never-failing source of protection in every emergency. As an invaluable relic, it was used by the fortunate possessor until resolved to rags; and when no longer fit for use, his children were invested with the tattered remnants, as undoubted preservatives against the malignant effects of all diseases to which they were by nature exposed.<sup>16</sup>

In Persia, the investiture was exceedingly splendid, and succeeded to the communication of *Light*. The candidate, after having entered into the usual engagements for keeping secret the mysteries of Mithras, was ceremonially invested with the insignia of the Order—the *Girdle*, on which were depicted the Twelve Signs of the Zodiac, with a golden *Leo* in the centre; the *Tiara*, or lofty crown,<sup>17</sup> the *White Apron*, and the *Purple Tunic*. The latter being thickly studded with stars of burnished gold,

<sup>15</sup> Dissert. on Rel. Worship, p. 6.

<sup>16</sup> Varro. l. vi.

<sup>17</sup> Vid. Ezekiel xxiii. 15.

and flowing loosely from his shoulders, gave a splendid appearance to the initiated, and conferred an unequivocal mark of the distinction which he had just attained. He was now passed through the sacred petræ as a general purgation from all his former defilements, and installed by proclamation, a *Lion of Mithras*. A sort of baptism was administered to him, which referred to that universal lustration by which the world was washed from its pollutions at the Deluge; and was consequently expressive of his newly acquired purity, symbolised by the renovated earth emerging from the transparent bosom of the purifying wave.<sup>18</sup> A Crosier or Pastoral Staff was given, and a Crown presented to him on the point of a sword, bearing this inscription, *Mithras is my Crown*. And as a concluding ceremony, he was invested with the sacred *Cross*, which being a symbol of the Ark, was "a badge of innocence on the one hand, and of life on the other."<sup>19</sup>

In Hindustan, the aspirant, with similar ceremonies was solemnly invested with the consecrated Sash or Girdle, which, being inserted over his left shoulder, descended on the right side, and hung as low as the extremity of the fingers could reach. This Girdle he was directed to wear next his skin. It consisted of a cord composed of *three times three* threads twisted together, and fastened at the end with a knot. It was manufactured with many mysterious ceremonies, and said to possess the power of preserving the wearer from personal danger. The Arch Brahmin, with solemn dignity, then presented the candidate with the consecrated Chaplet, endowed with the virtue of neutralizing the evil machinations of malignant dæmons. This charmed wreath was composed of magical herbs, particularly the *cusa* and *darbbha*, gathered under some fortunate aspect of the planets. It possessed also a most wonderful sanative power; and was an antidote against the poison of serpents. He was also invested with the *Kowsteke-Men*, which was a magical Jewel, to be worn on the breast, streaming with *rays of Light in the midst of darkness*, and endowed with the secret properties of averting calamities. And as a last, invaluable present,

<sup>18</sup> Vid. 1 Peter iii. 20, 21.

<sup>19</sup> Faber's Mys. Cab.—Hyde de rel. vet. Pers.—Bryant's Anal.—Faber's Pag. Idol.—Dow's Hind.—Desatir &c.



a charmed label was firmly bound on his left arm, in which the most powerful talismanic words were inscribed. This amulet was believed to endow the fortunate possessor with wisdom, strength, beauty, health, and riches; and from its influence, every private suggestion of the heart was gratified, by the immediate agency of the god to whom it was consecrated.<sup>20</sup>

Proceeding in our course still farther to the East, we find the Japanese using rites and ceremonies corresponding essentially with those already specified. The initiations were performed with the utmost secrecy. All probationers were carefully excluded, though their *unanimous* consent was necessary before the ceremonies could legally commence. The candidate was then strictly examined; his bodily purity was rigidly investigated; and his mental perfections ascertained by a philosophical scrutiny. If approved, he was clothed in the Garments of ceremony, which consisted of a loose tunic and *White Apron* bound round the loins with a zone or girdle, and initiated ceremonially into the two first degrees. When pronounced competent to receive the last and highest dignity of the Order, it was conferred with solemn pomp, and concluded by a public festival.<sup>21</sup>

In the extreme West, we are at no loss to find these rites existing in their full vigour. The mysteries of Scandinavia were exclusively of a military cast, and, therefore, we find a *shield* substituted for the apron; but its colour and emblematical reference were the same with the civil decoration of other more peaceable nations. Immediately after the *obligation*, which was sealed by drinking mead out of a human skull, the candidate was invested with a sword and *shield*. This piece of defensive armour was *White*, and termed "the shield of expectation." A specific period was assigned for his probation; and if he failed to distinguish himself in battle before the expiration of his noviciate, the phrase *Niding* was applied to him, equivalent to "a good-for-nothing fellow;"<sup>22</sup> and he was studiously shunned by all his former associates.

<sup>20</sup> Asiat. Res.—Sir W. Jones's Works.—Maurice's Ind. Ant.—Faber's Pag. Idol. and Myst. Cab.—Bryant's Anal.—Moor's Hind. Panth.

<sup>21</sup> Kämpfer's Japan.—Universe Displayed.

<sup>22</sup> Mal. North. Ant. vol. i. p. 218.

This, however, did not often happen. When he had performed any distinguished martial achievement, he was permitted to have a design painted or engraven on his shield, as a public testimony of his prowess; and was solemnly invested with the insignia of the Order, declared equal to the toil of combat, and left by his parents to the independent gratification of hunting and providing for his own subsistence.<sup>23</sup>

And lastly, in our own country, the Druids were not behind other nations in the use of emblematical garments, which were of different colours appropriately adapted to the nature of each Degree. In the first degree, the aspirant was clad in a Robe, striped alternately with the three sacred colours of Druidism, white, sky-blue, and green. White was the symbol of *Light*; Blue, of *Truth*; and Green, of *Hope*; all highly figurative of the expected attainments which the eager novice anxiously anticipated. When the rites of initiation into this degree were completed, the striped robe was exchanged for a vestment of *Green*. In the second degree he was clothed in *Blue*; and having fearlessly surmounted all the difficulties and actual dangers of the third, or degree of perfection, the aspirant was received triumphantly on May-day, by the Archdruid and his companions, who invested him with a red tiara, and a flowing robe of the purest *White*, ornamented with amulets and gems of gold, as badges of the highest order that could be conferred;<sup>24</sup> for none were admitted to the honour of this clothing, but such as were deemed *absolutely cleansed from all impurities* both of body and mind, which could only be effected by the process of initiation.<sup>25</sup>

Such, in all nations, has been the importance attached to investiture, as a significant completion of the formula of initiation. To detail the ceremonies in use amongst us, would be equally presumptuous and unnecessary. I re-

<sup>23</sup> Mallet's North. Ant.—The Eddas of Snorro and Saemund.—Runic Odes, &c.

<sup>24</sup> These ornaments consisted of chains of gold and amber beads, as magical amulets; and many little gold, amber, and ivory trinkets, each possessing some mystical property, or some protecting influence, which conveyed a sacred character to the wearer, that rendered his person inviolate.

<sup>25</sup> Owen's Dict.—Davies's Druids.—Borlase's Cornwall.—Maurice's Ind. Ant. vol. vi.

turn, therefore, to the Masonic Apron itself, and shall endeavour to illustrate its several properties, by considering their symbolical application.

The Apron is made of a *Lamb's Skin*; its colour, *White*. These are understood amongst us as joint emblems of *Innocence*; by which we are properly and constantly reminded, that while clothed in that distinguishing badge, our conduct should be uniformly marked by the corresponding duties of innocence and integrity. The lamb was always esteemed an emblem of the purest innocence; and hence the Redeemer of mankind received the significant appellation of "the Lamb of God," because he was immaculate, and without spot or blemish.<sup>26</sup> And the colour, *White*,<sup>27</sup> as an unequivocal symbol of Light and Purity, has been honoured and venerated in all ages, by every nation and every people since the creation of light out of darkness. Even the primitive Christians adopted a custom so universally prevalent, so consonant with reason, sanctioned by the usage of all antiquity, and authorized by the solemn ordinances of a religion which had been instituted by the Deity himself; for not only did the Jewish Prophets symbolize purity<sup>28</sup> and impeccability<sup>29</sup> by this colour; but the spotless Author of our religion is said to have been clad in raiment *White as Light* at his transfiguration,<sup>30</sup> and *White as snow* after his resurrection.<sup>31</sup> And the angelic messenger who appeared to the holy women at the sepulchre, was invested with a garment of the same colour.<sup>32</sup> Many years after this, the Divinity condescended to promise that every Christian, who should

<sup>26</sup> John i. 29.—1 Peter i. 19.

<sup>27</sup> A *white* robe, emblematic of truth and holiness, was the distinguishing dress of a Druid. The exterior ceremonies of a system must appear to strangers as the most prominent part of it; thus ancient authors, occasionally touching on bardism, have chiefly recognized the Druid observing some of his most superficial trappings, and now and then some faint glimmerings of the groundwork of his principles. But the Bardic system is attested to have kept extremely clear from superstition; and what little it did acquire, must have adhered wholly to the Druidic character; for he being the residentiary pastor amongst the people, would, from interest and policy, endeavour to gain influence amongst those under his care; but he must have exerted much caution, as the whole of his principles were universally diffused in the Gorsezau.—*Owen's Dict. v Derwyz.*

<sup>28</sup> Daniel xi. 35.—xii. 10.

<sup>29</sup> Isaiah i. 18.

<sup>30</sup> Matthew xvii. 2.

<sup>31</sup> Matthew xxviii. 3.

<sup>32</sup> Mark xvi. 5.



overcome the temptations of the world, should be rewarded with a WHITE STONE,<sup>33</sup> as an undeniable passport into the paradise of God. In a region blest with everlasting perfection, this colour receives its final and most exalted mark of distinction. The glorified inheritors of those heavenly mansions, after being washed and purified in the blood of the LAMB,<sup>34</sup> shall be clothed in *White Raiment*,<sup>35</sup> ride on *White* horses,<sup>36</sup> and be seated on *White* thrones,<sup>37</sup> for ever and ever.

Supported and encouraged by these animating authorities, the early followers of Jesus Christ invested the catechumens with a *White Robe*, like that worn by the heavenly vision which encouraged Judas Maccabeus to purge his country of its impurities,<sup>38</sup> accompanied by this solemn charge: "Receive the *White* and undefiled garment, and produce it without spot before the tribunal of our Lord Jesus Christ, that you may obtain eternal life."<sup>39</sup> In like manner Freemasons, when they invest a candidate with this distinguishing badge of their profession, tell him that it is the most exalted dignity that can be conferred; and exhort him not to disgrace it by actions which may reflect discredit on the Order into which he has had the honour to be admitted.

The Masonic Apron is said to be more ancient than the badge of any other honourable institution. It was used before the Greeks or Romans had a name. The Argonautic expedition is now generally believed to be only a figurative account of the Deluge; and the Apron is unquestionably more ancient than that event; it was, therefore, worn before the establishment of the idolatrous mysteries. We are certain, from undeniable authority, that the Apron was the first species of clothing with which mankind were acquainted, and was adopted before the expulsion of our great progenitors from the garden of Eden. When they had violated the original compact, their eyes were opened to a sense of guilt and shame, and they saw that they were naked. Decency suggested the necessary expedient of covering themselves with Aprons.<sup>40</sup>

The Apron worn by the Levitical Priesthood was com-

<sup>33</sup> Revelations ii. 17.

<sup>34</sup> Ibid. vii. 14.

<sup>35</sup> Ibid. iii. 5.—vi. 11.

<sup>36</sup> Ibid. xix. 14.

<sup>37</sup> Ibid. iii. 21 compared with xx. 11.

<sup>38</sup> 2 Maccabees xi. 8.

<sup>39</sup> Star in the East, p. 72.

<sup>40</sup> Genesis iii. 7.

posed of the three masonic colours, blue, purple, and crimson.<sup>41</sup> And all the ancient statues of the heathen gods, which have been discovered in Egypt or Greece, Persia, Hindustan, or America, are uniformly decorated with superb Aprons.<sup>42</sup> Hence is deduced the antiquity of this article of apparel.

It is further declared to be "more honourable, &c." The Apron appears to have been, in ancient times, an honorary badge of distinction. In the Jewish economy, none but the superior orders of the priesthood were permitted to adorn themselves with ornamental Girdles, which were made of blue, purple, and crimson, decorated with gold upon a ground of fine white linen;<sup>43</sup> while the inferior priest wore only plain white. The Indian, the Persian, the Jewish, the Ethiopian, and the Egyptian Aprons, though equally superb, all bore a character distinct from each other. Some were plain white, others striped with blue, purple, and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes.<sup>44</sup> In a word, though the *principal honour* of the Apron may consist in its reference to innocence of conduct and purity of heart, yet it certainly appears, through all ages, to have been a most exalted badge of distinction. In primitive times it was rather an ecclesiastical than a civil decoration, although, in some cases, the Apron was elevated to great superiority as a national trophy. The Royal Standard of Persia, (Durufsh-e-Kawanee,) was originally *an Apron* in form and dimensions.<sup>45</sup> At this day it is connected with ecclesiastical honours; for the chief dignitaries of the Christian Church, wherever a legitimate establishment, with the necessary degrees of rank and subordination, is formed, are invested with Aprons, as a peculiar badge of distinction; which is a collateral proof of the fact, that Masoury was originally incorporated with the various systems of divine worship used by every people in the ancient world. Masonry retains the symbol or shadow, it cannot have renounced the reality or substance.

<sup>41</sup> Exodus xxxix. 1.

<sup>42</sup> Vid. the Plates to Belzoni's Operations and Discoveries in Egypt.—Humboldt's Researches in America, vol. i. p. 133, &c.

<sup>43</sup> Exodus xxviii. 8.

<sup>44</sup> Vid. Belzoni, ut supra.

<sup>45</sup> Malcolm's Hist. Per. vol. i. p. 174.

To you, Brethren, who are clothed in this exalted badge, I need not recommend a systematic adherence to the virtues which it represents. At your initiation, you were taught that innocence of conduct and purity of heart were expected to be your peculiar characteristics from the moment of your investiture with the Apron. Is it necessary for me to add that Masonry expects from you an obedience to her precepts, if you are ambitious to share in her peculiar benefits? If any one of you should fail to become a *perfect Master* in the mysteries of Masonry, (which is the lot of but few,) you still cannot be at a loss to understand the value of her moral precepts; if you cannot fathom her deep and abstruse secrets, you may practise the benevolence and good will, the innocence and purity, which she recommends. It is not expected that every Mason should be perfectly versed in all her occult mysteries, but it is imperiously required that he practise the great and prominent virtues of Faith, Hope, and Charity, Temperance, Fortitude, Prudence, and Justice; that he may attain the *reputation* of a good and worthy Mason upon earth, and the *reward* of it in another and a better world. This is the perfection of the system. Your Faith and Hope must be made perfect by Charity, or all your attainments will be nothing. You may speak with the tongues of men and angels, you may have all wisdom and knowledge; but if your Masonry, though founded on Faith and Hope, be not animated by Charity, it is only a worthless skeleton, and adds no brilliancy to your moral reputation.

While your body, then, is girded with the Masonic Apron, let your soul be clothed with innocence; let your thoughts be pure, your desires holy, your wishes sanctified; assured that health and true pleasure depend solely on temperance; and that the privations of abstinence bear no proportion to the pain and misery arising from sloth, voluptuousness, or habitual intoxication.



## LECTURE XI.

### ON THE GOVERNMENT OF THE LODGE.

"Order is heaven's first law, and this confest,  
Some are, and must be, greater than the rest."

Pope.

IN the article of government and discipline, Masonry stands high. We find in the earliest times, that all government was *threefold*; though, until the time of the Jewish dispensation, the high offices of King, Priest, and Prophet, were united in one person. In Masonry, however, a distinction was made much earlier; for, at the flood, Noah, Shem, and Japheth, were the presiding Officers of our Order; and the same disposition has continued unaltered and unimpaired down to the present day.

The Wisdom, the Strength, and the Beauty, of this arrangement may be estimated, by considering that a similar form of government was dictated by the Divinity for the observance of the Jewish and Christian Churches; the former being governed by the High Priest, the Priests, and Levites; and the latter by Bishops, Priests, and Deacons.

If we turn to the idolatrous mysteries, we find the same unvarying traces of government, which were, doubtless, derived from the mysteries of Noah, or in other words, from the science of Freemasonry. In the mysteries of Greece, the principal Officers were Three. The chief person was the *Hierophant*, or revealer of holy things; the next in rank and importance was the *Daduchus*, or Torch-Bearer, so named from the custody of the *Great and Sacred Lights*, which were placed under his superintending care; the duty of the third, denominated

*Ceryx*, was to proclaim, in a public manner, the will and pleasure of the Hierophant. There was also another important personage in these mysteries, who, without any portion of supreme authority, was usually employed about the Altar, and called *Oepiboma*. The three principal Officers were supposed to represent the Sun, the Moon, and Mercury. The inferior Officers, appointed to superintend the less important departments of the mysteries, and to assist the chief governors in the execution of their respective duties, were *four*; and usually denominated *Epimeletes*.<sup>1</sup>

The principal directors or superintendents of the *Persian* mysteries were also three in number; the Priest or Archimagus, the Archpresule, and the Presule, because the number *three* was esteemed perfect, and included many extraordinary virtues; and it is said in the reputed Oracles of Zoroaster: "The mind of the Father decreed that all things should be divided into THREE."

We have already seen that the same arrangement prevailed in *India*,<sup>2</sup> the chief Officer being placed in the East to represent Brahma, or the rising Sun; his two colleagues in the West and South, representing Vishnu and Siva, as the setting and meridian Sun. The attendant Mystagogues clad in sacred vestments, having their heads covered, each with a pyramidal cap, emblematical of the spiral flame, or the solar ray, were seated around in respectful silence. Thus disposed in solemn guise, the well-known signal from the holy bell summoned the aspirant into the centre of this august assembly; and the initiation commenced with an anthem to the great God of nature, whether as the Creator, Preserver, or Destroyer.

The three superior orders of men under whose presidency the *Gothic* mysteries were placed, called the *Drottes*, the *Scalds*, and the *Diviners*, were believed to possess many supernatural endowments, which invested the mysteries with a distinguished celebrity, that made every candidate for military fame anxious to participate in their privileges.

The presiding officers in the Druidical mysteries were also three, and named *Cadeiriaith*, the Principal, stationed

<sup>1</sup> Potter's Arch. Grec. b. ii. c. 20.

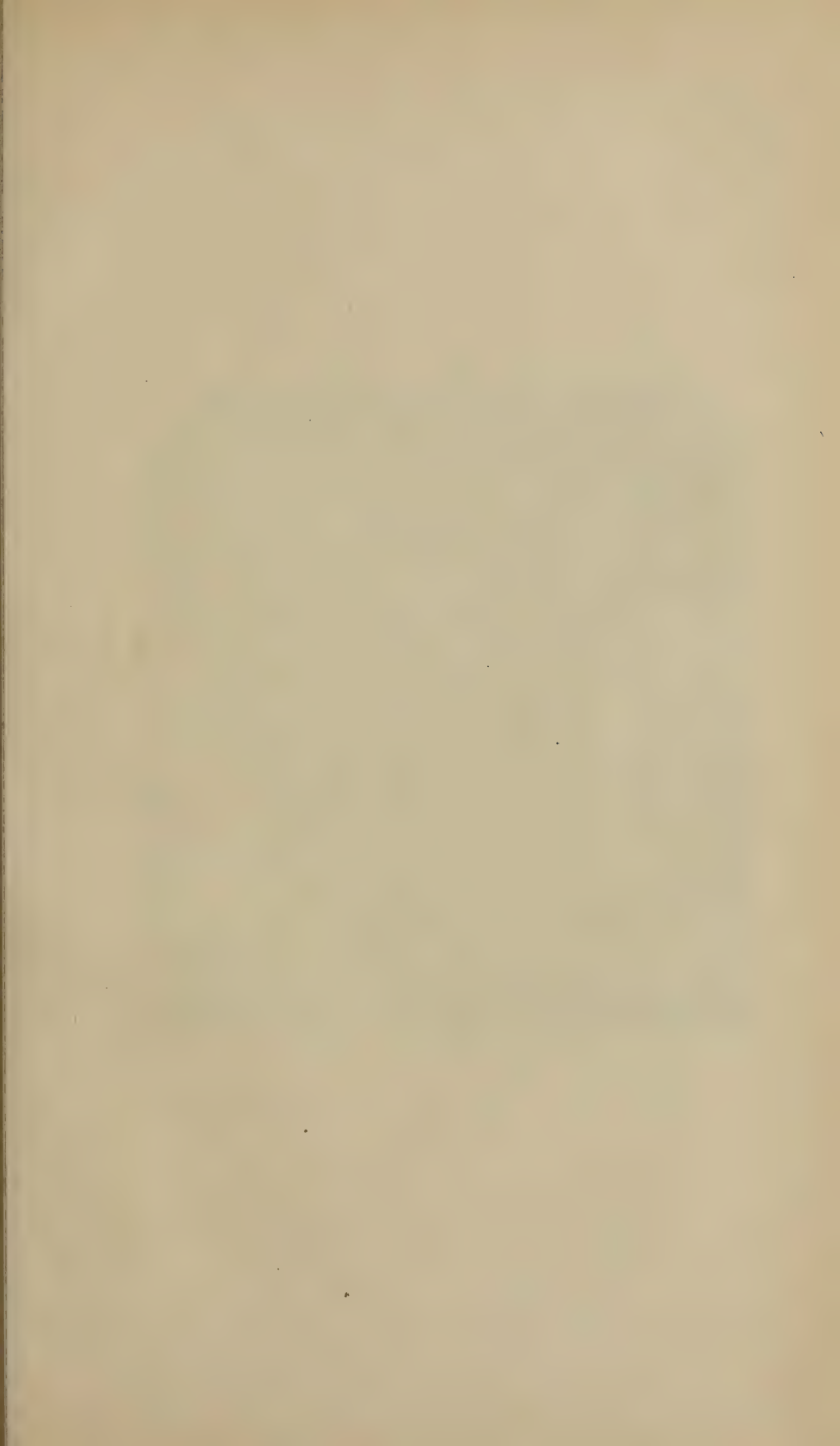
<sup>2</sup> Page 91.

in the East; *Goronwy*, who represented the Moon, occupied a place in the West; and *Fleidwr Flam*, the meridian Sun, stationed in the South. Other subordinate officers were necessary to the due celebration of the mysteries. Amongst these were principally *Sywedydd*, the mystagogue, who assisted the Archdruid in illustration; and *Ys yw wedydd*, a Revealer of Secrets, who communicated to the initiated aspirant the mysterious tokens of the Order. The two great Lights of heaven were of some importance in these rites. The Sun was a symbol of the superior god Hu, because he is the great source of Light, and the Ruler of the day. The mild sovereign of the night typified the supreme goddess Kyd or Ceridwen, in whose sacred cauldron were involved all the mysteries of this complicated superstition. In fact, "*the Cauldron*" was a technical term comprising the entire system, whether considered under the denomination of doctrine or discipline, philosophy, legislation, or morality, of which these mysteries were composed. Hence, *the Sun, the Moon, and Cadeiriaith or the Archdruid*, formed indispensable and constituent parts of Druidism; the two former as patrons, and the latter as the authorized dispenser of the contents of the sacred cauldron.

It may be unnecessary to enumerate any other instances in detail; suffice it to say, that the government of all the mysterious institutions known in the world has been invariably the same.

The government of a Masons' Lodge, in like manner, is vested in *Three Superior Officers*, who are seated in the East, West, and South, to represent the rising, setting, and meridian Sun. They are distinguished by significant Jewels, which are highly emblematical of their respective duties, and depicted by Three Lesser Lights, which symbolize the Sun, the Moon, and the Master; to intimate that as the Sun rules the day and the Moon the night, with undeviating regularity, so ought the Master to rule, with equal precision, that order and harmony may be as visibly displayed in a Masons' Lodge as in the uniform movements of the celestial system. Hence, we find that the Master's authority in the Lodge is despotic as the Sun in the firmament, which was placed there by the Creator, never to deviate from its accustomed course, till the declaration is promulgated that time shall be no more







ORIENTAL ARCHITECTURE.

Turkish Place of Worship in the Holy Land.

To this purpose, the old Regulations of Masonry provided that "the Rulers and Governors, supreme and subordinate, of the ancient Lodge, *are to be obeyed* in their respective stations by all the Brethren, according to the old charges and regulations, *with all humility, reverence, love, and alacrity.*" And in the same code, directions are given to the Brethren as follows: "You are not to hold private Committees, or separate conversation, *without leave from the master*, nor to talk of any thing impertinently or unseemly, nor interrupt the Master or Wardens, or any other brother speaking to the Master, nor behave yourself ludicrously or jestingly, while the Lodge is engaged in what is serious and solemn, nor use any unbecoming language on any pretence whatsoever; *but to pay due reverence to your Master, Wardens, and Fellows*, and put them to worship."

Towards the well governing of a Lodge of Masons, I would recommend moderation in the superior Officers, and subordination in the Brethren; for without mutual good-will, equanimity of temper, and reciprocal forbearance, the superstructure will crumble to decay, and the Lodge, sooner or later, be inevitably dissolved. Be scrupulously cautious in the choice of candidates; for the admission of one improper person may bring discredit on Masonry, cause confusion amongst Brethren, introduce disputes and needless controversies into the Lodge, and, finally banish from your Society many worthy and excellent associates. Let none be initiated into Masonry but those who are *literally* "good men and true, free born, and of mature and discreet age, no bondmen, no immoral or scandalous men, but of good report." Let the requisitions of the Grand Lodge on this point be strictly adhered to. Mr. Hutchinson very judiciously says: "The principles which alone should attend a candidate for initiation into our society, are pathetically represented in the fifteenth Psalm."<sup>3</sup> I subjoin for your consideration

<sup>3</sup> Sp. of Mas. p. 192. Ed. 1775.

PSALM XV.

1 Lord, who shall dwell in thy tabernacle; or who shall rest upon thy holy hill?

2 Even he, that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour and hath not slandered his neighbour.



the judicious remarks of Br. Noorthouck on this important subject, as worthy of being written in letters of gold.

"It is to be lamented that the indulgence subjoined to this wholesome injunction (no Lodge shall ever make a Mason without due enquiry into his character) should weaken the regard seriously due to it; for, as no man will build his house upon a bog or a quicksand, a man of suspicious integrity will be found equally unfit to sustain the character of a true Mason: and, if some corresponding regard to worldly circumstances were included, it would operate more for the welfare and credit of the Society. Charity is a leading feature in the Masonic character; we deem ourselves bound to assist a distressed Brother to the utmost of our power; but surely this humane obligation does not extend to receiving men amongst us, whose imprudence and precarious circumstances obviously tend to reduce them to be objects of charity. Nothing is more common than for giddy young men, just entering into life, to join the society with the mere sinister view of extending their connections: such men dissipate their time, money, and attention, in running about from one Lodge to another, where they rather aim to distinguish themselves in the licentious character of jolly companions, than in the more discreet one of steady, good Masons; and finally close their Masonic career by loading the table in the Committee Room with petitions for charity! The number of these applications reduces our benefactions to such scanty portions, that instead of being of effectual service in extricating men from the occasional difficulties of life, they seldom amount to more than the instant supply of pressing necessities, without reaching the cause of those necessities; whereas, were the Brethren more select, fewer distresses would come before them, those which did come would be more deserving of relief, and might obtain it from a more liberal hand.

"Once more; the fraternity of Masons being every where distinguished by their kind reception and friendly

4 He that setteth not by himself, but is lowly in his own eyes; and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not; though it were to his own hindrance.

6 He that hath not given his money upon usury; nor taken reward against the innocent.

7 Whoso doeth these things shall never fall.

assistance of strange Brethren on journeys, or, on their arrival to settle among them, gives rise to another abuse, teeming with evil effects. A man, on the point of removing to a distant country, recollects that the certificate of being a Mason will be a convenient general letter of recommendation. He, accordingly, gets himself proposed through a second, third, or fourth hand, and must be hurried through all the degrees in one evening, because he is to set off early the next morning. Thus, by trusting to a vague recommendation, a Lodge prostitutes the institution for a paltry fee; vests an utter stranger with a character he knows nothing of, and furnishes him with a credential, empowering him, should he be basely disposed, to abuse the generous confidence of the Brethren wherever he goes; *to the injury of worthy men who may afterwards travel the same road.*"<sup>4</sup>

As a fundamental recommendation, let both Officers and Brethren be, on all occasions, strictly observant of the immutable Rules of Masonry, and the ordinances of the Grand Lodge. Without an uniform attention to discipline, no society can expect to be permanently successful; and discipline can only be supported in all its beauty, and all its efficacy, by pursuing, in an undeviating course, that line of conduct marked out by the wisdom of our superior governors, and laid down, in broad characters, in the Book of Constitutions. Subordination to lawfully constituted powers is the law of nature. It may be traced in every civil institution which divine or human wisdom has established for the common good of man. The primitive patriarch was the legitimate head of his family; and he officiated, by divine command, as king and priest. Every national scheme of government is invigorated with a supreme ruler, either elective or hereditary, to whose authority all the members are necessarily subordinate. In domestic life, children are placed by nature under the control of their parents; the Brethren of the Lodge, in like manner, are under the domination of its Master; who, in his turn, though supreme in his own Lodge, is amenable to the Grand Lodge for every undue and improper exertion of power. The laws and ordinances promulgated by the Grand Lodge, being the source and fountain of our

<sup>4</sup> Noorth. Const. p. 393, note.

protection, are entitled to the utmost reverence and respect from every denomination of Masons. "A Lodge is a place where Masons assemble and work; hence an assembly, or duly organized society of Masons, is called a Lodge; and every brother ought to belong to one, and ought to be subject to its Bye-Laws, and the general regulations. All the tools in working shall be approved by the Grand Lodge, &c."<sup>5</sup>

There are many minor points necessary to be observed towards ruling and governing a Lodge of Masons with complete success. The Master and Officers should always be punctual in their attendance, and observe the hour of meeting with scrupulous exactness; for, correct conduct in Officers will invariably produce a corresponding accuracy in the Brethren. I know nothing which tends more to disgust and sour the mind than the unprofitable employment of waiting impatiently for the attendance of the superior Officers, with a probable expectation of being disappointed at last. If there be not an absolute certainty that the Lodge will be opened at the proper hour, it must be expected that the members will visibly relax in point of punctuality, and in the end fall away altogether. If the system is to be kept vigorous and healthy, activity and address, perseverance and energy are required on the part of its principal functionaries; for, if once they allow the body, of which they are the head, to become lax and feeble, decay and dissolution are the inevitable consequences. Let the three superior Officers diligently and conscientiously perform *their* duty, and then there will be little fear of irregularity or defection on the part of the inferior members.

The same policy will dictate the impropriety of exceeding the prescribed time of closing the Lodge. Late hours are always objectionable, but they are more particularly so when applied to Masonry. The institution being founded in secrecy, a natural prejudice arises and is cherished in the bosom of our families, which can be softened and nullified only by early hours and correct conduct in all our Masonic transactions. But how are those suspicious prejudices nourished by an untimely return to our homes, after a meeting, protracted, perhaps

<sup>5</sup> Ancient Charge.



by intemperate discussions, in which hostile and unbrotherly passions have prevailed, wholly dissonant with the benign principles of the order we professedly meet to illustrate and enforce. The usual routine of business may always be performed within the proper limits. And I would recommend to all Masters, never so far to lose sight of the best interests of Masonry, as to suffer any cause to interfere with the judicious regulations enforced in the Bye-Laws respecting the very important duty of closing the Lodge at the prescribed hour. This is of vital consequence to the reputation of the craft; for, as a body of Masons, we ought assiduously to cultivate, by strict regularity and decorum in our proceedings, the commendation of the worthy and the good amongst whom we live. The public have no cognizance of what passes in the tyled recesses of the Lodge, except through the indiscretion of unworthy Brethren; but the hour of departure is most carefully marked; and if it be uniformly protracted beyond a seasonable time of night, the character of Masonry will suffer a depreciation commensurate with the imprudence of the erring Brethren. And this is wholly chargeable on the Master; for it is to him alone that the hour of dismissal is entrusted. If he be weak enough to allow the Brethren a latitude in this point, he betrays the interests committed to his charge, and is unworthy to retain a distinguished office in this ancient and honourable fraternity.

Let the Master be very cautious about expulsions. If a Brother grossly misconduct himself, let him be admonished privately; try every gentle means to convince him of his errors; probe the wound with a delicate hand, and use every mild expedient to work his reform. Perhaps he may save his brother, and give to society a renewed and valuable member. If this fail of its effect, and he remain incorrigible, the Master will grieve to use stronger means; but, rather than the reputation of Masonry should suffer, these must be resorted to; and at the final extremity of expulsion, let him show his Brother, when he is bidding him a last farewell in that character, that it is for the benefit of the order alone, and not from any vindictive motive of private resentment, that the ultimate measure has been determined on, by the deliberate and unanimous sentence of the whole Lodge.

One other caution I would offer against a practice teeming with fatal consequences. Let the Master of a Lodge discourage, on all occasions, that itching propensity which incites a Brother to *make motions* on indifferent or trifling subjects. Any motion, on which the Lodge is divided, must be to a certain extent injurious, amongst so many various habits, views, and propensities, as usually constitute a Lodge of Masons; but there are times and subjects when this is unavoidable, and if circumscribed within the proper limits, the evil effects may be counteracted by policy; but if a Master once gives way to a habit of debate, and members, fond of displaying their rhetorical powers, meet with encouragement from the chair, the growing evil carries ruin in its train; division disunites the Brethren; parties are formed by a systematic canvass to carry improper motions into effect, and distrust are the mildest consequences to be expected; for every division leaves a certain portion of the members discontented; in the warmth of debate, strong and objectionable phrases and reflections may be indiscreetly used, which leave a thorn rankling in the bosom of those at whom they are levelled; and in the end, the *minority* are certain to relax in their attendance, if not to withdraw themselves altogether from an institution where their counsels are rejected and their opinions treated with contempt.

Let not these hints be despised, or deemed useless and impertinent. They are the result of long experience in the art of governing a Lodge, which is a much more difficult task than unskilful Brethren are willing to admit. Something more is necessary to constitute a perfect Master than the mere competency to repeat certain forms of opening, closing, qualifications, and lectures. These, though absolutely essential, are but the technical trappings of a ruler in Masonry. Sterling good sense, accomplished manners, long experience, a perfect knowledge of men and things, calmness and command of temper, prudence and foresight added to a graceful and natural flow of eloquence, are unitedly necessary to form a governor of the Craft; and he who assumes this high and most important office without possessing the greater part of these essentials, is in danger of exposing himself to the animadversion, if not to the ridicule of his Brethren.

I subjoin, by way of Note, a few further observations on the important subject of the above Lecture. The possession and exercise of authority is a matter of honourable and proper ambition in every Brother who really prizes the institution into which he has been initiated, and who wishes to render his Masonry productive of its legitimate fruits, the moral improvement of his mental faculties. It is to be regretted, however, that this ambition, so praiseworthy when exercised within its due bounds, is too frequently indulged, even to an unlimited extent, by Brethren who, though in other respects worthy, do not possess the requisite talent or industry to confer distinction. Or, in other words, the ambition is more frequently for the office, than for the qualification to execute it with credit to themselves, or benefit to the community over which they have been called on to preside. If the superior officers of a Lodge be unacquainted with the principles of the institution, it can scarcely be expected to prosper. Should the Master be ignorant of his work, the Brethren will soon learn to despise his authority. To speak in the technical language of Masonry; if he be unpossessed of the art of drawing designs, how are the Fellow Crafts to execute, or the Apprentices to be instructed? In the discharge of his momentous duties, he is expected to rule and govern his Lodge with the same precision and effect as the sun rules the day, and the moon the night; else how can he be consistently classed with those two grand luminaries? Why is he stationed in the east, but because, as the east is a place of light, it is his duty to enlighten the understanding of his Brethren? And how can he discharge this paramount obligation unless he himself is fully imbued with the true principles of Light? To maintain his authority, the Master of a Lodge must possess talent—moral virtue—and courtesy blended with firmness. He must teach both by precept and example, Faith the most lively, Hope the most pure, Charity the most unfeigned. He must inculcate Temperance unmoved except by the delights of science; Fortitude unshaken alike by prosperity and adversity; Prudence united with inflexible Justice; and he is bound to instruct the Brethren in the development of that mysterious and important fact, that man was not created to promote the selfish purposes of his own interest alone, but to use his best endeavours to advance the welfare of others; and, above all, to elucidate that leading secret of Freemasonry—the absolute necessity of acquiring a practical knowledge of ourselves.

If, then, it be the Master's province to instruct others, he must be conscious that ignorance in himself is totally inexcusable. He cannot enforce on the younger Brethren the necessity of ruling and governing their passions—of keeping a tongue of good report—of practising all the duties of morality and social order—unless he exhibit an example of these virtues in his own person. If he be insincere, his praise of Truth will stand for nothing; if he be not charitable, he cannot consistently recommend the practice of relief; nor if he be factious, can he dilate, with any effect, on the exercise of the most beautiful feature in the Masonic system, Brotherly Love or Charity—that glorious emanation of the Deity, divested of which, Freemasonry would be unworthy of attention. Without these essential qualifications, the Chair will be bereft of its influence; the Master's authority will be disregarded by the Brethren; and disorder and disunion, though delayed, will not be the less certain to ensue.



## LECTURE XII.

### CONCLUSION OF THE COURSE.

"———VIRTUE thus  
Sets forth and magnifies herself, thus feeds  
A calm, a beautiful, a silent fire  
From the incumbrances of mortal life,  
From error—disappointment—nay from guilt,  
And sometimes, so relenting Justice wills,  
From palpable oppressions of despair."

*Wordsworth.*

HAVING now arrived at the conclusion of my labours, I flatter myself that the results of the whole investigation will be apparent and intelligible. The antiquity of Freemasonry may be deduced from the similarity of our rites to those of the mysteries; and we can only account for the resemblance which the ceremonies and doctrines of distant nations bear to each other, by supposing that they were all derived from some great primitive system which was practised when mankind lived together as a single family. It is morally impossible on any other principle, that the same events, perpetuated by the same ceremonies and symbols, and the same secret system of communication, could subsist in nations so widely separated as to preclude all possibility of intercourse between the inhabitants.

But the antiquity of these mysterious institutions falls before the superior claims of Masonry, as the idols of Memphis were precipitated from their pedestals at the appearance of the infant Saviour.<sup>1</sup> The deductions of reason produce a result absolutely asserted in the sacred volume, that all modes of false worship emanated from

<sup>1</sup> Vid. a prophecy of this remarkable event in Isaiah xix. 1.

Shinar, where genuine Masonry was originally practised by the descendants of Noah. The reasons of that variety which diversified the practice of religion amongst different nations may be reduced within a very narrow compass. The apostacy began on these extensive plains, and the seed of every new religion was here scattered. Each ambitious and enterprising individual, whose abilities enabled him to collect a party, would set off with his followers, east, or west, as his inclinations might lead, and, forming a colony at no great distance from the place of departure, would, as its ostensible king and priest, deliver, *ex cathedra*, his own speculative opinions on the subject of religion, which would of course be adopted as the system of the newly planted tribe. When the population of a colony thus formed became too abundant for the settlement, new migrations would take place, moving to a greater distance from Shinar, each family under its respective leader, whose religious tenets would doubtless possess some peculiarity. Thus the sentiments of mankind as they separated more widely from each other, would diverge by insensible degrees from the true mode of worship, until at length great nations would be formed in every part of the world by the union of many small tribes, as policy or conquest might prevail, each practising a religion of its own, which, though differing essentially from the rest of the world, would still retain many characteristic marks which unequivocally point out a common derivation.

The great and important truths which I have collected in these Lectures, necessarily proceeded from a system of theology more ancient, and were derived from a source of greater purity than the mysteries in which they were preserved. In point of fact they could scarcely be obliterated, as they were fundamental principles from which all religious obedience radiated, and naturally refer to the patriarchal mode of worship instituted by God himself, to preserve men from the paths of error in this world, and to produce their eternal salvation in the next. With this pure system of truth our science was coeval, and in these primitive times was usually identified. But human reason was too weak to retain just impressions of the sublime truths revealed by the divinity, when that revelation was either doubted or finally

rejected; and, therefore, though the visible symbols were retained in every mysterious institution which flourished throughout the heathen world, the true interpretation was entirely lost.

The idolatrous mysteries, then, emanated from that pure fountain of Light, which is now denominated Freemasonry; because they contain innumerable references to some system more ancient than idolatry itself, which could be nothing but an institution of unequivocal purity attached to the true and only acceptable mode of paying divine worship to the supreme and invisible God.

I rejoice, however, in the hope that I have accomplished a still more useful object than merely proving the antiquity of Freemasonry. I have drawn forth and illustrated some of the moral beauties of our science, which may shed a lustre over it in the estimation of the uninitiated, and also tend to make my Brethren wiser Masons and better men. This has occupied my most anxious attention, and if I have been unsuccessful, the failure must not be attributed to a want of diligence and assiduity in the pursuit to which some portion of my leisure has been, for many years, devoted.

Before I take a final leave, however, I will offer a few brief observations on some of the ceremonies, emblems, and jewels, which have not been comprehended within the general design of these Lectures; and, by so doing, I hope to furnish an epitome of the science, which, though wholly incomprehensible to the uninitiated, may be useful to the young Mason, while grounding himself in the mysteries of symbolical knowledge.

The institution of Freemasonry is founded on silence, and the mind is instructed and improved by meditating on a variety of visible objects. They are all invested with a moral reference, and read him a lecture by which he is made a wiser, and, consequently, a better man.

The true Mason, wherever he may be, finds himself always surrounded by objects which forcibly draw his attention to the science into which he has been initiated. If he survey the heavens—the sun, in his apparent motion, majestically rolling through the expanse—the moon and the planets, performing their accustomed courses with order and regularity—the golden stars, thickly studded in the blue vault of liquid ether—all



are included in his system of Freemasonry, whence he is directed by his speculation on the glorious works of nature up to the Great First Cause, the bountiful Creator of immeasurable space and all that it contains. If he take a view of the productions of nature and art on the face of the planet which we inhabit, the same result follows.

All is Freemasonry—all is replete with the divine principles of the Order. There is not a mountain or valley, a tree, a shrub, or a blade of grass—there is not a magnificent structure of polished marble, rich in the splendid decorations of gorgeous architecture, or a refuse stone rejected from the quarry—there is not an object, animate or inanimate, in universal nature, but it is instinct with the genius of Freemasonry; and the learned Brother may find an instructive masonic lecture in the wing of a moth, as well as in the motions of the august lights of heaven.

As the Deity is the first and most important object of our attention, I shall commence this interesting disquisition with a few observations on the custom of uncovering the feet and bending the knee while offering up devotions to this august and beneficent Being. In the early ages of the world, one important indication of pure worship consisted in *taking off the shoes*, when about to enter a temple dedicated to God. This custom was of very ancient observance, as we may infer from the interview with which Moses was favoured at the burning bush. The heathen nations used the same method of expressing the humility of their devotion. Not only did the wise and judicious Pythagoras command his disciples to worship with bare feet,<sup>2</sup> as an expressive symbol of humility and contrition of the heart, but even the grosser worship of the Greeks and Romans enjoined the same practice. In public religious processions, the priests walked barefooted; the high-born Roman ladies did not dare to enter the temple of Vesta with covered feet; and, in Greece, the female votaries walked barefooted in the processions of Ceres. The same usage prevailed equally in India, and the islands to the west of Europe; and even the American savages

<sup>2</sup> Jambl. vit. Pyth. c. xxviii.

thought that uncovering the feet, while in the act of devotion, was a sublime method of paying honour to the Deity. Going barefoot, says Killet,<sup>3</sup> was a sign of much sorrow, assumed by David to express his woeful expulsion from his own country, by his rebellious son;<sup>4</sup> and distressed captives used it in their bondage, in another country.<sup>5</sup>

Allied to this reasonable practice, we find another custom, which appears to have been enforced in ancient times. The devout worshipper was obliged to enter his temple with *the right foot placed first* over the threshold; and Vitruvius, in reference to this ceremony, tells us that the steps which lead to any hallowed fane should be composed of *an odd number*, that the right foot, being used for the first step, might necessarily first enter the building.

*Genuflection* was used in the infancy of the world, as an act of devout homage to God; for it is, in reality, a just expression of humility and reverence from a created mortal to the Great Author of his existence. Pliny says,<sup>6</sup> that "in the knees of man there is reposed a certain religious reverence, observed even in all the nations of the world. For humble suppliants creep and crouch to the knees of their superiors; their knees they touch; to their knees they reach forth their hands; their knees they worship and adore as religiously as the very altars of the gods."

In the system of Christianity, this custom is universally prevalent, in obedience to the repeated injunctions of Christ and his Apostles.<sup>7</sup> Here it is described as a proper and approved act of devotion; and one of the Fathers of the Church has conferred a still higher character upon it. He says: "when we bow the knee, it represents our fall in Adam; and when we rise, having received the benefit of prayer addressed to the throne of grace, it is a type of our restoration in Christ by the grace of God, through whom we are able to lift up our hearts to heaven." The candidate for Masonry is directed to bend his knee, with a similar reference.

<sup>3</sup> Tricæn. p. 38.

<sup>4</sup> 2 Samuel xv. 30.

<sup>5</sup> Isaiah xx. 2, 3, 4.

<sup>6</sup> Nat. Hist. l. xi. c. 45.

<sup>7</sup> Luke xxii. 41.—Philippians ii. 10.—Romans xiv. 11.—Ephesians iii. 14.—Acts ix. 40, &c., &c.

He is in a state of intellectual darkness, as far as regards the science into which he is about to receive initiation. His mind, unenlightened with the bright rays of masonic knowledge, bends before the *divine illuminator*, in the humble hope that his understanding may be opened, and his mental faculties improved, by the process of initiation, commenced with a devout supplication to, and a firm reliance on, that Great Being whose favour alone can convey protection and assistance, in every difficulty and danger he may be called on to sustain, as a trial of his patience, fortitude, and zeal.

While thus engaged, he is placed with his face towards the east. For this custom, Masonry affords many substantial reasons. The ancients thought the east peculiarly sacred, because the Sun, the source of light and life, commenced his daily career in that quarter.<sup>8</sup> The practice may, perhaps, be more correctly deduced from some or all of the following considerations, accounting those points for east and west which are commonly received in that acceptation. The camp of Judea was placed by Moses in the east, as a mark of honorary distinction. The first public temple dedicated to the exclusive service of God, was the Tabernacle of Moses, which was placed due east and west; and in the east our holy religion was first promulgated to mankind. This custom was not peculiar to any nation or people, but was practised throughout the world. The Egyptian and Mexican pyramids were erected according to the four cardinal points; and the idolaters usually built their temples due east and west, that when a sacrifice was offered on the altar, the

<sup>8</sup> This elucidation, strictly speaking, may be erroneous; for, in reality, the east and west points are but imaginary, and stand on very doubtful ground when compared with the claims of north and south; for the north and south poles are the invariable terms of that axis whereon the heavens move, and are, therefore, incommunicable and fixed points, whereof the one is not apprehensible in the other. But, with the east and west, it is quite otherwise; for the revolution of the orbs being made upon the poles of north and south, all other points about the axis are mutable; and wheresoever therein the east point be determined, by succession of parts in one revolution every point becomes the east. And so, if, where the Sun rises, that point be termed the east, every habitation differing in longitude will have this point also different, inasmuch as the Sun successively rises unto every one. Vid. more of this in Brown's *Vulgar Errors* b. vi. c. 7.



people might conveniently direct their devotions to the east, and thus adore the rising sun.<sup>9</sup> Virgil says,

Illi ad surgentem conversi lumina solem,  
Dant fruges manibus salsas.

En. xii. 173.

Christian churches and Masonic Lodges are built due east and west, and the most holy place is in the east. Tertullian informs us,<sup>10</sup> that the early Christians prayed with their faces turned to the east, in imitation of a like practice observed by St. John the Evangelist.<sup>11</sup> The reason assigned for it is, that when placed in this posture, we should reflect on the creation of the world, and the crucifixion of Christ; because the garden of Eden, an emblem of that celestial paradise which is the object of all our hopes and wishes in this world, was placed in the east; and Christ being crucified with his face to the west, it follows, that when we turn to the east, we behold, as it were, the Saviour suspended on the cross, working out the salvation of sinners by the sacrifice of himself. An opinion anciently prevailed, founded, perhaps, on the sixty-eighth Psalm and the thirty-third verse, that the visible glory of Christ was situated in the eastern part of the heavens. The passage, as translated by the Seventy, runs thus: "Sing unto God, who ascendeth above the heaven of heavens *on the east*." It was, indeed, a generally-received opinion of the early Christians, that God was worshipped towards the east, and Satan renounced towards the west.<sup>12</sup> When consigned to our last retreat, the corpse is laid on the grave due east and west, with its feet to the former quarter, that, at the resurrection, the renovated man may at once behold the bright vision of judgment; for we are certain, from the express declaration of Christ himself, that at the last day he shall appear in the east,<sup>13</sup> seated on the clouds of heaven, with power and great glory.<sup>14</sup>

Hence we deduce the propriety of the custom which is used in many of our peculiar ceremonies. The candidate in each degree is placed with his face to the east, for

Vid. Ezekiel viii. 16. <sup>10</sup> Apologet. c. xvi. <sup>11</sup> Prochor. vit. S. Joh. c. v.

<sup>12</sup> Hierom. ad. c. vi. Amos.—Damascen. de fid. Orth. 4, 13.—Dion Areop. de hier. eccles. c. ii. &c., &c.

<sup>13</sup> Matt. xxiv. 27.

<sup>14</sup> Ibid. xxiv. 30.

the purpose of receiving instruction. During the lectures, the Brethren necessarily face the east. Should a Brother desire to address the Lodge, he must still turn towards the east; and, even during our social refreshments, we uniformly observe the same practice. For these united causes, I have been somewhat particular in enumerating a few of those reasons which induced our ancient Brethren to adopt a custom equally rational and consistent with the primitive rites of genuine religion.

It was an ancient custom to use *Circumambulation* during the performance of religious ceremonies. In Greece, while the sacrifice was in the act of consuming, the priests and people walked in procession round the altar thrice, singing the sacred hymn, which was divided into three parts, the Strophe, the Antistrophe, and the Epode. While the first part was chanted, they circumambulated in a direction from east to west, emblematical of the *apparent* motion of the heavenly bodies; at the commencement of the second part, they changed their course, and proceeded from west to east, pointing out their *real* motion; and, during the performance of the Epode, they remained stationary round the altar—a symbol of the *stability* of the earth, waiting for some propitious omen which might announce the divine acceptance of the sacrifice.

In Britain, the devotional exercises of the insular sanctuary were conducted on a similar principle. Ceremonial processions moved round it, regulated by the mystical numbers, and observing the course of the Sun; sometimes moving slowly and with solemn gravity, chanting the sacred hymn to Hu; at others, the devotees advanced with great rapidity, using impassioned gestures, and saluting each other with secret signs. This was termed “the mystical dance of the Druids.”<sup>15</sup> The circular move-

<sup>15</sup> Or the Deasiul. “In the Highlands of Scotland,” says Smith (Gal. Ant. p. 38), “women with child perform the *Deas’iul* thrice round some chapels, to procure an easy delivery. Sick persons do the same round some cairns, to charm back health. The phrase is still more used in conversation than the ceremony is in practice. If the milk or meat which a child swallows, come but a little against the breath, its nurse is immediately alarmed lest it may go *tua’l*, and pronounces the word *deas’iul*, to give it the same direction. On numberless other occasions this word is used in the same manner.

ment was intended to symbolize the motion of the earth, and to give an idea of God's immensity which fills the universe.

The foundation-stone of every magnificent edifice was usually laid in the *north east*, which accounts in a rational manner for the general disposition of a newly initiated candidate when enlightened but uninstructed, he is accounted to be in the most superficial part of Masonry. This stone, to which some portion of secret influence was formerly attributed, is directed in Alet's Ritual to be "solid, angular, of about a foot square, and laid in the *north east*."

Behold these instruments of labour, the Square, the Compasses, and the Twenty-four Inch Rule. When I hold up *the Square*, what virtues are presented to your view! As an appendage to an operative Mason,<sup>16</sup> it is, indeed, used merely to try and adjust all irregular angles, and to assist in bringing rude matter into due form. But as a speculative Mason's jewel, it teaches morality and justice; it shows the beauty of order and sobriety, and displays the advantages arising from a mutual communication of benefits. In a word, we are instructed, by this instrument, to act upon the square with all mankind, by doing to others as, in similar circumstances, we would have them do to us. The obvious use of *the Compasses* is for the formation of plans and designs, from which all noble works of art are completed in their just and elegant proportions. In Masonry, however, they have a reference to something more than this. They admonish us to walk righteously and soberly amongst our Brethren; to avoid every degree of intemperance which may degrade the man into the brute, and to render to every one his due; tribute to whom tribute is due; fear to whom fear; honour to whom honour. Lastly, the *Twenty-four Inch Rule*, whose apparent use is merely to measure lines and dis-

<sup>16</sup> Our excellent Brother Hutchinson says: "I am induced to believe the name of *Mason* has its derivation from a language, in which it implies some strong indication, or distinction of the nature of the Society; and that it has not any relation to architects. The French word *maison* signifies a family, or particular race of people. It seems as if the name was compounded of *Μαω-Σωαν*, *quero salvum*; and the title of Masonry no more than a corruption of *Μεσοσφαιρω*, *sum in medio cæli*, or *Μαζοο-ροοθ*, *signa cælestia* (Job xxxviii. 32.), which conjecture is strengthened by our symbols."



taunes, amongst Masons, refers more particularly to the twenty-four hours of the day, and points out the necessity of a regular distribution of Time, one portion of which must be applied to labour, another to rest and refreshment, and a third to prayer and meditation. Thus that excellent monarch and Grand Master of Masons, Alfred the Great, made a regular and judicious appropriation of his hours, after he had vanquished all his enemies, and sat in peace on the throne of his hereditary dominions. It is, indeed, of primary consequence to ascertain the progress of time. Time does not appear to move. Look at the hour index of your watch. It stands still; you cannot see the process by which time is divided; and yet hour after hour passes on; the index still moves round, and is as actually advancing as if it were visible to your eye. In like manner the Sun in the firmament measures days, and weeks, and months, and years; and yet, how attentively soever it is observed, you have not the least visible perception of its course. It rises in the east, and you behold it in the purple morn; it attains its meridian in the south, still imperceptibly to the human eye, and you know that half the day is gone. It moves majestically towards the end of its daily course, and when setting in the west, you perceive that you are another day nearer to that event which must ultimately close all your connections with this world, and introduce you to another where the division of time will cease, and an endless eternity be open to your view. Let this consideration be the spur and incentive to virtuous pursuits, that your admission into eternity may be glorious, and full of peace and joy unspeakable.

Contemplate the boundless extent of a Masons' Lodge. High as the heavens, deep as the central abyss, its right hand stretching to the east, and its left to the utmost limits of the west; what can all this signify? It points to Brethren in every clime, and companions diversified with every tint of complexion, from the delicacy of European beauty to the swarthy blackness of the African savage. It shows also the universal character of Masonry, and the unbounded influence of its rules and orders, and points out that comprehensive *benevolence and good-will* which Masons usually display towards their worthy Brethren in distress. It is not, however, by pecuniary

bounty alone that the precept is fulfilled, for this is not in every one's power. Acts of kindness and commiseration may sometimes heal the breaking heart; and these are within the reach of the most indigent of our species. Benevolence and charity must be discriminative to be beneficial; for relief to the common vagrants who daily haunt our doors is charity misapplied, and only adds strength and permanency to vicious habits, which a firm and uniform resistance of their claims might effectually correct, and even induce their return to virtue. The universal benevolence of a Mason, recommended from a consideration of the extent of his Lodge, consists *generally* in unaffected courtesy, and uniform affability and gentleness of manners. These qualities will always convey the mild feeling of brotherly love, and induce relief and charity to every worthy and destitute object within their reach. The pleasing effects of courtesy and kindness can never fail. They will pour balm, and oil, and wine, into the bleeding heart, and leave behind a load of gratitude which can never be obliterated.

I will now call your attention to a Board with a few lines, angles, and perpendiculars designed upon its surface. This is the Tracing Board; and though it may appear rough and of little use, is yet an immoveable jewel, and contains a lesson of inestimable value. This board is for the Master to draw his plans on, for the direction of his workmen; but its mystic reference is to the great charter of our religious privileges, which, in all our open Lodges, is displayed on the Master's Pedestal, with its leaves unfolded, as the visible standard of our Faith, subscribed with the hand of the Divinity, the very ground and pillar of Truth.

You have now before you an unhewn block of marble, rough as when taken from the quarry. This is another immoveable jewel, which points to the infant mind, rough and uncultivated as this stone; and as the marble can alone be brought into a definite and useful form by the skill and judicious management of the expert workman, so the mind can only be trained to the practice of virtue by the sedulous care and assiduous instruction of parents, guardians, and teachers. Thus the ripening man becomes fitted for his station in society, and qualified to act his part with the approbation of his fellow-men. These re-

flections lead us to contemplate this stone in another and a more perfect form. It has been under the chissel of the expert workman, and now assumes the shape of a true die square, polished according to art, which can only be tried by the nice application of the square and compass. The mind of man, after its previous cultivation, and progress through the chequered scenes of good and evil with which this life abounds, is here represented. He has attained a good old age, and his time has been spent in acts of piety and devotion; the blessing of the fatherless is upon him, and he has caused the widow's heart to sing for joy. His soul, therefore, ripened for glory, may be aptly compared to this superb stone, for it can now only be tried by the square of God's holy Word, and the compass of his own conscience.

Cast your eyes downwards and contemplate the pavement on which you tread. It is Mosaic, chequered with black and white, emblematical of good and evil fortune; like the life of man, sometimes favoured by prosperity, sometimes bending before the blasts of adversity; now elevated on the billows of hope, and now plunged in the depths of despair. This is a most merciful dispensation of our All Wise Creator; for a continued course of prosperity would tend to deprive a man of those ideas of dependence on a superior Being which are natural to him in his present state of mortality; and thus forgetting his allegiance, he might advance to atheism, and work for himself a portion of misery and pain. Adversity prevents this degeneracy, and places man in his proper situation, as an inferior and dependent being. But perhaps you will say, that affliction is so galling to the soul, and comes upon us so suddenly, and with such tragical attendants, that its uses can scarcely be pronounced sweet and salutary. You are, however, mistaken. God is the benignant author of unmingled good, and if he brings adversity upon the soul, it is for some beneficial purpose; it serves to correct the exuberance of vice, and to promote the operation of virtue; it reproveth the pernicious consequences of perpetual ease and comfort, and prepares the mind for the return of smiling happiness to cheer and relieve mankind while journeying on the road to heaven. Take a retrospective view of your past life, and you will find that, in the article of happiness and misery, the



former has very largely preponderated. If you have been sometimes hungry, you have been more frequently full; if you have been sometimes in want, you have often enjoyed the blessing of plenty; you have had some sickness, but more health; a beloved child may have been snatched from you untimely by the hand of death, but perhaps you have several surviving children who are a comfort to your declining years. Besides, if you look round amongst mankind, you will find great numbers whose afflictions exceed the whole aggregate of yours in vast proportion. Let these considerations induce you to receive with the cheerfulness of gratitude every calamity which may befall you. Prosperity is but a fading flower; and though to-day you have health, and friends, and riches, and honours, to-morrow your friends may prove false, your health may be changed into sickness, and your riches and honours may vanish like a dream. Such is man in every station of life, whether crowned with a royal diadem, or enduring the lot of a scourged slave. But the time will come when all will be on a level; death will destroy all distinctions, and the dust of the rich and poor shall be blended in one indiscriminate mass. The superiority of an after state will be that of virtue. Let us, then, endeavour, while on this side the grave, to copy that bright pattern of every excellence which is set before us in the Gospels; and, as far as we are able, let us act according to the dictates of right reason, and cultivate harmony, maintain charity, and live in unity and brotherly love.

One of the most insignificant objects, in its external appearance, though not, perhaps, the most useless, which has been adopted by our ancient brethren, is *the Rod or Wand*; and I shall conclude this course of lectures with a brief sketch of its history and symbolical application.

The earliest mention of this appendage is traditional. It is said that when our first parents, by transgression, fell from their original state of innocence, and were expelled from Paradise into a world of woe, Adam, bending under the oppression of guilt, supported his weary limbs by taking in his hand a branch of that fatal tree which occasioned his disgrace. The Almighty, foreseeing the miserable consequences of sin, and the necessity of divine interference for counteracting its effects, not only per-

mitted Adam to take with him this rod, but afterwards miraculously preserved it, by natural means, for his own purposes. By Adam it was bequeathed to Methusaleh, the son of Enoch, who, in like manner, left it to Noah, by whom it was preserved in the ark. After the death of Noah, it passed to his grandson Mizraim, who founded the city of Memphis; he deposited it in the celebrated college there, and it remained under the guardianship of the priests for many generations; until the time when Jethro, a tutor of Moses, was consecrated, and sent from this college to be a priest of Midian; and he conveyed away the rod by stealth. He did not, however, profit by it in the slightest degree; for shortly after his arrival in Midian, when walking in his garden, he struck the lower end of the rod deep in the earth; from which situation he was never able to remove it. While wrapt in wonder and astonishment at this extraordinary circumstance, he received a supernatural indication that the rod should remain immoveable until the Deity himself should commission a certain individual to take it away, in whose hands it should be *a symbol of his power and glory*. It happened, therefore, that Moses, when he had slain the tyrannical Egyptian, fled for concealment and safety to Jethro; and as they were walking together in the garden, and employed in earnest conversation on the subject of his flight, by accident Moses laid his hand upon this rod, and without any exertion drew it out of the ground. Jethro immediately acquainted Moses with every circumstance relating to this divine staff; and he, considering it as an assurance of the favour of heaven, immediately took the rod into his own possession, which proved not only a symbol of his authority, but the agent by which all the miracles were performed that preceded and accompanied the great deliverance of the children of Israel from their Egyptian bondage; and its extraordinary powers were brought into requisition at the BURNING BUSH, to convince him of his holy mission, and the certain protection which would be extended to him by the omnipotent I AM. The stupendous miracles which wrought out the emancipation of his brethren, were performed by the agency of this rod.

The imitations effected by Pharaoh's magicians were produced by natural causes only. They were in posses

sion of a secret to tame serpents and render them innoxious. A little dexterity was, therefore, only necessary to substitute real serpents, and conceal the rods under their long garments. Frogs might be procured in any numbers, for they swarmed throughout the land of Egypt; and the art of changing the colour of different substances was then known in the eastern countries; so that water might be easily tinged with a red colour, to give it the appearance of blood.

Some learned men are of opinion that these rods were actually converted into serpents, and the other two miracles performed by the power of God; that the Egyptians had no reason to think their incantations would produce serpents; but they would try all experiments in order to judge further of the matter; and upon their attempting it, God was pleased in some cases to give an unexpected success to their endeavours in order to serve and carry on his own purposes and designs by it." But the passage does not appear to favour this conjecture; for these serpents are said to be produced by *enchancements*; that is, by certain ceremonies and forms of words muttered between the teeth,<sup>17</sup> after the manner of our modern jugglers; subsequently to which, each magician threw down his serpent before Pharaoh and his court. For it is repugnant to our ideas of God's attributes to suppose that he would lend his assistance to such gross deceptions. Besides, the incapacity of these jugglers would have been better displayed, if no appearance of a miracle had been produced; nor would they have been induced to attempt the performance of a miracle with the vengeance of Amenophis before them, who appears to have possessed little government of his passions, without some certain prospect of success; for, it was a custom of the eastern kings to destroy those magicians who failed to perform a miracle dictated from the throne.<sup>18</sup> But Moses actually knew the real state of the case from his Egyptian education, and therefore his serpent devoured theirs.

The sorcerers, too, in the third plague, confessed that Moses wrought his miracles by the finger of God; which amounts to an acknowledgment that theirs were works of sleight, done by the power of dexterity of man; and

<sup>17</sup> Isaiah viii. 9.

<sup>18</sup> Dan. ii. 13. Herod Clio.



not by any interference on the part of God.<sup>19</sup> St. Jerome says, *signa quæ faciebat Moses imitabantur signa Ægyptiorum, sed non erant in veritate*. And this observation is, doubtless, correct, for the rod of Moses devoured the serpents substituted for the rods of the magicians; and therefore they were real serpents, and not an illusion, as is the opinion of many.

The magicians themselves might consider that Moses and Aaron produced these effects from natural causes like themselves; and therefore boldly opposed sleight against sleight, or miracle against miracle; and hence the king, regarding Moses and Aaron only as expert magicians, refused to comply with their demands. But when their dexterity failed in this effect, they gave up the contest,

<sup>19</sup> The works of art now in common use would, in ancient times, have been referred to the power of magic. Stuffed birds are made to fly through the air with great velocity; wooden images to perform upon several kinds of musical instruments; and to draw landscapes with great correctness and dispatch, by means of an ingenious complication of machinery. Archimedes was esteemed a powerful magician, for he performed works which, though now perfectly understood, were in those ages esteemed supernatural, and beyond the attainment of unassisted human abilities. Archytas the Pythagorean made a wooden dove to fly; and Boetius made brazen serpents to hiss, and birds of brass to sing; and they were hence accounted magicians.

The most inexplicable doubts were, however, entertained by the wiser heathens, about the power of magicians to invoke evil spirits and make use of their agency. Eusebius<sup>1</sup> quotes an epistle from Porphyry to Anebonus the Egyptian, in which he proposes nine doubts on this subject. How can it be reconciled to common sense, says he, that magicians invoke spirits as their superiors, and afterwards command them as inferiors? Why do the spirits refuse to answer the calls of any but men of strict virtue; and yet will lend their assistance to the commission of any wickedness? Why will they not hear the sorcerer unless he abstain from venery; and afterwards inflame him to unnatural lust? Why do they prescribe fasting, and yet delight in the smell of sacrifices? Why do they forbid the magician, during the rites of incantation, to touch any dead body, when some magical ceremonies are performed with parts of a dead body? Why do they endeavour to terrify the spirits with threats, who are represented as not afraid of them? Why do they address the spirits with invocations and prayers like these:—Thou who art engendered from the slime of the earth; thou whose throne is in the waters; thou who canst assume new shapes at pleasure, appear and aid us! when these kind of prayers are little regarded by them? Why do they use barbarous and strange words, as if the spirits understood only the Scythian, or some other language equally barbarous? And as the spirits are immaterial, how can they be tempted by sensible and material things?

<sup>1</sup>Euseb. de præp. evan. l. 5. c. 6.

and acknowledged that Moses was an agent in the hands of God.

Before this time, however, the staff was an emblem of rule and authority; for Jacob, when he had received the blessing of royalty for himself and his descendants, was sent into the land of Padanaram with his staff only, as the visible symbol of his high character.<sup>20</sup> It was exhibited to his numerous posterity at his death; when, as the patriarch of his race, he blessed the sons of Joseph, who had become the ruler over all the land of Egypt. It was the subject of Balaam's prophecy respecting the regal dignity to be enjoyed by his descendants;<sup>21</sup> and afterwards referred to as a token of royalty,<sup>22</sup> and an agent of national punishment;<sup>23</sup> and the utter destruction of a kingdom is expressed by the metaphor of a broken staff,<sup>24</sup> which denoted the annihilation of power, and a state of absolute slavery.

The rod was a symbol of the authority of Moses and Aaron at the deliverance, and the subsequent wanderings of the Israelites, and was denominated the rod of God,<sup>25</sup> as displayed in numerous instances,<sup>26</sup> but particularly in that remarkable case when the princes of Israel disputed this authority, and it was confirmed by a miracle; for the rods of the twelve tribes being placed in the tabernacle to await a display of the Divine will and pleasure; the rod of Aaron "brought forth buds, and bloomed blossoms, and yielded almonds."<sup>27</sup> David uses the same instrument, in a beautiful metaphor, to express the consolations which he derived from the grace of God. "Though

<sup>20</sup> Gen. xxxii. 10.    <sup>21</sup> Ib. xlix. 10.    <sup>22</sup> Jer. x. 16. Rev. ii. 27.

<sup>23</sup> Job xxi. 9. Isaiah x. 24, 26.    <sup>24</sup> Isaiah xiv. 5.

<sup>25</sup> Exod. iv. 20.—xvii. 9. To the same effect the Psalmist says, "thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre." (Psalm xlv. 6.) The staff, or emblem of power, was sometimes put for the oracle or power itself. (Hosea, iv. 12.)

<sup>26</sup> Exod. viii. 5—xiv. 16—xvii. 9.

<sup>27</sup> Exod. xvii. 8. This rod was in such esteem with the celebrated Jacob Behmen, that he incorporated its type into the significant emblem which he had engraven and used on all occasions as his private seal. The device was "a hand reached out from heaven with a stalk of full blown lilies, being the *Raptum Magicum*, (*ρὰβδος*, *virga*) the rod of Aaron which budded; the kingdom of the lily in the paradise of God, which is to be manifested and displayed in the last time, when the end shall have been brought back to its beginning, and the circle closed." (Okely's Behmen, p. 20.)

I walk," said this pious man, and excellent Brother, "through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me."<sup>2</sup>

Rhabdomancy, or divination by the use of a rod, was practised by the Israelites; and is termed by the prophet Hosea an abomination. It was performed<sup>29</sup> by setting up two sticks, which, from the efficacy of a charm, were supposed to be supernaturally directed in their fall to the right hand or to the left; and were thus accounted lucky or unlucky. Nebuchadnezzar, when consulting the gods about the invasion of Judea, used either the above, or divination by shooting an arrow into the air, and marking the direction in which it fell; by which means he determined whether to make the expedition, or to defer it to a more favourable opportunity.<sup>30</sup>

Throughout the whole ancient and modern world, the symbol of power was always a staff or sceptre. In Egypt, Omnipotence was denoted by a sceptre crowned with an eye. The royal sceptre of Egypt was surmounted by the head of a jackall, as an emblem of the power of Osiris. The Tau or handled cross was also a staff, and a sacred symbol. The same idea was conveyed equally by the cypress sceptre of Jupiter, the trident of Neptune, the thyrsis of Bacchus, the club of Hercules, the caduceus of Mercury, the mace of Thor, the staff of the Brahmins, the Druid's wand, and the Persian crosier. The magical rod used in the mysteries of Osiris, and deposited in the temple of Isis, was an acknowledged substitute for the rod of Moses, which tradition said had been stolen from the college of Memphis. Even the golden twig or staff of Eneas, constituted a symbol of protection in his fearful descent into Hades, or in other words, his initiation into the mysteries. During the celebration of the Dionysiaca, "the thyrsis or rod of Bacchus was elevated, to perpetuate the remembrance of two remarkable miracles, which the god was reputed to have performed with this all-powerful instrument. On one occasion, he cast his rod upon the ground and it became a serpent; and afterwards, he struck the two rivers Orontes and Hydus-

<sup>28</sup> Psalm xxiii. 4.

<sup>29</sup> Theophylact. in Hosea, iv. 12.

<sup>30</sup> Vid. Ezek. xxi. 21.



pes with it, and the waters immediately receded, and he passed over dryshod. The assembly, which celebrated these orgies, was composed of men, women, and children of all ranks; amongst whom, during the continuance of the festival, distinction was unknown. This was intended to commemorate the manner of Israel's departing out of Egypt, accompanied by a mixed multitude from all the neighbouring nations.<sup>31</sup>

When mythology became converted into romance, we find the same virtue transferred to the wand of the magician; without which he would have been accounted powerless, and his art vain. Even the rod of forked hazel which, in the middle ages, was supposed, in the hand of an adept, to be capable of discovering hidden treasure, or detecting concealed springs of water, was dignified with the name of Moses' Rod.

From the above collection of facts and reasonings, we may gather whence our ancient Brethren, whose example we have copied in this particular, derived the use of wands as ensigns of office; for the custom unquestionably accompanied all the genuine Masonry which we find in the purer ages of the world. It still continues to be an emblem of authority in every grade of civilized society, though under different appellations. When wielded by a monarch it is termed *a sceptre*; in the hands of a bishop, it is *a crozier*; of a general, *a baton*; and the civic *mace* of our municipal corporations, and the constable's *staff*, have precisely and severally the same reference.

All these examples bear on the masonic rod or wand, which is used as an ensign of office or dignity; and the Director of Ceremonies in our Lodges is distinguished by a Jewel bearing *two rods saltire-wise*. This emblem teaches moderation to rulers, and obedience to the Brethren. Subordination is the broad and imperishable basis on which alone can rest the stability of any institution. This has been well expressed by Dr. Hemming in his celebrated charge to a newly-initiated Brother; and it is a lesson of such value, that every lover of the science ought to retain it in his constant recollection. "As a Mason," says this important document, "there are many excellencies of character to which your attention may be

<sup>31</sup> Hist. Init. p. 107, with authorities.

particularly and forcibly directed. Among the foremost of these are *secrecy*, *fidelity*, and *obedience*.

"Secrecy may be said to consist in an inviolable adherence to the obligation you have entered into, never improperly to reveal any of those masonic secrets which have now been, or may, at any future time be, intrusted to your keeping; and cautiously to shun all occasions which might inadvertently lead you so to do.

"Your fidelity must be exemplified by a strict observance of the constitutions of the Fraternity, by adhering to the ancient Landmarks of the Order, by never attempting to extort, or otherwise unduly obtain, the secrets of a superior degree, and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe that, by a similar fidelity, he will ultimately reflect honour on our choice.

"So must your obedience be proved by a close conformity to our laws and regulations, by prompt attention to all signs and summonses, by modest and correct demeanour whilst in the lodge, by abstaining from every topic of religious or political discussion, by a ready acquiescence in all votes and resolutions duly passed by the Brethren, and by perfect submission to the Master and his Wardens, whilst acting in the discharge of their respective offices."

To define this authority and obedience in the clearest and most simple manner, our ancient Brethren made them the subjects of a series of general exhortations, which is one of the most valuable legacies that, in their wisdom, they have bequeathed to us. I allude to the *ancient charges*, which have been so judiciously incorporated into our book of constitutions; and which every Mason would do well to study with attention, that they may be reduced to practice whenever their assistance is needed.

These charges are sufficiently comprehensive, and embrace an epitome of every duty which the Mason is enjoined to perform. And, as a commentary on them, the Grand Lodge has thought proper, in its constitutions, to enumerate these various duties more minutely, and to make the breaches of them penal; whilst honours and rewards are held out to those worthy Brothers who have been distinguished by regularity and decorous conduct.

By such means, the proper balance is maintained in the several grades of the institution ; and by a happy blending of interests and employment, Freemasonry has existed in all ages unimpaired by the convulsions which have shattered States and Empires, and annihilated mighty nations. This consideration involves an assurance that its stability can never fail, and that it will exist till time shall be no more.

The tower sky-pointing, and the dome sublime,  
Rais'd by the mystic rules and forming power,  
Shall long withstand the iron tooth of Time,  
Yet still their fall is sure :  
But Masonry,  
The art sublimely free,  
Founded by God himself, through time shall firm endure.  
Still shall its sons their grateful voices raise,  
And joyful sound their Great Grand Master's praise.  
At thy shrine, O Masonry !  
Shall admiring nations bend ;  
In future times thy sons shall see  
Thy fame from pole to pole extend.  
To worlds unknown thy heav'n born light dispense  
And systems own thy sacred influence.



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